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Indigenous narratives and inclusive English language teaching (ELT) in Bangladesh: a critical discourse analysis of Mahale voices

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Indigenous Narratives And Inclusive English Language Teaching (ELT) In Bangladesh : A Critical Discourse Analysis Of Mahale Voices

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A thesis submitted to the Department of English and Modern Languages in partial fulfillment of the requirements for the degree of
BA in English Language Teaching (ELT)

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Department of English and Modern Languages
Independent University, Bangladesh
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Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing a degree at Independent University, Bangladesh.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted or submitted for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature
(Signature)

_____

Student Full Name
Student ID

Approval

The thesis titled “Indigenous Narratives And Inclusive English Language Teaching (ELT) In Bangladesh:A Critical Discourse Analysis Of Mahale Voices” submitted by
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of Spring 2026, has been accepted as satisfactory in partial fulfillment of the requirement for the degree of BA in English Language Teaching on 3rd May.

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Ethics Statement

This research uses the published collection Mahale Voices and selected translated excerpts from that collection. The study respects the editorial and translation choices made by the editors and treats the collection as a community resource. Where primary interviews or community materials were used, I obtained informed consent from contributors or from the editors acting with community authorization. Quotations are short and cited with page numbers to preserve context while minimizing re-publication of long passages. To protect privacy, I have not disclosed personal contact details or sensitive identifiers; where contributors requested anonymity, pseudonyms were used. Translation choices are acknowledged: the editors employed a largely literal translation strategy and I preserved that approach in analysis to avoid altering cultural meaning. All digital files and analytical memos are stored on a password-protected drive for five years and will be shared with the Mahale community on request. This project received supervisory approval from the Department of English Language Teaching, Independent University of Bangladesh (IUB). Any further community engagement or dissemination of materials will be conducted in consultation with community representatives and with their consent.

Abstract

This qualitative thesis explores how indigenous narratives can inform a more inclusive English Language Teaching (ELT) curriculum in Bangladesh. Using document analysis and Faircloughian Critical Discourse Analysis (CDA), it examines *Mahale Voices* (Towhid Bin Muzaffar, Haroonuzzaman, & Santosh Hemrom, 2025) to identify themes of cultural displacement, identity negotiation, resilience, caregiving, and counter-discourse. Findings reveal that the narratives both document structural marginalization (poverty, limited schooling, health precarity) and enact agency through memory, local knowledge, and cultural practices. Pedagogically, the study recommends integrating scaffolded indigenous excerpts into secondary ELT modules, teacher training in culturally responsive pedagogy and CDA, bilingual scaffolding that validates home languages, and community partnerships that bring oral histories into classrooms. Two lesson modules, a training outline, and assessment rubrics operationalize these recommendations. Reflexivity is foregrounded, with the researcher's elite English-medium schooling shaping interpretive choices. Limitations and a future research agenda conclude the study.

Keywords: Critical Discourse Analysis; indigenous narratives; ELT; Mahale Voices; Bangladesh; culturally responsive pedagogy

Dedication

To my beloved **Baba, Ma, and Bubu**,

whose love, guidance, and sacrifices have shaped every step of my journey.

To my best friends,

for their unwavering support, laughter, and companionship.

This work is as much yours as it is mine.

Acknowledgement

I would like to express my deepest gratitude to my supervisor for their guidance, patience, and invaluable insights throughout the course of this research. My sincere thanks also go to the faculty members and peers who offered constructive feedback and encouragement at different stages of this work. I am indebted to the communities and individuals whose narratives and experiences informed this study; their voices made this research meaningful.I am grateful for the people who listened to this idea and said,“Go for it!”. Finally, I acknowledge the inspiration and resilience of indigenous storytellers, whose words continue to shape my understanding of education, identity, and cultural belonging.

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List of Acronyms

APA — American Psychological Association
CBO — Community-Based Organization
CDA — Critical Discourse Analysis
CEFR — Common European Framework of Reference

CLT — Communicative Language Teaching
EAP — English for Academic Purposes
ELAN — EUDICO Linguistic Annotator
ELT — English Language Teaching
ESP — English for Specific Purposes
ICT — Information and Communication Technology
IELTS — International English Language Testing System
IRB — Institutional Review Board
L1 — First language (mother tongue)
L2 — Second language
MA — Master of Arts
MoE — Ministry of Education (Bangladesh)
MV — Mahale Voices
NCTB — National Curriculum and Textbook Board
NGO — Non-Governmental Organization
PhD — Doctor of Philosophy
QA — Quality Assurance
SIL — Summer Institute of Linguistics
SLA — Second Language Acquisition
TESOL — Teaching English to Speakers of Other Languages
TBLT — Task-Based Language Teaching
TOEFL — Test of English as a Foreign Language
UNESCO — United Nations Educational, Scientific and Cultural Organization
WB — World Bank

Chapter 1

INTRODUCTION AND RATIONALE

1.1 Background and Context

English Language Teaching (ELT) in Bangladesh has historically been shaped by standardized linguistic norms privileging global intelligibility over local diversity. This reflects colonial legacies, global lingua franca dynamics, and national policy choices that valorize standardized English as a marker of socioeconomic mobility. Mainstream ELT curricula often present decontextualized language tasks and canonical texts that fail to reflect the lived experiences of indigenous and marginalized communities. Learners from minority backgrounds therefore face both linguistic barriers and cultural invisibility, while mainstream classrooms miss opportunities to develop intercultural competence.

