

## Secondary English Textbooks of Nepal: Reservoir of Structures or Bearer of Critical Consciousness?

Rudra Bahadur Thapa

Lecturer

Kanakai Multiple Campus, Surunga, Jhapa, Nepal

email: [rudrasir81@gmail.com](mailto:rudrasir81@gmail.com)

<https://doi.org/10.3126/kj.v4i1.86128>

### Abstract

Textbooks are an integral part of everyday teaching in Nepalese classrooms. They mirror the objectives mentioned in several policy documents at the National level. The Constitution of Nepal, the School Sector Development Plan, and the National Objectives of Education all strive to develop conscientious individuals by eliminating all forms of discrimination prevalent in the country. This study reveals how much the secondary English textbook of Nepal supports achieving those goals. This critical content analysis aims to explore the presence of texts from the perspective of critical pedagogy. This study has analyzed the secondary English textbook of grade 9 published by the Curriculum Development Centre, Nepal. For analysis, five different critical themes were ascertained on the basis of the literature review. The reading texts present in the book were examined against it. The finding revealed an inadequate presence of critical texts (27.77%) in the grade 9 English textbook. Instead of developing critical consciousness in students, the textbook looks more like a practice book for different linguistic structures. The students are less likely to change, challenge, and contest perceived inequity through the book.

**Keywords:** Critical consciousness, critical pedagogy, content analysis, discrimination, textbook

### The Context

Recently, I happened to meet with a student who was a fluent speaker of English but did not know who the Prime Minister of our country is. She was good at grammar and knew all the structures of tenses, but did not know about the different forms of discrimination in society. She believed that females should not be given much freedom. She knew little

about the martyrs and did not know why we observe the silence in the memory of martyrs. She also did not know the importance of the national anthem. Going abroad was the only aim of her life, and if possible, she wanted to stay there forever. She was literate, no doubt, but it was obvious that she was not critically literate.

### **Introduction**

English as a lingua franca is ever-widening in the world. Gao (2019) observes the pervasiveness of the English language and states that “English continues to replace other languages as the second or additional language taught most frequently and intensively in schools in many parts of the world” (p. v). The growing demand for English medium instruction (EMI) and English language teaching (ELT) in the periphery countries is an example of the burgeoning absorption of English in the world. Within this frame of reference, Phillipson (2008) writes, “The pull of English is remarkably strong in periphery English areas, not only among the elites who benefit directly from their proficiency in English but also among the masses, who appreciate that the language provides access to power and resources” (p. 27).

The appeal of the English language is increasing globally. In countries like Nepal, where English is taught as a foreign language in an instructed setting, the grammatical, linguistic, and communicative competence of the learners is highly prioritized. Due to a lack of grammatical competence, learners cannot construct correct sentences, understand them, or pass judgments about right and wrong linguistic forms (Millrood, 2014). Linguistic competence, as Kadel (2015) mentions, comprises the knowledge of grammar, vocabulary, and phonology. Both grammatical and linguistic competence mark the knowledge of structures and vocabulary as a fundamental mode of relating to language learning. Communicative competence, on the other hand, refers to both the tacit knowledge of a language and the ability to use it effectively (Nordquist, 2019).

From the perspective of second language acquisition, nobody can deny the need for the given competencies. The learners need to internalize them to produce meaningful utterances. However, the question is, what if we produce fluent English speakers without critical consciousness? Is it desirable? Is the rationale of teaching English only limited to producing “cheerful robots?” (Giroux, 2020), or should it come with “conscientization?” (Freire, 1970)? This is the issue of the study, and my standpoint is that teaching English as an additional language should come with critical consciousness along with linguistic knowledge.

Textbooks are an integral part of teaching language. However, language textbooks are deliberately designed in such a way that they focus mainly on linguistic properties and

language structures. The content aspect of such books is very poor. It is against this background that Rasheed (2021) remarks, “The course books only deal with seemingly neutral topics such as food, celebrations, shopping, travel, etc., and avoid the topics like politics, alcohol, religion, sex, narcotics, isms, and pornography” (p. 211). Such a textbook cannot develop critical consciousness in learners.

