INCORPORATING CRITICAL PEDAGOGY THROUGH PROBLEM POSING, DIALOGUE, AND CONSCIENTIZATION IN A JUNIOR HIGHSCHOOL IN SALATIGA

A THESIS
Submitted in Partial Fulfilment of the Requirements for the Degree of Sarjana Pendidikan

Teduh Pitutur Wicak Ikhtiari
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FACULTY OF LANGUAGE AND LITERATURE
SATYA WACANA CHRISTIAN UNIVERSITY
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INCORPORATING CRITICAL PEDAGOGY THROUGH PROBLEM POSING, DIALOGUE, AND CONSCIENTIZATION IN A JUNIOR HIGH SCHOOL IN SALATIGA

TeduhPituturWicakIkhtiar

ABSTRACT

Although ELT scholars have addressed critical pedagogy, the study of the practicality of critical pedagogy is still lacking, especially in Indonesia. To fill the gap, this current study attempts to investigate the practicality of critical pedagogy in a Junior high school in Salatiga. By synthesizing themes provided by Akbari (2008) and Freire’s (1970) principles of critical pedagogy, the study explores how problem posing, dialogue, and conscientization were practiced in the pedagogical practices of an in-service English language teacher at a junior high school in Salatiga. The data consist of a questionnaire filled out by the teacher, six observations in the teacher’s class, and selected students’ assignments. The findings showed that the themes can be incorporated into the three principles in his teaching practice and the students were overall not resistant to critical pedagogy. Moreover, by including critical pedagogy, the teacher could open up room for the students to include their social life concerns in the classroom, build bi-directional learning led by students, and make students aware that learning English has social significance in their society. This study calls into question whether CP can also be incorporated into settings where learners are not “adults.”

Keywords: critical pedagogy, problem posing, dialogue, conscientization

INTRODUCTION

Critical pedagogy (CP) in language teaching is understood as “an attitude to language teaching which reflects the classroom context to the wider social context and aims at social transformation through education” (Akbari, 2008, p. 276). Crookes (2013) added that CP promotes social justice through ELT. The notion of social justice is usually used by critical pedagogues to stand up for the interests of the dominated group of people such as working class, women, ethnic minorities, and marginalized people. Moreover, teaching in light of CP is “politically engaging” and “not neutral” (Morgan, 1998 as cited in Riasati&Mollae, 2012, p. 79) as it aims at social changes. Based on this view, (English) language teaching is not merely
teaching how to express or communicate with the language, but it is also about the process of
increasing the learners’ awareness of their social surroundings, their histories, and their
potentialities in the future. Taking CP in the classroom can bring the students’ real experience
into learning process and discuss social issues that affect them and their society (Moorhouse,
2014).

However, the practicality of CP have not much been addressed (Akbari, 2008) and in
many schools around the world the curriculum of language teaching oftentimes focus only on
language skills and grammar structures that limited social meaning for students or relevance to
social issues (Moorhouse, 2014). Therefore, curriculums seem to “play it safe” and “trivialize the
content” (Cook, 1990, as cited in Moorhouse, 2014, p. 80). Freire (1970) described this situation
as banking model of education where the goal of education is only to transmit the knowledge
from the teacher to students; students are seen as a bank vault that is stored up (with knowledge)
by the teacher.

In the Indonesian context itself, Larson (2014) reported that the curriculum of English
language teaching (ELT) does not reflect students’ local contexts and needs. As a result, the
material taught seems to be repetitive and meaningless. Further, she stated that “[CP] could be
one way to make the EFL curriculum more meaningful and locally relevant to Indonesian
students” (p. 123).

Although the practicality of CP has been called for by Indonesian scholar, (see for
example Larson 2014, Mambu 2011, Susanti 2011), Mambu (2011) noted that the literature that
addressed the implementation CP in ELT is still lacking. To fill the gap, this current study is to
find how the practicality of CP in language teaching. The practicality will focus on what
activities or strategies that the teacher does in order to generate the principles of CP in his
teaching practice in a junior high in Salatiga. The findings of the study are therefore expected to contribute to the literature on a practical implementation of CP.

REVIEW OF LITERATURE

Defining CP

CP is a complex notion that cannot be defined in a brief and compelling manner (Breunig, 2009; Canagarajah, 2005; Kincheloe, 2004). However, Canagarajah (2005) suggested that CP is “not a set of ideas, but a way of doing learning and teaching” (p. 932). It is a practice that constructs more equal, fair, and just education by situating learning in the relevant social context, transforming real life issues, and promoting social justice in the classroom. On the same line, Kincheloe (2008, p. 10) suggested key concepts of understanding the notion of CP. He stated that CP is

1. Grounded in the belief that education is not neutral and supporting social justice and equality in the classroom practice;
2. Raising students’ awareness about injustices especially about a dominated group, oppression and subjugation.
3. Recognizing both the teacher and the students are the source of knowledge.
4. Using generative themes “to read the world” and problem posing; the teacher inserts local and or social issues that are central to surround the students in the existing curriculum.
5. Focusing on deep understanding of the context or and social value in which the education takes places.
Accordingly, Freire (1970) added an important point in understanding CP with his notion of critical dialog. In critical dialog, both teacher and students recognize each other as the sources of knowledge. Under this heading, learning is not merely the transmission of knowledge from the teacher to the students, but the process of raising awareness of injustices in the classroom. Thus, simply to sum up, CP is practices that promote social justice in the classroom and challenges the teacher to reconstruct their performance by transforming students’ life experiences in the existing curriculum.