Language education is not neutral; it mediates identity, power, and access. Critical applied linguistics demonstrates that curricula reproduce hierarchies (Fairclough, 1995; van Dijk, 2008). Decolonizing methodologies argue that pedagogy must foreground indigenous epistemologies (Smith, 1999). Recent scholarship emphasizes inclusive approaches: Alam and Uddin (2023) highlight exam-orientation and textbook bias; Rahman (2024) calls for multilingual education; Jesmin Trisha, Ghosh, and Das (2025) argue for integrating local culture and multilingualism; Imam, Pathan, and Farzana (2025) identify systemic challenges in implementing communicative approaches; Bose and Mazumdar (2025) reveal disparities in Bangla-medium contexts. Together, these studies underscore the urgency of culturally responsive ELT in Bangladesh.

1.2 Statement of the Problem

Despite growing interest in inclusive pedagogy, few studies treat indigenous narrative collections as pedagogical corpora or use micro-Critical Discourse Analysis to design classroom materials. Teachers lack resources that connect linguistic analysis with culturally responsive lesson design. As a result, English Language Teaching remains reliant on imported texts, perpetuating inequity and limiting transformative potential.

1.3 Objectives of the Study

This thesis aims to analyze indigenous narratives through CDA to uncover linguistic and cultural insights, translate micro-Critical Discourse Analysis findings into lesson plans for ELT classrooms, and demonstrate how indigenous voices can enrich inclusive pedagogy in Bangladesh.

1.4 Research Questions

1. How can indigenous narratives be analyzed through CDA for ELT purposes?
2. What pedagogical insights emerge from micro-CDA of *Mahale Voices* excerpts?
3. How can lesson plans based on indigenous texts promote inclusivity in Bangladeshi classrooms?

1.5 Significance of Study

This study bridges the gap between discourse analysis and pedagogy. By integrating indigenous narratives into ELT, it contributes to inclusive curriculum reform and empowers teachers to design culturally responsive lessons. It also advances decolonizing methodologies in applied linguistics, offering a model for integrating marginalized voices into mainstream education.

This thesis examines Mahale Voices, a curated collection documenting the language, stories, poems, and life histories of the Mahale/Mahali communities in Rajshahi and surrounding districts. The collection is both a linguistic archive and a cultural intervention: it documents dialectal variation, records oral histories, and provides translated texts in Bangla and English. For ELT, such a corpus offers authentic, contextualized materials that can be adapted for language learning while also challenging dominant curricular silences.

The study is significant for three reasons. First, it addresses a gap in ELT research in Bangladesh: the limited use of indigenous narratives as pedagogical resources. Second, it demonstrates how CDA can be applied to short narrative excerpts to derive classroom-relevant learning objectives and tasks. Third, it provides practical curriculum and

teacher-training recommendations that are feasible within existing secondary school structures.

1.6 Scope and delimitation

This is a qualitative, interpretive study focused on the English translations in Mahale Voices. I analyze six short excerpts chosen for their classroom potential. The study does not include new fieldwork with Mahale speakers and does not claim to represent all indigenous communities in Bangladesh. The recommendations are proposals that need classroom testing.

1.7 Structure of the Thesis

This thesis proceeds from theory and method to analysis and practice. Chapter 2 reviews literature and theoretical frameworks. Chapter 3 details methodology and reflexivity. Chapter 4 provides contextual background from Mahale Voices. Chapter 5 presents CDA micro-analyses of selected excerpts and derives ELT implications for each theme. Chapter 6 offers pedagogical recommendations, two fully developed lesson modules, a teacher-training outline, and assessment rubrics. Chapter 7 concludes with limitations and future research.

Chapter 2

Literature Review and Theoretical Framework

2.1 Overview of ELT in Bangladesh

English Language Teaching (ELT) in Bangladesh has historically been tied to colonial legacies and socio-economic mobility. English, as the language of administration and higher education, has influenced educational institutions and non-formal providers. Research indicates low communicative competence and limited access to higher educational opportunities (Hamid & Baldauf, 2008). National curricula have traditionally emphasized grammar and rote learning, with limited focus on communicative competence (Islam, 2013). Recent reforms, such as the National Education Policy, have attempted to promote

communicative approaches, but implementation gaps remain due to insufficient teacher training and resources (Alam & Uddin, 2023). This tension between policy and practice underscores the need for pedagogical innovation that validates diverse voices.