There are several issues and themes that an ELT teacher can discuss in the classroom to assist students in understanding their socioeconomic and political position in society. Among such proceedings, concerns like identity, existence, marginalization, backwardness, oppression, suppression, repression, social justice, human rights, child rights, racial discrimination, gender discrimination, domestic violence, unfair distribution of property, etc., can help to raise critical consciousness. Why those controversial topics in the language classroom can be a question, and Garton et al. (2019) answer back “ELT does not take place in the social, economic or political vacuum” (p. ix). English as a subject is not out of the socio-political influence where it is learned. Farangi and Ghodrat (2021) emphasize the use of critical pedagogy (CP) and exclaim that the “Application of critical pedagogy in ELT classroom opens new windows towards a brighter future filled with hope and respect to each other's rights” (p. 148).

Looking this way, mere teaching of grammatical structures cannot be approved in the ELT classroom. The students should be able to interpret society and its ways along with their language knowledge. There are oppressed situations in and out of the classroom that privilege some and under-represent others (Cohen et al., 2018). Injustice, oppression, and dehumanizing situations are prevalent in every society. The learners need to understand this. In light of this, Monchinski (2008) views that “Everything in schools is political” (p. 11). He considers the classroom a place of oppression. While there are several issues in the background of language teaching, how can ELT confine itself to a set of structures? In Freire’s (1970) affirmation, education should bring people out of their dehumanized situation. Thus, ELT to adopt critical pedagogy falls within a necessity.

A teacher's conscious critical praxis or the textbook inclusion of critical content can contribute significantly to the development of critical consciousness. McCaffrey et al. (2004) regard the teachers as the single most significant school-level determinant in students' learning and remark that the practice of ELT teachers is vital in developing critical consciousness (as cited in Simon & Evans, 2014). If ELT practitioners pay little attention to inclusion, material design, lesson planning, and classroom delivery, it can

make a huge difference in developing critical consciousness in the students, thereby transforming society. At the same time, if the textbook contents support critical pedagogy, the teachers can address the oppressed situation both in and out of the classroom. Hence, the students could be emancipated and liberated.

National Objectives of school level education of Nepal 2021 (2078 B.S.) has stated that the development of the principles of peace, human rights, equality, inclusiveness, and social justice in each person is an objective of the school-level curriculum for grades 9 and 10. Similar is the goal of the School Sector Development Plan (2016/17-2022/23). It focuses on minimizing disparities within and across groups recognized as having the lowest levels of access, participation, and learning results. It also seeks to guarantee that the educational system is inclusive and equitable in terms of access, participation, and learning outcomes. There is also a constitutional provision to eliminate all forms of discrimination. The Constitution of Nepal 2015 (2072 B.S.) positions to end all forms of discrimination and oppression based on class, caste, region, language, religion, gender, and all forms of caste-based untouchability (Preamble). Observing this way, even the policy documents have provided enough ground for a critical pedagogy to be in the textbooks.

Liu (2020) claims “Textbooks, as one of the essential parts of teaching, are designed, edited and structured based on the national education policy, combining the characteristics of the subject and the teaching objectives” (p. 937). Under these circumstances, this research will try to answer the following research question: How far do the ELT textbooks reflect these policy provisions in terms of their content? The rationale is that teaching English only for the sake of grammar, structures, and language knowledge is just adding one subject more to the regular program, nothing more than that.

### **Purpose of the Study**

This study explores the presence of critical content in the secondary English textbooks of Nepal.

### **Delimitation**

This study is delimited to the analysis of reading texts presented in the grade 9 English textbook. The book, developed and prescribed by the Curriculum Development Centre (CDC) of Nepal, was analyzed in terms of its critical contents.

### **Literature Review**

The literature existing in the field indicates that using critical pedagogy in the ELT classroom has got two major justifications. The first is to emancipate the learners by raising critical consciousness, and the second is to provide equitable learning opportunities to all students, especially from the marginalized and minorities.