**Practicality of CP**

The practicality of CP in the area of language learning and teaching has been addressed such as in terms of grammar teaching (Morgan, 2004; Schneider, 2005), critical dialogue (Shin & Crookes, 2005) and reading class (Fredricks 2007).

Regarding grammar teaching, Morgan (2004) conducted a study to understand how grammar teaching can be conceptualized through identity and historical construction. During the study, Morgan, as a teacher, asked his students to make their own sentences about the implication of the Quebec referendum and the predictions of China’s reacquisition of Hong Kong in 1997. The study showed that the grammar teaching not only “presents forms as closed meaning within a graded hierarchy of structures, function, or task” (p. 162) but also it can be conceptualized through identity and historical awareness. It can also be organized as to reflecting social practice and influencing students in political context.

Shin and Crookes (2005) conducted a case study in two different schools in Korea—one was done in a Junior High school and the other was in a Senior High. The study was to build a critical dialogue with the students and attempt to develop students’ English skill by offering students opportunities to choose the topic they liked while at the same time they could create a
critical discussion. The findings indicated “students were capable of engaging in dialog” (p. 199). They enthusiastically built critical dialog with the teacher and with their peers. Most of them reported that they learnt better through dialogue. By offering students opportunities to choose, the students consider that the class was different than the other class and found it was a meaningful class. The study revealed that

...there is enough room for critical dialog... [E]ven with the existing institutional constraints... students in beginning EFL classroom could be active participants in a dialogic learning process dealing with critical issues, when prompted by an appropriate curriculum context and safe for discussion and writing that invites (critical) thinking. (p.131)

Another study inspired by CP was done by Fredricks (2007). The context of the study is in Dushanbe, Tajikistan. It used to be the part of The Soviet Union. Fredricks conducted the study in a reading class through reading club. She focused on how CP could be inserted in reading class through critical literacy. He documented students’ reflection on the text (novels) that he provided to the students: The Kite Runner, Lolita in Tehran, and Shabanu. The study suggested that “offering [students] for the text and the course context was perhaps the best pedagogical decision [the teacher] made” (p. 27). The study also concluded that through critical discussion of the text, both the teacher and the students obtained “cultural insight” (p. 27).

The previous studies showed that CP has important roles for both the teacher and the students in especially in English. Researchers are beginning to raise issues on the practicality or the implementation of CP in language learning. However, in Indonesia, the implementation of CP has not much been addressed in the literature. The previous literature only investigates the theory of CP (Larson, 2014; Mambu, 2010, 2011) and limited on thematic investigation at a
university level (see Mambu; 2009). To fill the gap this study attempts to investigate an in-service teacher implementation of CP in his teaching in a Junior high school in Salatiga. The implementation will be focused on how the teacher incorporates problem posing, dialog and learners’ conscientization in his teaching practice.

The framework of the Practicality of CP

Akbari (2008) provided themes as to how to integrate CP in ELT. Those themes are “bas[ing the] teaching on students’ local culture” (p. 278); “regard[ing] learners’ L1 as a resource to be utilized” (p. 279); and “[i]ncluding more of students’ real-life concerns” (p. 280). Moreover, Aliakbari and Faraji (2011) reviewed the principles of critical pedagogy subsumed within a problem-posing educational system. These principles include the use of authentic materials; paradigm shift in the assumed roles for teachers and students; learner empowerment; avoidance of marginalization; development of critical consciousness; praxis; dialogue; and learners’ conscientization. In this current study, I will focus on how the teacher incorporates problem posing, dialogue, and learners’ conscientization. The explanations of these three principles are as follows:

Problem Posing. The notion of problem posing was introduced by Freire (1970). It is an alternative to traditional model education where the students are seen as object of learning. Problem posing encourage critical learning in that challenges both the teachers and the students to investigate their experiences and beliefs and relate them to the problem of larger local or social issue. Through problem posing, the students will gain “understanding of why people act in the way they do” (Aliakbari, 2011, p. 155).
Dialogue. Dialogue is understood as sharing ideas, beliefs, and perspectives between the teacher and the students. Through dialogue, both the teacher and students will raise their critical awareness of the social issue in the society.

Conscientization. It refers to raising students’ awareness and consciousness of the injustices, oppression and inequalities surrounding them (Aliakbari, 2011; Crookes 2013; Freire, 1970/2000). By incorporating conscientization in classroom practices, students will be able to make decision and take part an active role in society.

To see the practicality of CP in this study, the themes and the three principles are synthesized in Table 1 below.