2.2 Mother-tongue Education and Bilingualism

International policy strongly supports mother-tongue based multilingual education. UNESCO (2020) emphasizes that first language facilitates learning and intercultural understanding. Cummins (2000) argued that bilingual education enhances cognitive development, while Rahman (2020) and Sultana & Khan (2021) highlight the potential of bilingual ELT approaches in Bangladesh. More recent initiatives, such as the Asia-Pacific Multilingual Education Working Group (2023), show that multilingual classrooms improve learning outcomes for ethnolinguistic minority children. These findings converge on the principle that bilingualism fosters both linguistic and cultural inclusivity, yet Bangladeshi classrooms remain largely monolingual in practice.

2.3 Inclusive ELT Frameworks

Inclusive education ensures equity, representation, and responsiveness to diverse learners. Anstey & Bull (2005) argue that inclusion involves not only access but also participation and achievement. Rahman & Singh (2019) extend this framework to socio-economic and gender issues. Peacock (1998) highlighted how ELT perspectives marginalized voices, especially indigenous learners. More recent Bangladeshi work (Jesmin Trisha, Ghosh, & Das, 2025) demonstrates that integrating local culture and multilingualism fosters belonging and retention. Bose & Mazumdar (2025) further reveal disparities in Bangla-medium contexts, underscoring the urgency of inclusive frameworks. Together, these studies suggest that inclusion requires not only policy but also classroom-level practices that foreground marginalized voices.

2.4 Indigenous Narratives in Education

Across Asia, indigenous narratives have enriched curricula. In Malaysia, Saad, Mansor, & Wediyantoro (2024) integrated Semai folktales into ESL classrooms through gamification, showing improved engagement and cultural pride. In Indonesia, Wediyantoro (2024) emphasized digital preservation of folktales for classroom use, linking heritage to modern pedagogy. In the Philippines, Villanueva (2022) documented Cordillera narratives in curricula, demonstrating how indigenous texts foster identity affirmation. In India, Sharma (2024) analyzed indigenous marginalization in textbooks, revealing systemic silences. These studies collectively argue that indigenous narratives are not supplementary but central to inclusive pedagogy.

2.5 Critical Pedagogy and CDA

Critical Discourse Analysis (CDA) provides tools to uncover how texts encode power and identity. Fairclough (1995, 1999) emphasized the socio-cognitive dimensions of discourse and its role in reproducing inequality. Luke (2004) and Pennycook (2001) extended CDA to pedagogy, framing education as a practice of freedom and social justice. Hyland's stance and engagement (2023, 2025) highlight collective aspiration and interactional positioning, while Halliday's transitivity (Bui & Wong, 2021) reveals agency and passivity in texts. This thesis prioritizes Hyland's stance/engagement and Halliday's transitivity as its guiding CDA frameworks, ensuring both interactional and structural dimensions of discourse are analyzed.

2.6 Decolonizing Methodologies

Smith (1999) underscores the importance of indigenous epistemologies in research. Decolonizing pedagogy resists Eurocentric curricula and validates marginalized knowledge systems. In South Asia, Canagarajah (2005) argues for integrating local narratives into education to counteract linguistic imperialism. Applying decolonizing methodologies to ELT in Bangladesh means recognizing indigenous voices as legitimate sources of knowledge and pedagogy. Smith (1999) underscores the importance of including indigenous epistemologies in research. Decolonizing pedagogy resists Eurocentric knowledge systems. In South Asia, Canagarajah (2005) argues for integrating local narratives into ELT through counter-hegemonic approaches. More recent Asian studies (Jesmin Trisha et al., 2025; Saad et al., 2024) demonstrate that decolonizing curricula requires embedding indigenous voices into lesson design. For Bangladesh, decolonizing ELT means recognizing indigenous narratives as legitimate sources of knowledge and pedagogy rather than peripheral supplements.

2.7 Empirical Studies on CDA in ELT

Several studies have applied CDA to ELT in examining Western cultural dominance. Rahman (2012) studied teacher-student power relations in Bangladeshi classrooms. Lashari, Shah, & Memon (2023) examined minority faith learners' insights in Pakistan, while Sharma (2024) analyzed indigenous marginalization in Indian textbooks. Saad et al. (2024) in Malaysia combined CDA with gamification to enhance engagement. Villanueva (2022) in the Philippines showed how CDA can highlight indigenous voices in curricula. These studies demonstrate CDA's versatility but also reveal its underuse in lesson plan design.

2.8 Research Gap

The literature reveals three interconnected gaps. First, there is limited integration of indigenous narratives in ELT in Bangladesh, despite recent Asian studies (Saad et al., 2024; Villanueva, 2022; Sharma, 2024) showing their pedagogical value. Second, few studies connect discourse analysis with classroom pedagogy, leaving a disconnect between theoretical CDA insights and practical lesson design. Third, applied linguistics research in Bangladesh has not yet embraced decolonized approaches that validate indigenous epistemologies. This thesis addresses these gaps by analyzing Mahale Voices through CDA and translating findings into lesson plans that promote inclusivity and decolonization in Bangladeshi ELT.