Favoring Critical pedagogy in the ELT classroom may sound like a political idea; however, Kincheloe (2008) asserts that “Education simply cannot be neutral” (p. 11). Even when education pretends to be neutral, it supports the dominant, existing power structure. In this context, Phothongsunan (2006) writes, “If we ask ourselves where the knowledge that we get from our textbooks and curriculum is from, it can be argued that it is the knowledge that the powerful in the society want us to espouse, including discrimination and racism” (p. 26). Thus, the education we teach and the pedagogy we follow may unconsciously be serving the needs of those in power and position. We teach what we are given to teach, and the construction of the curriculum and selection of subject matter are purposeful political acts. It is, therefore, Monchinski (2008) writes, “Everything in schools is political” (p. 11).

Proponents of critical pedagogy argue that it should be given ample space in the classroom because it is founded on the idea that education may improve the world (Jeyaraj and Harland, 2014). There are plenty of unjust and oppressive situations that never surface in classroom instructions. If they are unveiled, the students can understand a great deal about them. Garton et al. (2019) observe the necessity of critical pedagogy in ELT classrooms and claim that if learning English is the key to improving one's life, it is crucial to address the growing gaps in access to English language education as well as the marginalization of those who are not enrolled in it. If English is the language of upward social mobility (Gao, 2019), those at the bottom of the social hierarchy are among the least ones to benefit from the English language. It is so because their social, economic, and political position does not allow them to learn English with ease and comfort. Farangi and Ghodrat (2021) view that the application of critical pedagogy in ELT classrooms offers new vistas toward a brighter future filled with hope and respect for each other's rights. This is what is desirable. In this regard, Ordem and Ulum (2021) state that critical pedagogy aims to raise socio-political issues to emancipate both teachers and learners from power-centric ideas. There is no doubt that critical pedagogy helps to emancipate both the teachers and the students from oppression.

Pennycook (1990) expresses his dissatisfaction with contemporary pedagogy and levels it as an instrumentalist and positivist orientation. He views this orientation towards language teaching as having a significant exclusion: “a major lacuna in second language education is its divorce from broader issues in educational theory” (p. 303). The broader issues, of course, contain critical awareness elements in them. Critical pedagogy, according to Crookes (2012), tries to establish social justice by reflecting the interests of the working class, women, non-heterosexuals, ethnic minorities, and marginalized peoples and includes perspectives that valorize environmental conservation and peace. Mishra (2018) expresses that “the purpose of critical pedagogy is to uncover the hegemony, reveal the hidden agendas, and look at means and ways of ensuring that there is equal participation and dissemination of knowledge systems” (p. 7). Critical pedagogy does not regard an individual as a sovereign being. In Pennycook’s (1999) words, “The liberal humanist view of individuals as completely independent, free, creative entities is rightly rejected from a critical standpoint: Thought, movement, and speech are always constrained in multiple ways” (p. 335). Thus, the application of critical pedagogy is likely to enlighten the students by making them aware of oppressive situations.

Critical consciousness, or what Freire calls conscientizagao (conscientization), should be the aim of every educational activity. “The term conscientizagao refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (Translator’s note, Freire, 1970). Freire (1970) writes, “Conscientizagao is the deepening of the attitude of awareness characteristic of all emergence” (p. 109). When people develop critical consciousness, they become more aware than before. According to Diemer et al. (2020), critical consciousness has three components, namely critical reflection, critical motivation, and critical action. If a student understands how systemic ways of oppression and inequity exist, if they have the commitment to address perceived inequalities, or if they participate in activities to change, challenge, and contest perceived inequity, they are critically conscious. The question is how far ELT teachers see the necessity of developing critical consciousness in their students. In Squier’s (2016) words, critical consciousness is crucial because oppression affects our kids’ daily lives in a variety of ways. As they develop it, they start questioning human dignity, freedom, authority, social responsibility, and personal purpose. El-Amin et al. (2017) claim that critical consciousness can be a gateway to academic motivation and achievement for marginalized students. As they become aware of the structural injustice faced by the marginalized, they start understanding the ways of life and the world.