<table>
<thead>
<tr>
<th>Aliakbari and Faraji (2011)</th>
<th>Problem posing</th>
<th>Dialogue</th>
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<td>Akbari (2008)</td>
<td>Investigating students’ experience to pose problems in the larger local or social issue</td>
<td>Sharing ideas between teacher and student or student-student to re or co construct new understanding</td>
<td>Raising student awareness to take action in the classroom or society</td>
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<td>Regarding learners’ L1 as resource to be utilized</td>
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<tr>
<td>Including more of students’ real-life concern</td>
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<td>Making learners aware of issue faced by marginalized groups</td>
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THE STUDY

This study will answer the following research question: What kind of activities or strategies does the teacher generate in order to address problem posing, dialog, students conscientization in his class? To address this question, I will conduct a qualitative study. The notion of qualitative refers to “gaining (a deep) understanding of some group or some phenomenon in its context” (Ary et al, 2010, p. 426). This study focuses more on the teacher’s activities or strategies to include the principles of CP in his teaching practice and in the existing curriculum.

Context and Participants

This study was conducted in a public junior high school in Salatiga. In this school, English is taught merely to equip students with basic knowledge of English and prepare them to face national examination. The students are in a basic level of English. The reasons of the selection of this school as the context of the study are I have an access in the school and the school allows me to include a potential participant for this study.

The participant of the study is an in-service EFL teacher in the school. To keep his confidentiality, Mr. Hardo is used as the pseudonym. To select the participant, I employed a questionnaire developed by Mambu (2016) and had further interview with the teacher. His answers indicate that he potentially includes CP in his teaching practice. The questionnaire and the interview with the participant’s answers are included in the appendix. The questionnaire and the answers were in Indonesian and were translated to English.
Data Collection Procedure

This study employed three research instruments: questionnaire, interview and classroom observation. The questionnaire and the interview were employed to choose the potential participant that integrated CP in his teaching practice. To collect the data classroom observation was conducted. The classroom observation was chosen, as it is a logical and possible instrument to see the practicality of CP in teaching learning practice. The classroom observation was conducted six times and focused on what activities, and strategies that the teacher did to generate problem posing, dialog, and conscientization in his teaching practice. With consent from the teacher and his students, the classroom observations were audio recorded.

I also documented some of students’ assignment that reflects students’ local or social issue. The assignments were about students’ real-life concern that addressed in the classroom.

Data Analysis

To answer the research question, data from classroom-observations will be transcribed verbatim. Then the data transcribed and the documentation of the assignments were classified based on themes in the theoretical framework. The discussion was divided under three section; problem posing, dialog, and conscientization.

FINDINGS AND DISCUSSION

Problem-posing

In conceptualizing problem posing, Freire (1970) proposed: “problem posing education involves a constant unveiling of reality” (p. 68). Freire’s idea of problem posing suggests that subject matters are not merely accepted but also questioned. Hence, the teacher’s responsibility is to regard students’ understanding and experiences as a source of knowledge. Therefore,
integrating problem posing in ELT requires the teacher to ask students to express their ideas, infer, generalize and evaluate the material taught.

To generate problem posing, Mr. Hardo asked the students to relate a grammatical point (of making comparisons) to their personal experience or social life by making complete sentences in English. Students were given freedom to choose or explore topics that were engaging to them. In light of this, Mr. Hardo posed a problem of how the grammatical point can be linked to the students’ real-life concerns. In other words, it encouraged the students to make inference of what happen in their personal or social life. This excerpt below shows the integration of problem posing:

Mr. Hardo: Besok tugas kalian adalah membuat kalimat tentang perbandingan. Topiknya terserah kalian boleh buat kalimat tentang keluarga, sekolah atau lingkungan sekitar. Atau pas kalian naik angkot nemu ide perbandingan juga ndak apa-apa. Apa pas jalan-jalan di Ramayana kalian melihat ada sesuatu yang dibandingkan juga boleh. Topiknya bebas. Kalian juga boleh menggunakan pengalaman kalian di masa lafu. Buat kalimatnya lima saja. Ndak usah banyak-banyak. Besok dipresentasikan di depan kelas dan diskusi sama-sama. [Mr. Hardo: Tomorrow your assignment is to make sentences about comparison. The topic is up to you. You can make the sentences about family, school or your surroundings. Or when you go home, find the idea of comparison you can use the idea. Or when you hang out in Ramayana and see something that can be that can be compared. Feel free to share it. The topic is free. You can use our past experience. Make only 5 sentences. No more than 5 sentences. Tomorrow you present the sentences in the class. And we discussed together.] (Classroom observation, February 18, 2016)

This assignment opened up the possibility for the students to explore linguistic problem from their socio-cultural issue. This will increase students’ ownership of learning as they did not only memorize certain rules or words of English, but also creatively use their own words to describe their world. For example, one student, Ali (a pseudonym), seems to perpetuate a patriarchal society, although he might not understand the notion of patriarchy. The documentation below depicts Ali’s patriarchal value: “I am stronger than my brother, but my mother is stronger than I, but my father is stronger than my mother, In other words, I am is not the strongest,
My father is the strongest” (Transcribed verbatim from a classroom observation, February 23, 2016, grammatical errors are not corrected). Ali did not solve the problem of patriarchy, but Mr. Hardo’s decision to pose a linguistic problem provided room for Ali to pose a patriarchal problem.