CHAPTER 3

Methodology

3.1 Research Design

This study adopts a qualitative design grounded in Critical Discourse Analysis (CDA). The rationale for choosing CDA lies in its ability to interrogate how language constructs social realities, encodes power relations, and reflects cultural identity. In the Bangladeshi ELT context, CDA provides a lens to examine how indigenous voices are represented or silenced within educational discourse. The design is interpretive rather than positivist, privileging depth of understanding over generalizability. Hyland's stance and engagement (2023, 2025) and Halliday's transitivity (Bui & Wong, 2021) were prioritized as guiding frameworks, ensuring that both interactional positioning and structural agency are systematically analyzed. This methodological orientation situates the study within applied linguistics research that seeks not only to describe texts but to critique and transform pedagogical practice.

3.2 Corpus selection and Rationale

The corpus for this study consists of selected excerpts from Mahale Voices, a collection of stories, poems, and testimonies from the Mahale community in Rajshahi and surrounding districts. The selection was purposive, guided by the need to capture diversity in genre and theme. Testimonies were included to highlight lived experiences of marginalization and resilience, poems were chosen for their metaphorical richness, and fairytales were selected to illustrate cultural continuity. Each excerpt was short enough to allow detailed micro-CDA while broad enough to illustrate social meanings. This purposive sampling aligns with qualitative research principles, ensuring that the corpus reflects the complexity of indigenous narratives rather than aiming for statistical representativeness.

3.3 Data collection Procedure

Texts were transcribed and formatted for analysis. Each excerpt was read multiple times to identify linguistic features relevant to CDA, such as stance markers, agency verbs, repetition, and metaphor. Analytic memos were maintained throughout to document interpretive decisions and ensure transparency. These memos served as a reflexive tool, capturing the researcher's evolving understanding of the texts and providing an audit trail of analytic choices. By combining close reading with systematic documentation, the data collection process ensured both rigor and sensitivity to context.

3.4 Analytical Framework

Analysis was guided by two CDA lenses. Hyland's stance and engagement framework was used to examine how writers position themselves and interact with readers, while Halliday's transitivity framework was applied to analyze agency, passivity, and processes encoded in verbs. These frameworks were applied iteratively, allowing the researcher to move between micro-level linguistic features and macro-level discursive practices. This dual lens ensured that the analysis captured both the interpersonal dynamics of text and the structural encoding of power. The iterative application of these frameworks reflects the hermeneutic cycle of qualitative research, where understanding is deepened through repeated engagement with the data.

3.5 Coding Procedure

The coding process followed a multi-cycle approach. In the first cycle, open coding was used to identify textual features such as stance markers, agency verbs, repetition, and metaphor line by line. In the second cycle, axial coding grouped these codes into broader categories such as resilience, aspiration, hybridity, and marginalization. In the third cycle, selective coding connected these categories to CDA concepts, specifically Hyland's stance and engagement and Halliday's transitivity, to highlight how linguistic choices encode power and identity. Although this study was conducted by a single researcher, issues of inter-coder reliability were considered. While no second coder was employed, reliability was addressed through transparency: coding decisions were documented in analytic memos, and categories were cross-checked against established CDA frameworks. This reflexive acknowledgement ensures that the absence of multiple coders does not undermine the credibility of the analysis. Micro-CDA was operationalized by focusing on fine-grained textual features within short excerpts, such as verb choices, pronoun use, repetition, and stance markers. These micro-level findings were then linked to broader discursive practices and social meanings. For example, repetition in Munmun Hasdak's School was coded as both a linguistic device and a marker of collective aspiration, illustrating how micro-CDA bridges textual detail with pedagogical interpretation.

3.6 Trustworthiness and Reflexivity

Trustworthiness was ensured using Lincoln and Guba's (1985) criteria. Credibility was achieved through triangulation of CDA frameworks, transferability was supported by detailed contextual descriptions, dependability was maintained by documenting coding decisions in analytic memos, and confirmability was ensured by reflexive journaling. Reflexivity was central to this process, as the researcher acknowledged positionality as both an academic and a practitioner in Bangladeshi ELT. This reflexive stance helped mitigate bias and ensured that interpretations remained grounded in the data while sensitive to the sociocultural context.

3.7 Limitations of the Methodology

The methodology is limited by reliance on a single corpus, Mahale Voices, which may not represent the full diversity of indigenous narratives in Bangladesh. The absence of inter-coder reliability testing means that coding decisions reflect the researcher's interpretation, though transparency and reflexivity were used to mitigate this. Furthermore, classroom validation of the lesson plans derived from CDA findings was not conducted within the scope of this thesis. These limitations do not undermine the value of the study but highlight areas for future research, such as expanding the corpus, involving multiple coders, and piloting lesson plans in real classrooms.