Hence, as the literature on critical pedagogy suggests, developing critical consciousness in students can be a rewarding agenda. If the ELT textbooks include the topics of socio-political issues like child labor, gender disparity in education, and girls' trafficking, it would encourage the learners to question the status quo and take transformative actions (Sharma and Phyak, 2017). According to Akbari (2008), we should build our instruction on the local cultures of our students, consider their first language as a resource to be used, incorporate more of their real-world concerns, and raise their awareness of problems faced by underprivileged groups. Rashidi and Safari (2011, as cited in Davari & Iranmehr, 2021) focus that ELT materials should develop learners' communicative abilities as well as critical consciousness. They view that the topics and themes included in ELT materials should be generative to invoke considerable discussion and analysis. Freire (1970) discusses problem-posing education, the dialogical method, the use of generative themes, and codification as a tool to develop critical consciousness.

### **Methodology**

This is a qualitative content analysis research. It explores the themes of critical pedagogy present in the grade 9 English textbook of Nepal.

### **Approach**

In this study, I followed a qualitative approach as it drew data in textual form. Croker (2009) affirms that qualitative research primarily collects textual data and examines them using an interpretive analysis. In this research, I analyzed the course contents, especially the given reading texts, using the paradigm of critical pedagogy.

### **Design**

The study is in the form of a critical content analysis. According to Matthew and Ross (2010), content analysis is a technique usually applied to textual data. This research has also analyzed the textual data. It is critical because the analysis is inspired by critical pedagogy. Braga et al. (2019) mention that "Content analysis aims to decompose a text into lexical or thematic units, coded as categories, to establish generalizing inferences" (p. 13). Respectively, this study also broke down grade 9 English textbooks to find critical pedagogy themes in the given texts. It followed a thematic approach of content analysis since it analyzed the major themes presented in the lesson.

### **The Data**

The study examined secondary data from the secondary English textbook of grade 9 published by the Curriculum Development Centre, Nepal. The reading texts presented

in the book were the data. The study analyzed all the units and their reading texts to find out the elements of critical consciousness.

### **Data Analysis Procedure**

As per the revelation of the literature review, several issues of critical pedagogy were found that would help to raise critical consciousness. Those issues were grouped into five major themes, and after a careful reading of each text from every unit, the texts were leveled for their inclination to the critical consciousness-raising themes. If the texts were void of critical consciousness-raising themes, they were left blank in the column. However, all the reading texts were leveled for their general themes, even if they did not contain any critical themes.

### **Critical Consciousness Raising Themes**

Although critical consciousness cannot be restricted to any issues or themes, for the sake of clarity, the following issues have been loosely grouped under the different themes as presented in Table 1.

**Table 1**

#### *Critical Consciousness Raising Themes*

<b>Discrimination and Oppression</b>	Marginalization, Inequality, Inequity, Gender Discrimination, Structural Injustice, Backwardness, Racial Discrimination, Suppression and Repression
<b>Human Rights</b>	Human Dignity, Freedom, Child Labor, Child Right, Domestic Violence, Girls' Trafficking, Non-heterosexuals, Independence
<b>Power and Position</b>	Hegemony, Politics, Authority, Identity, Socio-economic position, Unfair Distribution of Property, Social Justice, Poverty
<b>Culture and Local Topics</b>	Local Contexts, L1 Writers, Local Issues, Local Culture, Aborigines, Ethnic Minorities, World Culture
<b>Environment and Ecology</b>	Global Warming, Pollution, Deforestation, Extinction of Species, Natural Disaster, Desertification, Calamities, Conservation



### Findings

The findings of the content analysis of the grade 9 English textbook for the critical consciousness-raising issues and themes are illustrated in Table 2.