Another student, Siska (a pseudonym) also posed a larger problem from her socio-economic issue. She addressed the problem faced by marginalized people in traditional market that is oppressed by large supermarkets. She shared her awareness that people would oppress the needy person if they do not buy the product from them. She described how people (in her surroundings) tend to spend more money for the rich person than the poor. She also implicitly gave suggested action for the other students to buy product from needy person. This documentation below represents Siska’s ideas of oppression:

Food and clothes in Pasar Raya is more cheaper than in Ada Baru and Ramayana. Food and clothes in Ada Baru and Ramayana is more expensive than in Pasar Raya. But people is more like to buy food and clothes in Ada Baru and Ramayanathan in Pasar Raya. This is not good. People in Pasar Raya is more need money than in Ada Baru or Ramayana. (Transcribed verbatim from a classroom observation, February 23, 2016, grammatical errors are not corrected.)

In another class, one of the students, Arif (a pseudonym), could pose a problem of his real-life concerns. The student posed the problem of negative stereotype on his religion. Here is Arif’s problem-posing “I am muslim. Muslim do not like fight.muslim is not terrorist. Muslim is good religion. People need religion.”(Transcribed verbatim from a classroom observation, February 24, 2016, grammatical errors are not corrected). Mr. Hardo provided a response to this statement, arguing that students had to be careful with media bias.

In the following section, I will discuss how problem posing from students’ real-life concerns could build teacher-students and students-students dialogues. This need to be
discussed in the separate section as there is re-and co-construction of knowledge between teacher and students.

**Dialogue**

Freire (1970) emphasized that dialogue is the base of critical education as students trigger classroom interaction and actively take their ownership of learning: “without dialogue there is no communication and without communication, there can be true education” (p. 73). Another scholar, Shor (1992, as cited in Crookes, 2013) added the idea that dialogue limits teachers’ domination in the classroom; in dialogues, a teacher allows students’ active participation and discussion. Thus, dialogue engages teacher-student and student-student in a discussion where knowledge is shared and (re-)constructed. As the implication, the teacher should listen to their students and learn about their life-concern and engage them in understanding of this concern from socio-historical perspective.

I captured interesting student-teacher and student-student dialogues in Mr. Hardo’s class. The dialogue is driven by the student posing problem of her/his life concern. Using a grammatical feature “prefer to,” the student could address huge issue of the status of English as an international language. The student questioned why English is chosen as an international language. By addressing the issue, the students and the teacher could re- or co-construct new understanding of the status of English as an international language. Here is the question: “Sir, why people prefer to using English to Indonesia *as an international language*?” (The italicized part is my translation)

To allow student-student interaction, Mr Hardo did not directly answer the question, rather he gave an opportunity to the other students to share their understanding of international language. Interestingly, one of the students, Andi (a pseudonym), could address English as a
colonizer language. Although the student might or might not understand the idea of colonialization, somehow s/he addressed the issue in the classroom:

Mr. Hardo: Nah anak-anak. Iniadapertanyaanbagus. Ada yang maucobajawab?Mungkinmasnya yang sebelahsana? [Ok students. We have a good question to discuss. The question was about why English is chosen as an international language. Is there any of you who want to answer the question? Maybe the boy over there, what is your opinion?]

Andi: Mungkin. Anupak. Inggriskandulumenjajahbanyaksekalinegaradiseluruhdunia dan negara yang dijajah Inggris menggunakan bahasa Inggris. Jadi Inggris dijadikan bahasa internasional karena digunakan dibanyak negara. [Maybe. Emm. In the past English colonized many countries and the colonized countries used English as their second language. So, English has become an international language because it is used in many countries.] (Classroom observation, February 18, 2016)

To trigger more dialogue, Mr. Hardo gave his understanding of why English has been chosen as an international language. He discussed three factors that make English or any other language become an international language: they are the users factor, the economic factor and the political factor. This discussion proceeded with follow-up questions by students to address what the importance of studying a foreign language was. This discussion reflects Wallerstein’s (1983) statement “Our students don’t just need to learn English; they need English so they can learn (as cited in Shin & Crookes, 2005, p. 129).

S: Lho pak Jika bahasa Inggris itu dipelajari orang Indonesia, apakah bahasa Indonesia dipelajari orang asing. [Sir, if English is learned by Indonesians, is Bahasa Indonesian learned by foreign people?]

Mr. Hardo: Ah pertanyaan bagus sekali, kalau bahasa Indonesia itu tinggal lihat kebutuhan. Kalau orang sana (asing) membutuhkan bahasa Indonesia bisa juga, mereka belajar bahasa Indonesia. Jadi tinggal melihat kebutuhan... Kita belajar bahasa Inggris karena kita membutuhkan bahasa Inggris untuk kehidupan yang lebih baik jadi kita belajar bahasa Inggris. Ada pertanyaan lagi? [That’s a good question, the foreigners will learn Indonesian if they need it. So it depends on the need... we learn English because we need English for a better life. So we learn English in schools.] (Classroom observation, February 18, 2016)

At the end of the class, the students found that they were engaged in the learning process through dialogue. They also confess that learning through dialogue is meaningful as they not
only study about material but also understand the implication of what they learn in the real-world context. This is reflected in the review of the class:

Mr. Hardo: Sekarang saya tanya dulu. Selama sesi belajar ini tadi, apa yang kalian dapatkan? [now I ask you. What do you get during the class session?]