3.8 Summary

This chapter outlined the methodological choices guiding the study. A qualitative CDA design was adopted, with Mahale Voices serving as the corpus. Data collection and analysis were conducted through multi-cycle coding, operationalizing micro-CDA to connect textual detail with pedagogical insights. Trustworthiness was ensured through transparency and reflexivity, while limitations were acknowledged candidly. Together, these methodological decisions provide a rigorous foundation for the findings and analysis presented in Chapter 4.

Chapter 4

Findings and Analysis

4.1 Introduction

This chapter presents the findings of the Critical Discourse Analysis (CDA) of selected texts from Mahale Voices. The analysis moves beyond surface description to interrogate how linguistic choices construct subjecthood, agency, and identity. By applying Hyland's stance and engagement framework and Halliday's transitivity system, the study demonstrates how modality, appraisal, and verb processes encode power relations and cultural positioning. Extended textual excerpts are included to illustrate line-by-line micro-analysis, ensuring that evidence is contextualized rather than fragmented.

4.2 Textual Analysis: Micro-CDA

Consider the following excerpt from Munmun Hasdak's School:

"We walk every day, the road is long, the teachers wait, but we arrive late."

The clause "We walk every day" positions the community as active agents through the material process "walk." The repetition of "the road is long" introduces circumstance, foregrounding hardship and naturalizing struggle. The clause "the teachers wait" shifts agency to institutional actors, but the final clause "we arrive late" re-centers the community, highlighting tension between effort and systemic constraint. Modality is implicit in the inevitability of lateness, suggesting limited choice. Hyland's engagement marker "but" signals contrast, inviting readers to recognize inequity.

Another excerpt states:

"Our stories are forgotten, our names erased, yet we speak again."

Here, transitivity highlights erasure. The passive construction "are forgotten" and "erased" removes agency, suggesting systemic silencing. Yet the active clause "we speak again" reclaims subjecthood, showing resistance. Appraisal resources mark resilience: "again" conveys persistence, while the adversative "yet" signals contradiction between silencing and survival. This tension illustrates how micro-CDA uncovers contradictions embedded in texts.

4.3 Discursive Practice and Critical Engagement

Beyond textual features, discursive practice analysis reveals how indigenous voices negotiate power. The repetition of hardship in School reflects structural inequities in rural education, but the agency encoded in "we walk" and "we speak" resists victimhood. Contradictions emerge: while institutional actors "wait," they remain passive, highlighting systemic neglect.

Ambiguity is evident in the dual positioning of the community as both marginalized and resilient. Rather than simple interpretation, this critique foregrounds tensions between institutional silence and indigenous persistence. Beyond textual features, discursive practice analysis reveals how indigenous voices negotiate power. The repetition of hardship in School reflects structural inequities in rural education, but the agency encoded in “we walk” and “we speak” resists victimhood. Contradictions emerge: while institutional actors “wait,” they remain passive, highlighting systemic neglect. Ambiguity is evident in the dual positioning of the community as both marginalized and resilient. Rather than simple interpretation, this critique foregrounds tensions between institutional silence and indigenous persistence.

4.4 Pedagogical Implications

The findings have direct implications for ELT pedagogy in Bangladesh. By demonstrating how transitivity constructs subjecthood, lesson plans can encourage students to analyze agency in texts, fostering critical literacy. Modality analysis can help learners recognize how inevitability and choice are encoded in language, while appraisal resources can be used to explore how emotions and values shape discourse. Integrating indigenous narratives into ELT classrooms thus not only validates marginalized voices but also equips learners with tools to critique power relations in texts.

4.5 Summary of Findings

This chapter has shown that linguistic depth—through transitivity, modality, and appraisal—reveals how Mahale Voices encodes both marginalization and resilience. Extended excerpts and line-by-line analysis demonstrate how subjecthood is constructed and contested. Discursive practice analysis highlights tensions and contradictions, moving beyond interpretation to critique. These findings provide the foundation for the pedagogical applications developed in Chapter 5.

.

Chapter 5: Discussion

5.1 Introduction

This chapter interprets the findings presented in Chapter 4 and situates them within broader pedagogical and curricular debates in Bangladesh. The analysis moves beyond description to examine why inclusive pedagogy remains under-implemented despite policy rhetoric, and how CDA insights can inform curriculum reform, teacher practice, and classroom realities.

5.2 Implications for Inclusive Pedagogy

The findings demonstrate that indigenous narratives can serve as powerful pedagogical resources, but their integration into Bangladeshi ELT classrooms faces systemic barriers. Current National Curriculum and Textbook Board (NCTB) frameworks remain exam-oriented, prioritizing rote memorization and standardized texts over culturally responsive materials. While policy documents emphasize communicative competence, the reality is that teachers and students are constrained by high-stakes examinations that reward formulaic answers rather than critical engagement.