**Table 2**

*Critical Consciousness Raising Themes in Grade 9 English Textbook*

1	Travel and Holidays	Poon Hill Yoga Trek in Nepal	Information, Tourism, Exploration	Local Topic
		Stopping by Woods on a Snowy Evening	Nature, Responsibility	
2	Health and Hygiene	The Acceleration behind Telehealth Services	Information, Fact	
		Health is Wealth	Health Awareness	
3	Family, Market, and Public Place	Thomas and Jerry	Family Responsibility	
		Dance	Description	
4	Life and Death	Death is a Fiction	Argument, Death-talk	
		Crossing the Bar	Death, Departure	
5	Ethics, Norms, and Values	Why “I’m Sorry” Doesn’t Always Translate	Description, Meaning-making	
		JetBlue’s Apology	Information, Etiquette	
6	Custom and Culture	Sky Burials	Description	World Culture
		Surprising Customs	Information	
7	Ecology and Environment	How do Animals Spend the Winter?	Information, Fact	Ecology
		The Resistant Moths	Pesticides	Ecology

8	Science and Technology	Humanoid Robot Sophia	Information, Wonder of Science	
		The Alternative Energy Sources	Information, Awareness	
9	Work and Leisure	The Ant and the Grasshopper	Fiction, Family Relationship	
		Leisure	Self-realization	Freedom
10	The Earth and Space	A Message from Another Planet	Fantasy	
		Up-Hill	Death-talk	
11	Gadgets and Instruments	Save your Smartphone	Information, Awareness	
		Weather Instruments	General Knowledge	
12	People and Places	Paulo Coelho	Biography	
		Madam and Her Madam	Cruelty, Inhuman Treatment	Oppression
13	Organization Profile and Authority	Asian Development Bank Institute (ADB)	Information	
		Congratulation Letter	Everyday Affair	
14	History and Civilization	The Maya Empire	Historical Information, Fact	
		The History of Money	General Knowledge	
15	People and Lifestyle	The Diary of a Young Girl	War Victim	Child Right
		The Rautes	Description	Local Content, Local Culture
16	Games and Sports	Wimbledon	Information	
		Sports	Information	

17	Global Warming and Climate Change	Chasing Ice	Description	Environment
		A Noisy Party	Talk	
18	Transportation and Communication	Wright Brothers	Information	
		Rickshaw Ride	Description	Oppression

### Discussion

As illustrated in Table 2, the grade 9 English textbook published by CDC has 18 units in total. Each unit comprises two reading texts. The authors seem to have tried to include a variety of reading texts. However, the book contains inadequate critical reading texts from the perspective of critical pedagogy and critical consciousness-raising.

Only 10 out of 36 texts include a critical element (27.77% of the total). The remaining twenty-six texts contain no critical elements. This is a disheartening case for the activists who opt to change society through critical education. While the grade 9 textbook is a representative case, the rest of the secondary textbooks can also be inferred to have contained less critical texts as they too stem from the same curriculum base. Thus, perhaps one can argue that secondary English textbooks of Nepal have little or no room for critical pedagogy.

The provision of the critical element is also not very strong in the book. Out of 10 texts that include critical elements, 2 of them consist of local content, and 1 other contains the knowledge of world culture. The environmental and ecology issues are addressed by 3 texts. Child rights and freedom issues are covered by 2 texts, and the remaining 2 are about oppression. The critical texts only seem to have been sprinkled in the vast array of informative texts. The less intense frequency of coverage renders the book ineffective from the perspective of developing critical consciousness.

The most alarming lack in the book is, it does not include a single text that deals with power and position. The students need to know about hegemony, identity, poverty, politics, unfair distribution of property, power dynamics, and such issues; however, the textbook is silent about them. In the absence of these issues, perhaps the students will

never discuss in their classroom why they are in the socio-economic position that they are now!

Akbari (2008b) writes, “What the majority of teachers teach and how they teach are determined by textbooks” (p. 647). If it is so, we can expect very little critical teaching from the secondary English textbooks of Nepal. Meanwhile, Nepal is a country that has constitutionally promised to eliminate all forms of discrimination. Notwithstanding this, English as a compulsory subject of its educational system seems to contribute very little to accomplishing its constitutional aim.