S: Nggak hanya.. pelajaran ini, tapi juga pelajaran yang lain [not only.. about the lesson, but also another thing]

Mr. Hardo: Apa misalnya? [for example?]  
S: kayak yang tadi, yang ditanyain sama teman-teman dan yang telah disampaikan oleh Mr. Hardo. [as what my friends questioned you and what you have already discussed]  (Classroom observation, 18 February 2016)

In the next section I will discuss how Mr. Hardo incorporated conscientization in the part of his teaching. This includes how the teacher challenges his students to be more sensitive of their passivity in the classroom.

Conscientization

The notion of Conscientization is generally understood as developing or awakening students’ consciousness about their social reality. The notion of consciousness involves something that is considered to “have power to transform reality” (Taylor, 1993 p. 52). It rests on students’ action to change their social realities, equality of all people, and engaging in critical dialogue that leads to critical action (Freire, 1970). Hence, the teacher needs to build a critical dialogue to trigger critical action in incorporating conscientization in the classroom.

In order to make student take an action, Mr. Hardo addressed the reality of his passive students as a topic for classroom discussion. He stated that this condition is very dangerous as students will be an object to be filled by knowledge. Mr. Hardo also emphasized that learning English is not only learning about rules but also developing ideas and creativities because it has social significance.
Mr. Hardo addressed his students by explaining that learning English is not just about memorizing grammar but also about developing one's ideas and creativity. He pointed out that by learning English, students can expect a better future and should avoid being passive in their studies. He reminded them that they should ask questions in class to engage more in the learning process. He shared an incident where a student feared asking a question because they did not know what to ask. However, Mr. Hardo explained that asking questions shows that a student cares about what they are learning and is thinking critically about the material. He emphasized that both passive learners and corruptors lack care for their learning and society, respectively. Mr. Hardo's classroom observation, February 22, 2016.

To make more aware that students' passivity is dangerous, Mr. Hardo reflected on the larger issue. He discussed corruption in Indonesia committed by parliament members of the Indonesian House of Representatives. He shared his understanding about the relationship between being a passive learner and a corruptor. Being passive means, according to him, that the students did not care about what they learned and being corruptor means they did not care about their country and the society. Both passive learners and corruptors have similarities in that they did not care of what they learn or do. Mr. Hardo also addressed that by being passive, students oppressed
themselves as they were asked to do something that they are not aware of. As Mr Hardo stated in the class:

Mr. Hardo: Kalau Anda terus-terus seperti ini Anda akan menjadi macam koruptor anggota DPR. Kenapa? Karena koruptor itu passive mereka tidak mau aktif dalam mengambil keputusan untuk melakukan perubahan terhadap rakyatnya. Mereka tidak peduli dengan negara. Kalau rapat diem saja, bisa nya ya ya dan ya. Sama seperti kalian, kalau saya tanya diem saja. Tidak mau menyumbangkan ide kalian. Itu namanya kalian tidak peduli dengan apa yang kalian pelajari. Ini berarti Anda merugikan diri Anda sendiri, sebab Anda mengerjakan sesuatu yang terpaksa dan Anda tidak pedulikan. Dan Anda mau. [If you still keep being passive, you are like corrupt parliament members. Why? Because corruptors are passive. They are not active in taking decision to make transformation in our society. They don’t care with their nation. If they are having meeting, they just keep silent, and only follow the others. They are like you, if I question you, you are just silent. Not wanting to share your ideas. That means you do not care with what you learn. It means you put yourselves at a disadvantage because you do something that you do not want and care. And you want to keep doing what you actually don’t want to] (Classroom observation, February 22, 2016)

He then further discussed the effect of being passive in the society. The passive person will be easily provoked by media as they just swallow information without questioning. This is shown in the following Mr. Hardo’s statement:

Mr. Hardo: Kalian pernah melihat berita? Sekarang banyak sekali berita yang menjelek-jelekkan pemerintah. Ada yang suka menunjukkan kesalahan orang lain. Itu bukan berita, tapi provokasi. Namun kalau kalian tidak peka, kalian tidak bertanya, ya kalian akan ikut terprovokasi. [Have you noticed the news lately? Much news are reporting bad news about our government. They like to blame other people. That is not news, but provocation. But if you are not sensitive, you are not questioning, you will be provoked.] (Classroom observation, February 22, 2016)

At the end of discussion Mr. Hardo emphasized that students had to be more active and take their ownship of learning. Again he repeated his statement that learning English is not merely learning about its rules but also developing ideas as learning English will make students’ life better.