This tension explains why inclusive pedagogy "does not happen" in practice. Teachers may recognize the value of indigenous narratives, but they lack institutional support to deviate from prescribed syllabi. CDA-based lesson plans, for example, could help students analyze agency and modality in texts, but such activities are rarely prioritized because they do not directly prepare learners for exams. Thus, the challenge is not simply a lack of awareness but a structural misalignment between inclusive pedagogy and assessment regimes.

The applied linguistic implications are clear: inclusive pedagogy requires not only new materials but also reform of assessment practices. Without shifting the exam orientation of NCTB frameworks, teachers will continue to face contradictions between policy ideals and classroom realities. CDA provides a tool to expose these contradictions, showing how texts encode both marginalization and resilience, and how pedagogy can be re-aligned to validate indigenous voices while still meeting curricular demands.

5.3 Curriculum Reform in Bangladesh

The findings underscore the need for curriculum diversification. Current ELT syllabi rely heavily on imported texts, reinforcing Western cultural dominance. Integrating indigenous narratives disrupts this imbalance and validates local knowledge systems. However, reform must go beyond token inclusion. It requires embedding indigenous texts into textbooks and syllabi in ways that align with exam structures, so that students are rewarded for engaging critically with local narratives. This means rethinking assessment criteria to value interpretation, critique, and cultural responsiveness alongside linguistic accuracy.

5.4 Teacher Adaptation and Practice

Teachers play a crucial role in implementing inclusive pedagogy. The findings suggest that teachers can adapt CDA insights to classroom realities. For example, analyzing metaphors of pain can lead to vocabulary lessons, while repetition in resilience narratives can inform grammar exercises. Yet teachers face challenges such as limited training in CDA, resource constraints, and institutional resistance. Professional development programs are needed to equip teachers with skills in discourse analysis and culturally responsive pedagogy. Without such training, teachers may remain hesitant to integrate indigenous narratives, fearing misalignment with exam requirements.

5.5 Challenges and Limitations

While the findings highlight opportunities, challenges remain. Integrating indigenous narratives may face resistance from policymakers who prioritize standardized curricula. Teachers may lack confidence in using CDA or fear deviating from exam-oriented syllabi. Moreover, the corpus size is limited, and findings are illustrative rather than generalizable. Expanding the corpus and conducting classroom trials would strengthen the evidence base.

5.6 Conclusion

This chapter has highlighted the transformative potential of integrating indigenous narratives into ELT through CDA, while critically engaging with the realities of Bangladesh's exam-oriented curriculum. It has shown that inclusive pedagogy is constrained not by lack of vision but by systemic misalignment between policy ideals and assessment practices. By addressing these tensions and embracing opportunities, inclusive pedagogy can move from aspiration to reality in Bangladeshi classrooms.

Chapter 6: Lesson Plans

6.1 Introduction

This chapter translates the CDA findings into practical lesson plans for Bangladeshi ELT classrooms. The plans demonstrate pedagogical merit by integrating task-based and communicative approaches, while foregrounding language, identity, and creativity. Each plan specifies lesson timing, learner level, and assessment rubrics presented as APA-formatted tables to ensure classroom applicability and examiner clarity.

6.2 Lesson Plan 1 : *Herstory and identity*

Level: Grade 8 (secondary)

Duration: 40 minutes
Objectives: Analyze stance markers in narratives of female resilience and encourage students to connect identity with language use.
Materials: Excerpt from Mahale Voices (Herstory).
Procedure:
1. Warm-up (5 min): Brainstorm words associated with "identity."
2. Text Analysis (15 min): Students highlight stance markers ("I believe," "we must") and discuss modality.
3. Task-based Activity (15 min): In groups, students rewrite a short passage inserting their own stance markers to express identity.
4. Reflection (5 min): Share rewritten passages.

The assessment rubric for this lesson is presented in Table 1.

Table 1
Assessment Rubric for Lesson

Criteria	Excellent (5)	Good (4)	Fair (3)	Needs Improvement (2)	Poor (1)	Teacher remark	Teacher Suggestion
Identification of stance markers	Accurate and comprehensive	Mostly accurate	Partial identification	Minimal recognition	Incorrect	Strong grasp of stance markers.	Try deeper focus on modality in tasks.
Creative rewriting	Highly original, strong identity link	Clear originality	Some creativity	Limited creativity	No originality	Creative rewriting shows identity awareness	Try adding more personal examples to strengthen the identity link
Oral participation	Active, collaborative	Mostly active	Moderate	Passive	No participation.	Active group contribution.	Work on engaging quieter peers during

							group work

6.3 Lesson Plan: *Pain and loss*

Level: SSC (Grade 10)

Duration: 60 minutes

Objectives: Explore transitivity in narratives of loss ,develop empathy through creative expression and materials: Munmun Hasdak's poem School (from Mahale Voices).

Procedure:

1. Pre-reading (10 min): Discuss how verbs show agency.
2. Close Reading (20 min): Line-by-line analysis of transitivity (material vs. relational processes).
3. Communicative Task (20 min): Students compose short dialogues where agency shifts (e.g., "I lost" vs. "It was taken").
4. Wrap-up (10 min): Share dialogues and reflect on how language encodes loss.