Most of the reading materials presented in the books are informative. Their information has little or nothing to do with critical consciousness. They are too general about everyday affairs or topics. It implies that providing exposure to language use in different contexts is the only goal of the reading texts. Such an approach will never be sufficient in the journey of transforming society by producing critically aware students.

The contents of the book have a dire deficiency of learners' real-life concerns. The presence of Nepali culture and way of life is nowhere seen except once. Such a situation in the book is less likely to motivate the learners as they lack the feeling of oneness with the book. Once they regard it as being of others or imposed upon them, they are likely to develop culture/language shock, which significantly hinders their second language acquisition process. Marginalized students are the most affected by this.

If English is to be made just another subject in the regular program, is it worth mentioning in the curriculum, while the same can be done by the language institutes outside? This is a perennial question stemming from the research. However, the book is functional in imparting linguistic competence. It is full of grammatical content. Apart from reading texts, it contains other language skills like speaking, listening, and writing. Every unit is followed by plenty of grammatical structures and adequate practice.

The intentional focus of the book on the so-called neutral topics is not without skepticism. Kincheloe (2008) declares that “to refuse to name the forces that produce human suffering and exploitation is to take a position that supports oppression” (p. 11). Whether, by avoiding the critical issues in the English textbooks, despite their probability to be, are the textbook designers supporting oppression? This is a crucial question that needs an answer.

### **Conclusion**

The overall study of the grade 9 English textbook from the perspective of critical pedagogy revealed that maintaining social justice and boosting the underprivileged

students is not the goal of the textbook. The content selected for the book indicates that the primary purpose of the book is to develop linguistic competence in the students. Based on the findings of the content analysis of the grade 9 English textbook, the following conclusions are drawn.

1. Comparatively, the book contains very few critical texts.
2. The book seems less likely to assimilate with the constitutional goals, national objectives of education, and SSDP goals.
3. Fostering critical consciousness in learners does not seem to be a priority of the book.
4. Social transformation and emancipation of learners do not seem to be possible from the contents of the book.
5. The book seems to be more a reservoir of structures than a bearer of critical consciousness.
6. In the lack of local content, context, and culture, the book looks like an imported one.
7. The book is less likely to motivate the learners as it lacks their real-life concerns and subject matters.
8. The book is very unsuitable to be kept at the secondary level from the perspective of critical pedagogy.

### References

- Akbari, R. (2008a). Transforming lives: Introducing critical pedagogy into ELT classrooms. *ELT Journal*, 62(3), 276–283. <https://doi.org/10.1093/elt/ccn025>
- Akbari, R. (2008b). Postmethod discourse and practice. *TESOL Quarterly*, 42(4), 641–652.
- Braga, C. S. C., Machado, D. de Q., Moreira, M. Z., Mesquita, R. F. de, & Matos, F. R. N. (2018). Contributions and limits to the use of softwares to support content analysis. In A. P. Costa, L. P. Reis, & A. Moreira (Eds.), *Computer supported qualitative research*. Springer.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge.
- Constitution of Nepal. (2015). *Law Commission Nepal*. <http://www.lawcommission.gov.np>