Remember studying English because we need English for better futures, not just for receiving grades.) (Classroom observation, February 22, 2016)

CONCLUSION AND SUGGESTION

This study empowers supports Shin and Crookes’s (2005) statements “Can [CP] be done? Sure, it can” (p. 133). The findings and discussions reveal that themes provided by Akbari (2008) can be integrated through the principles of CP. In light of problem posing, the students could problematize grammatical problem with their socio and historical issue. The students could address their awareness of what happen in the society in the classroom. In relation to dialogue, both teacher and students could question and have critical discussion of the English status as an international language. In term of conscientization, it shows that learning English is not merely about studying its rules or words, but raising students awareness of as an active agent in their society in that learning English has social significance in their society.

However, I do not say that CP is a panacea for education problem in Indonesia, rather it is a practice in language teaching that build students social awareness. Understanding its concept will broaden teacher’s understanding about students’ social issue. Despite the findings, I have to confess that this study needs refinement. As this is small case study, it awaits more studies in more various contexts. I also call into question whether CP could be integrated in lower educational setting i.e. elementary school in Indonesia.
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REFERENCES


APPENDIX A: Questionnaire
This questionnaire is taken from Mambu and Pattiwael (2016), I intentionally removed Mr. Hardo identity for his confidentiality.

KUESIONER UNTUK MENGETAHUI IDENTITAS PEDAGOGIS GURU BAHASA INGGRIS[A Questionnaire to Recognize Pedagogical Identities of English Language Teachers]

1. Bagaimana diri Anda dalam kaitannya sebagai guru Bahasa Inggris? [How do you describe yourself as an English language teacher?]

Response: Saya adalah guru Bahasa Inggris yang berkewajiban mentransfer bahasa Inggris dalam hal fungsi bahasa, expressi dalam berbahasa, budaya dalam berbahasa dan nilai-nilai sosial bermasyarakat. [Response: I am an English language teacher who is responsible to transfer English in terms of language function, expression, culture and social values in society]

4. In your opinion, what themes are essential for students in learning English grammar?
Response:

2. Apa pendekatan Anda dalam mengajarkan Bahasa Inggris? [What is your approach to ELT (English language teaching)?]

Communicative language teaching, Task-based language teaching, and critical pedagogy.

3. Apa yang melatarbelakangi penggunaan pendekatan pengajaran Bahasa Inggris tersebut? [What accounts for the approach to ELT you use?]

Response: Tanpa ada komunikasi guru siswa maka pembelajaran akan terkesan passive, tanpa ada penugasan siswa hanya menggantungkan pada guru, tanpa ada kritikan, maka kita tidak tahu kekurangan [Response: without bi-directional communication, the class will be passive, without task, students will only depend on the teacher, without critique, I do not know need to be improved.]
4. Tema-tema apa saja yang dibahas Bapak/Ibu selama pembelajaran bahasa Inggris? [What themes do you discuss in the classroom?]
Tanggapan: Tergantung pada tuntutan silabus.

5. Kegiatan pembelajaran seperti apa yang dibahas Bapak/Ibu gunakan untuk membahas tema-tema yang Anda tulis di kolom no. 4?
Tanggapan: explaining, questioning, task-giving, reviewing.

6. Apakah Anda diharuskan (misal: oleh pemerintah) menggunakan buku ajar Bahasa Inggris tertentu? [Are you required (e.g., by the government) to use certain English coursebooks?]
Jika ya, apa tanggapan Anda? [If yes, what is your response?]
Tidak [No]
Jika tidak, apa yang Anda lakukan untuk mengembangkan bahan ajar? [If no, what do you do in developing materials?]
Menciptakan materi sendiri, mencari materi dari referensi [create my own materials, looking for the other sources]

7. Apa (saja) prinsip Anda dalam mengelola kelas? [What is/are your principle(s) of classroom management?]
Tanggapan: siswa berkonsentrasi, siswa memahami, siswa berani bertanya, mengkritik, dan berargumentasi. [students concentrate, understand, question, criticize, and argue]

8. Mengapa, menurut Anda, siswa perlu belajar Bahasa Inggris? [Why, in your opinion, do students need to learn English?]
Tanggapan: untuk menjawab tantangan hidup yang akan datang dan mempunyai kehidupan yang lebih baik. [to struggle with their future and look for better life]

9. Dalam hal apa saja Anda melibatkan peran siswa di kelas Bahasa Inggris Anda? [In what ways do you involve students in your English language classrooms?]

10. Apa (saja) prinsip Anda mengenai penilaian pembelajaran Bahasa Inggris (atau English language assessment)? [What is/are your principle(s) in assessing students’ English language learning?]

11. Pembelajaran Bahasa Inggris macam apa yang Anda harapkan siswa lakukan di luar kelas? [What kind(s) of English language learning do you hope your students do outside classroom?]
Tanggapan: communicative, interactive, and progressive.
APPENDIX B: Interview

The interview was done after I employed Mambu and Pattiwael’s (2016) questionnaire old version on 17 January 2016. This is semi-structured interview. In this interview I want to delve deeply on Mr. Hardo answers’, that potentially addressed CP, on social values that he inserted in the class (no. 1), what activities or strategies that teacher used to encourage students to criticize the teacher (no. 3 and 7), and activities to generate problem-solving (no. 9).