The assessment rubric for this lesson is presented in Table 2.

Table 2

Assessment Rubric for Lesson Plan 2: Pain and Loss (Munmun Hasdak's "School")

Criteria	Excellent (5)	Good (4)	Fair (3)	Needs Improvement (2)	Poor (1)	Teacher's Remark	Teacher's Suggestion
Identification of verb processes	Accurate and insightful	Mostly accurate	Partial	Mostly Partial	Incorrect	Clear understanding of agency shifts.	Revise material vs. relational verbs for clarity.
Dialogue construction	Creative, agency shifts clear |	Mostly creative	Some creativity	Limited	No creativity	Dialogue shows empathy and creativity	Add more varied verb choices to enrich dialogue.

Critical reflection	Deep, analytical	Clear reflection	Some reflection	Minimal	Absent	Thoughtful reflection on loss.	Encourage linking reflection to real-life experiences.

6.4 Lesson Plan: *Resilience and Hope*

Level: Grade 9

Duration: 40 minutes

Objectives: Recognize appraisal resources (positive/negative evaluation), Encourage creative retelling of resilience narratives.

Materials: Narrative excerpt from Mahale Voices.

Procedure:

1. Warm-up (5 min): Students list words of hope and resilience.
2. Text Analysis (15 min): Highlight appraisal markers ("strong," "weak," "again").
3. Task-based Activity (15 min): Students retell the story in their own words, adding evaluative language.
4. Reflection (5 min): Discuss how appraisal shapes meaning.

The assessment rubric for this lesson is presented in Table 3.

Table 3

Assessment Rubric for Lesson Plan 3: Resilience and Hope

Criteria	Excellent (5)	Good (4)	Fair (3)	Needs Improvement (2)	Poor (1)	Teacher's Remark	Teacher's Suggestion
Identification of appraisal markers							

Creative retelling |							
Oral participation							

6.5 Pedagogical Merit

These lesson plans demonstrate awareness of task-based and communicative approaches by emphasizing group work, dialogue, and creative rewriting. They integrate language analysis (stance, transitivity, appraisal) with identity and creativity, ensuring that students not only learn linguistic features but also connect them to cultural and personal expression.

6.6 Summary of Applications

This chapter has shown how CDA findings can be operationalized into lesson plans that are pedagogically robust, time-bound, level-specific, and rubric-driven. By integrating task-based and communicative approaches, the plans validate indigenous narratives while fostering linguistic competence, identity awareness, and creativity.

Chapter 7: Conclusion

7.1 Summary of Findings

This study analyzed six excerpts from *Mahale Voices* using Faircloughian Critical Discourse Analysis (CDA). The findings revealed how indigenous narratives encode identity, trauma, resilience, hybridity, and aesthetics. Each text offered linguistic and cultural insights that were translated into lesson plans for English Language Teaching (ELT). The analysis demonstrated that CDA can bridge the gap between discourse analysis and pedagogy, providing teachers with culturally responsive resources.

7.2 Contributions

This thesis makes several contributions across theoretical, empirical, practical, and policy domains. Theoretically, it extends Critical Discourse Analysis into the domain of inclusive pedagogy, showing how micro-analysis of texts can inform lesson design. Empirically, it provides detailed analysis of indigenous narratives, highlighting their pedagogical potential. Practically, it offers CDA-based lesson plans that teachers can adapt to diverse classrooms. At the policy level, it advocates for curriculum reform in Bangladesh to embed indigenous

voices into ELT materials. Together, these contributions demonstrate how discourse analysis can bridge theory and practice, enriching both scholarship and classroom pedagogy.

7.3 Limitations

The study is limited by corpus size and scope. Six excerpts provide depth but not breadth. Findings are illustrative rather than generalizable. The interpretive nature of CDA means analysis is subjective, though reflexivity and transparency mitigate this. Additionally, classroom implementation was not conducted, so pedagogical effectiveness remains to be tested.

7.4 Recommendations

Future research should expand the corpus to include a wider range of indigenous texts from diverse communities, thereby increasing representativeness and depth. Classroom trials are needed to evaluate the effectiveness of CDA-based lesson plans in practice, allowing for empirical validation of their pedagogical merit. In addition, teacher training programs should incorporate CDA and inclusive pedagogy to equip educators with the tools to critically engage with texts and design culturally responsive lessons. Finally, institutional support is essential to embed indigenous narratives into national curricula, ensuring that inclusive pedagogy moves beyond aspiration and becomes a sustainable reality within Bangladesh's ELT framework.

7.5 Final Reflection

This thesis demonstrates that integrating indigenous narratives into ELT through CDA is both possible and necessary. It challenges colonial legacies, validates marginalized voices, and fosters inclusive pedagogy. By bridging theory and practice, the study contributes to curriculum reform in Bangladesh and offers a model for decolonizing education.

Appendix A.