- Croker, R. A. (2009). An introduction to qualitative research. In J. Heigham & R. A. Croker (Eds.), *Qualitative research in applied linguistics*. Palgrave Macmillan.
- Crookes, G. (2012). Critical pedagogy in language teaching. In L. Ortega (Ed.), *The encyclopedia of applied linguistics*. Wiley-Blackwell.
- Davari, H., & Iranmehr, A. (2019). Critical pedagogy in textbook development: A comparative study of the previous and the new Iranian high school English language textbooks. *Iranian Journal of Comparative Education*, 2(3), 324–345. <https://doi.org/10.22034/IJCE.2020.103835>
- Diemer, M. A., Pinedo, A., Banales, J., Mathews, C. J., Frisby, M. B., Harris, E. M., & McAlister, S. (2020). Recentering action in critical consciousness. *Society for Research in Child Development*, 0(0), 1–6. <https://doi.org/10.1111/cdep.12393>
- El-Amin, A., Seider, S., Graves, D., Tamerat, J., Clark, S., Soutter, M., Johannsen, J., & Malhotra, S. (2017, February). Critical consciousness. *Kappan Magazine*. <https://kappanmagazine.org>
- Farangi, M. R., & Ghodrat, N. (2021). Honing English as a foreign language learners' language ability through critical pedagogy. *International Journal of Education and Applied Sciences*, 3(3), 140–150.
- Freire, P. (1970). *Pedagogy of the oppressed* (30th anniversary ed.). Continuum.
- Gao, X. (Ed.). (2019). *Second handbook of English language teaching*. <https://doi.org/10.1007/978-3-030-02899-2>
- Garton, S., & Copland, F. (2019). Series editors' preface. In M. E. López-Gopar (Ed.), *International perspectives on critical pedagogies in ELT*. Palgrave Macmillan.
- Giroux, H. A. (2020). *On critical pedagogy* (2nd ed.). Bloomsbury Academic.
- Jeyaraj, J. J., & Harland, T. (2016). Teaching with critical pedagogy in ELT: The problems of indoctrination and risk. *Pedagogy, Culture & Society*. <https://doi.org/10.1080/14681366.2016.1196722>
- Kadel, P. B. (2015). Developing communicative competence of ESL learners through learning strategies. *Journal of NELTA*.
- Kincheloe, J. L. (2008). *Critical pedagogy* (2nd ed.). Peter Lang.
- Liu, Y. (2019). Ideologies in college EFL textbooks: A content analysis based on critical pedagogy. *Journal of Language Teaching and Research*, 11(6). <http://dx.doi.org/10.17507/jltr.1106.09>

- Matthews, B., & Ross, L. (2010). *Research methods: A practical guide for the social sciences*. Pearson.
- Millrood, R. (2014). Cognitive models of grammatical competence of students. *ScienceDirect*. <http://www.sciencedirect.com>
- Mishra, S. (2018). Critical pedagogy and English language teaching in India. *FORTELL*, 36.
- Monchinski, T. (2008). *Critical pedagogy and the everyday classroom*. Springer.
- Nordquist, R. (2019). Communicative competence: Definition, examples, and glossary. *ThoughtCo*. <http://www.thoughtco.com>
- Ordem, E., & Ulum, O. G. (2020). Critical pedagogy and socio-political issues in language teaching: Views from Turkey. *ResearchGate*, 128–142.
- Pennycook, A. (1990). Critical pedagogy and second language education. *System*, 18(3), 303–314.
- Phillipson, R. (2012). *Linguistic imperialism*. Oxford University Press.
- Phothongsunan, S. (2006). Critical pedagogy in English language teaching. *Galaxy*.
- Rasheed, A. (2021). Critical pedagogy and ELT classrooms in India: Some thoughts. *European Journal of English Language Teaching*, 6(5), 206–215. <https://doi.org/10.46827/ejel.v6i5.4110>
- School Sector Development Plan (SSDP), Nepal (2016–2023). (2016). *Ministry of Education, Government of Nepal*.
- Secondary Education (Class 9 and 10) Curriculum 2078. (2021). *Government of Nepal, Ministry of Education, Curriculum Development Center, Sanathimi, Bhaktapur*.
- Sharma, B. K., & Phyak, P. (2017). Criticality as ideological becoming: Developing English teachers for critical pedagogy in Nepal. *Critical Inquiry in Language Studies*. <https://doi.org/10.1080/15427587.2017.1285204>
- Simon, N. S., & Evans, G. W. (2014). Poverty and child development: Beyond the schoolyard gate. In J. Hall (Ed.), *Underprivileged school children and the assault on dignity*. Routledge.
- Squier, K. L. (2016). *Critical consciousness*. Seabury Press.