T is me
Mr. H is Mr. Hardo

T: Tema-tema social apa yang Bapakseringbahas di pelajaranbahasaInggris?
Mr. H: Banyak mas, sepertikehidupansiswa, nilai-nilaidalammasyarakat.
T: Tolongbisajelaskankehidupansiswadannilai-nilaimasyarakatsepertiapa yang Bapakseringbahasdikelas?
Mr. H: Nilai-nilai hidup yang membuat murid berkembang mas.
T: Contohnya?
Mr. H: Contohnya kemarin mas. Saya waktu itu bahas dengan para siswa tentang salah satu murid yang tidak bisa berangkat sekolah karena tidak punya uang. Saya bilang kepada siswa saya kalau ada orang susah itu dibantu.
T: Kenapa Bapak mendiskusikan ini di kelas selama pembelajaran bahasa Inggris?
Mr. H: Belajar bahasa Inggris itu bukan sekedar belajar bahasa Mas, tapi juga belajar nilai hidup karena dengan belajar bahasa Inggris siswa akan punya masa depan yang lebih baik. Nilai hidup ini sangat penting jika siswa sudah mendapatkan masa depan yang lebih baik agar mereka sadar agar tidak sombong.
T: Adakah hal lain yang Bapak diskusikan dengan siswa di kelas selain nilai hidup, kehidupan siswa?
T: Bagaimana Bapak menggiring siswa untuk diskusi seperti itu, atau menyangkut masalah sosial yang terjadi di masyarakat?
Mr. H: Saya selalu mengajari anak didik saya supaya berani menanyanya. Jadi kelas saya buat sedemikian rupa sehingga anak berani bertanya dan berdiskusi.
T: Bagaimana Bapak memancing anak yang tidak berani bertanya?
T: Bagaimana Bapak menilai siswa Bapak?


T: Pertanyaan terakhir untuk Bapak. Bagaimana Bapak menyelesaikan masalah yang dihadapi siswa dalam pelajaran bahasa Inggris?

Mr. H: Saya selalu diskusi dengan siswa dan menanyai tentang apa yang mereka ketahui tentang sesuatu yang sulit itu. Lalu kita bersama-sama menyelesaikan masalah tersebut.
APPENDIX C

Transcription

Mr. Hardo strategy in generating problem-posing:

Mr Hardo : Besok tugas kalian adalah membuat kalimat tentang perbandingan. Topiknya terserah
kalian boleh buat kalimat tentang keluarga, sekolah atau lingkungan sekitar. Atau pas kalian naik
angkot nemu ide perbandingan juga ndak apa-apa. Apa pas jalan-jalan di Ramayana kalian melihat
ada sesuatu yang dibandingkan juga boleh. Topiknya bebas. Kalian juga boleh menggunakan
dipresentasikan di depan kelas dan diskusi sama-sama. [Mr. Hardo :“Tomorrow your assignment is
to make sentences about comparison. The topic is up to you. You can make the sentences about
family, school or your surroundings. Or when you go home, find the idea of comparison you can
use the idea. Or when you hang out in Ramayana and see something that can be that can be
compared. Feel free to share it. The topic is free. You can use our past experience. Make only 5
sentences. No more than 5 sentences. Tomorrow you present the sentences in the class. And we
discussed together.”] (Classroom observation, February 18,2016)

Dialogue driven by students' question

Sir, why people prefer to using English to Indonesia as an International language?

Mr. Hardo: Nah anak-anak. Iniadapertanyaanbagus. Ada yang maucobajawab?Mungkinmasnya
yang sebelahsana ? [Ok students. We have a good question to discuss. The question was about why
English is chosen as an international language. Is there any of you who want to answer the
question? May be the boy over there, what is your opinion?]

Andi : Mungkin. Anupak. Inggriskandulumenjajahbanyaksekalinegaradiseluruhdunia dan negara
yang dijajah Inggris menggunakan bahasa Inggris. Jadi Inggris dijadikan bahasa Internasional
karena digunakan dibanyak negara. [May be. Emm. In the past English colonized many countries
and the colonized countries used English as their second language. So, English has become an
international language because it is used in many countries.] (classroom observation, February
18,2016)
S: Lho pak Jika bahasa Inggris itu dipelajari orang Indonesia, apakah bahasa Indonesia dipelajari orang asing. [Sir if English is learned by Indonesian, is Indonesian learned by foreign people?]

Mr. Hardo : Ah pertanyaan bagus sekali, kalau bahasa Indonesia itu tinggal lihat kebutuhan. Kalau orang sana (asing) membutuhkan bahasa Indonesia bisa juga, mereka belajar bahasa Indonesia. Jadi tinggal melihat kebutuhan... Kita belajar bahasa Inggris karena kita membutuhkan bahasa Inggris untuk kehidupan yang lebih baik jadi kita belajar bahasa Inggris. Ada pertanyaan lagi?[That’s a good question, the foreigners will learn Indonesian if they need it. So it depends on the need... we learn English because we need english for better life. So we learn English in schools.] (classroom observation, February 18,2016)

Reflection

Mr. Hardo : Sekarang saya tanya dulu. Selama sesi belajar ini tadi, apa yang kalian dapatkan? [now I ask you. What do you get during the class session?]