Coding Tables and Analytic Memos

Appendices provide supplemental information that supports but does not form part of the main body of the thesis. This appendix contains the coding tables and analytic memos generated during the Critical Discourse Analysis (CDA) of six excerpts from Mahale Voices. These materials illustrate the analytic process and ensure transparency and rigor.

Table A1. CDA Coding of Resistence

Excerpt Segment	**Textual Feature**	**CDA Category**	**Thematic Code**
“I speak, I endure, I remember.”	**Repetition of pronouns**	**Agency markers**	**Identity/Empowerment |**
“Endure”	**Active verb**	**Resistance**	**Resilience**
“Remember	**Memory verb**	**Collective history**	**Cultural continuity**

Table A2. CDA Coding of Pain

Excerpt Segment	**Textual Feature**	**CDA Category**	**Thematic Code**

| "Wounds that speak louder than silence."	**Metaphor**	**Trauma discourse**	**Voice of suffering**
"Silence"	**Lexical negation**	**Suppression**	**Marginalization**

A.2 Analytic Memos

Memo 1: Reflexivity in Coding
While coding Herstory, agency markers overlapped with resilience discourse. This reflects indigenous framing of survival as empowerment. My positionality as a Bangladeshi researcher required sensitivity to avoid imposing Western feminist categories.

Memo 2: Trauma and Silence
In Pain, metaphors of wounds and silence highlight how trauma is simultaneously voiced and suppressed. This duality resonates with van Dijk's (2008) notion of discourse as both revealing and concealing power.

Memo 3: Displacement and Identity
Loss foregrounds negation, which linguistically encodes absence. This aligns with Hamid and Baldauf's (2008) findings on exclusion in Bangladeshi language policy.

Memo 4: Collective Agency
Resilience demonstrates how repetition and parallelism construct solidarity. This supports Canagarajah's (2005) argument that local discourses resist global hegemonies.

Memo 5: Narrative Hybridity
Fairytales reworks conventional narrative formulas to foreground indigenous cosmologies. This hybridity reflects Pennycook's (2001) insight that ELT texts can be sites of cultural negotiation.

Memo 6: Ecological Spirituality
Poems encode ecological knowledge through imagery and personification. This resonates with Harrison's (2011) work on Aboriginal education, where nature is central to identity.

A.3 Conclusion
The coding tables and analytic memos demonstrate how indigenous narratives encode identity, trauma, resilience, hybridity, and spirituality. They also illustrate the researcher's reflexivity and the interpretive depth of CDA. These appendices provide transparency and rigor, supporting the trustworthiness of the study.

Appendix B
Sample Lesson Worksheets

Appendices provide supplemental materials that illustrate how the study's findings can be applied in practice. This appendix contains sample worksheets designed to accompany the CDA-informed lesson plans presented in Chapter 6. These worksheets demonstrate how indigenous narratives can be integrated into ELT classrooms in Bangladesh.

B.1 Worksheet for Herstory
Focus: Agency markers and empowerment narratives
Instructions for Students:
1. Read the excerpt: "I speak, I endure, I remember."
2. Circle all pronouns and underline the verbs.
3. Discuss in pairs: How do these words show agency?
4. Write a short paragraph about a time you felt empowered.

B.2 Worksheet for Pain
Focus: Metaphors of trauma
Instructions for Students:
1. Read the excerpt: "Wounds that speak louder than silence."
2. Identify the metaphor and explain its meaning.
3. Share with your group: What metaphors exist in your culture to describe pain?
4. Create your own metaphor for a challenge you have faced.

B.3 Worksheet for Loss
Focus: Negation and belonging
Instructions for Students:
1. Read the excerpt: "No home, no voice, no belonging."
2. Highlight the words that show negation.
3. Write a short story about belonging, using at least three negation structures.
4. Share your story with a partner and discuss how language can express exclusion.

B.4 Worksheet for Resilience

Focus: Repetition and solidarity
Instructions for Students:
1. Read the excerpt: “We rise, we resist, we remain.”
2. Identify the repeated structures.
3. In groups, create a chant or short poem using repetition to express resilience.
4. Perform your chant for the class.

B.5 Worksheet for Fairytales
Focus: Narrative hybridity
Instructions for Students:
1. Read the excerpt: “Once upon a time, the forest spoke.”
2. Identify the narrative formula and the personification.
3. Rewrite a familiar fairytale by adding indigenous motifs.
4. Present your rewritten story to the class.

B.6 Worksheet for Poems
Focus: Imagery and spirituality
Instructions for Students:
1. Read the excerpt: “Whispers of the forest guide our dreams.”
2. Identify the imagery and explain its meaning.
3. Write a short poem using imagery from nature.
4. Compile your poem into a class portfolio.

B.7 Conclusion
These sample worksheets illustrate how CDA-informed lesson plans can be operationalized in ELT classrooms. They combine linguistic analysis with creative expression, fostering inclusivity and validating indigenous voices.

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