S: Nggak hanya.. pelajaran ini, tapi juga pelajaran yang lain [not only.. about material, but also another thing]

Mr. Hardo: Apa misalnya? [what is the another thing ?]

S: kayak yang tadi, yang ditanyain sama teman-teman dan yang telah disampaikan oleh Mr. Hardo. [as what my friends questioned you and what you have already discussed]

Conscientization

Mr. Hardo : Maaf anak-anak, seperti yang saya sampaikan di kelas sebelumnya, sebelum kita belajar bahasa Inggris, yang namanya belajar bahasa Inggris bukan sekedar bahasanya saja. Tapi juga kita harus menumbuhkan ide kita, kreasi kita. Karena dengan belajar bahasa Inggris kita akan mendapatkan kehidupan yang lebih baik. Jadi jangan cuma diem dan manut sama gurunya saja. Wah kalu terus begini bahaya anak-anak hanya akan diberi PR dan tugas saja oleh guru. [As I told in the other class, learning English is not only about learning its grammar, but it also is about developing our ideas and creativities. By learning English, we will get brighter futures. So don’t be passive and just follow my instruction. If you keep being passive like this, this is dangerous. Your studying will be useless because you are only given homework and assignments.](classroom obervation, February 22,2016)

Mr. Hardo : Kenapa tidak bertanya Mbak? [Why didn’t you ask a question?]

S: Karena tidak tahu, Pak. [because I did not know what to question sir.]

Mr. Hardo : Kenapa tidak tahu? Karena Anda tidak belajar? bertanya itu bukan berarti kita bodoh. Tetapi dengan bertanya Anda menunjukkan Anda peduli dengan apa yang anda pelajari. Karena
dengan peduli, Anda jadi berpikir dan mulai menanyakan sesuatu tentang apa yang Anda pelajari. [why you did not know what to question? Didn’t you study last night? Asking question doesn’t mean that you are stupid instead it shows that you care with what you are learning. Because you care, you began to think, and ask question of what you are learning.] (classroom observation, February 22, 2016)

Mr. Hardo : Kalau Anda terus-terus seperti ini Anda akan menjadi macam koruptor anggota DPR. Kenapa? Karena koruptor itu passive mereka tidak mau aktif dalam mengambil keputusan untuk melakukan perubahan terhadap rakyatnya. Mereka tidak peduli dengan negara. Kalau rapat diem saja, bisa nya ya ya dan ya. Sama seperti kalian, kalau saya tanya diem saja. Tidak mau menyumbangkan ide kalian. Itu namanya kalian tidak peduli dengan apa yang kalian pelajari. Ini berarti Anda merugikan diri Anda sendiri, sebab Anda mengerjakan sesuatu yang terpaksa dan Anda tidak pedulikan. [If you still keep being passive, you are like corrupt parliament members. Why? Because the corruptor is passive, they are not active in taking decision to make development in our society. They don’t care with their nation. If they are having meeting, they just keep silent, and only follow the others. They are like you, if I question you, you just silent. Not wanting to share your ideas. That means you do not care with what you learn. It means you dig your own grave with your own knife and fork because you do something that you do not want and care, and you want!] (classroom observation, February 22, 2016)

Mr. Hardo : Kalian pernah melihat berita? Sekarang banyak sekali berita yang menjelek-jelekkan pemerintah. Ada yang suka menunjukkan kesalahan orang lain. Itu bukan berita, tapi provokasi. Namun kalau kalian tidak peka, kalian tidak bertanya, ya kalian akan ikut terprovokasi. [Have you noticed the news lately? Much news are reporting bad news about our government. They like to blame each other. That is not news, but provocation. But if you are not sensitive, you are not questioning, you will be provoked.] (classroom observation, February 22, 2016)

Mr. Hardo: Sekaligus lagi anak-anak. Saya tekanan jadilah murid yang aktif. Sumbangkan ide-ide kalian dikelas. Ingat kita belajar bahasa Inggris ini karena kita butuh untuk kehidupan yang lebih baik, bukan Cuma buat cari nilai. [I remind you. Be an active student. Share your idea in the class. Remember studying English because we need English for better future, not for grade.] (classroom observation, February 22, 2016)
Appendix D

Students’ Assignment Documentation

The student describes his power-relation in his family

“I am stronger than my brother, but my mother is stronger than I, but my father is stronger than my mother, In other words, I am is not the strongest, My father is the strongest.” (Transcribed verbatim from classroom observation 23,02,2016, grammatical errors are not corrected.)

The student addressed the issue of marginalized people.

“Food and clothes in Pasar Raya is more cheaper than in Ada Baru and Ramayana. Food and clothes in Ada Baru and Ramayana is more expensive than in Pasar Raya. But people is more like to by food and clothes in Ada Baru and Ramayanathan in Pasar Raya. This is not good. People in Pasar Raya is more need money than in Ada Baru or Ramayana.” (Transcribed verbatim from classroom observation 23,02,2016, grammatical errors are not corrected.)

The student, Ali, addresed a streotyped of muslim

“I am muslim. Muslim do not like fight, muslim is not terrorist. Muslim is good religion. People need religion.” (Transcribed verbatim from classroom observation 24,02,2016, grammatical errors are not corrected)