

7C MODEL OF CRITICAL LITERACY: A FREIREAN APPROACH TO EMPOWERING EDUCATION

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ABSTRACT

This study tries to explore the possible patterns or model of one group of Iranian college learners' critical literacy practices. It tries to observe how critical literacy could change these learners from simple, passive, and voiceless individuals into active, voiced, creative, and conscious participants in social events. In a period of one academic year, consisting of two semesters, the students, through reading, watching, listening, analyzing, interpreting, and dialoguing about varied types of literacy materials on tourism, grew from primary comprehension levels to high levels of critical consciousness. The researcher's methodological approach into the study was a qualitative one, in which he used an integrated approach applying both ethnographic and grounded theory. As a result of intensive ongoing analysis of their critical literacy practices in the form of paper works, their dialogue journal writings, peer and group work discussions, interviews, questionnaires, and above all the researcher's observational field notes, a model named "7C Model of Critical Literacy" emerged which consisted of five phases with two motive powers. This model can depict a dynamic process involved in any critical literacy practice. The model demonstrates how learners move through a dynamic process which moves continually and helps learners turn into critical, active, and creative participants of their society to generate new perceptions and knowledge rather than simply being consumers of knowledge.

Keywords: Critical literacy, conscientization, construction, conceptualization, communication.

INTRODUCTION

As one of the leading ideological fields (Cadeiro-Kaplan, Smith, 2002) and main critical liberating approaches to learning (e.g., Beck, 2005; Callison, 2006; Shor and Pari, 1999; Van Sluys, Lewison, Flint, 2006), critical literacy originated from the Frankfurt School of Critical Social Theory, emphasizes individual's capability to change society through words and actions (Kellner, 1989). By repositioning of self in society (Gee, 1996), critical literacy can be used as a "vehicle for social change" (Behrman, 2006). As introduced and seriously brought into education by Paulo Freire (1970), it made a remarkable breakthrough in education (Cervetti, Damico, & Pardeles, 2001) and as like any other emancipatory theories of education (Freire & Macedo, 1987), critical literacy focuses around creation of meaning for social justice. As a challenging approach to critiquing the text, ideas, objects, and meanings, critical literacy is a way to see the worlds underlying the words with a different vision, re-shaping our attitudes towards self, objects, and the world (Shor, 1999). As a theorizing practice or a practicing theory (Shor, 1999), critical literacy is a practice of challenging, problematizing, and critically getting involved with a text of any type. There are

scholars that view critical literacy as not only a teaching methodology but also "a way of thinking and a way of being" (McLaughlin & DeVogd, 2004), challenging texts and life.

LITERATURE REVIEW

Why Critical Literacy

We are living in a textually saturated world where our students encounter numerous types of texts and mass media and they need to know which texts to choose and how to interpret and use the message appropriately (Ontario Ministry of Education, 2004, p.9). Living in such diverse media-saturated (Comber, 2001), consumer-driven world where we are facing bombardments of various sources in multiple forms, the need for critical literacy seems to be intense more than ever. Therefore, our students need to be critically aware of what, who, and where of the information identity.

Teachers and Students in Critical Literacy

One of the teacher's roles in a critical literacy classroom is to be a "facilitator of social change who provides conceptual tools necessary to critique society" (Ellsworth, 1989; Kretovics, 1985). In a critical literacy classroom students need to read critically, as this is the first step to a critical reading of the world (Farrallelli, 2009). While reading in a reflective manner, (Comber, 2001; Lohrey, 1998; Luke, 2000; Simpson, 1996) students can become critically literate. Being literate is more than simply decoding texts or passively absorbing them (Freebody and Luke, 1990). And students are envisioned as "border crossers" where they are free to explore and discover personal, economic, cultural, intellectual, and sociopolitical identities for the purpose of analytical understanding of a text from varied perspectives, taking as many influential factors as there are into account (Anderson & Irvine, 1993). In such meaning-constructing process they can learn and teach and in such setting teacher is no exception and all participants as teacher and students can switch roles of teacher-student and students-teachers (Freire, 1970). Perkins (1998) believes "the underlying aim of developing a critical stance to texts is to empower learners". Harste (2014) believes through critical literacy we create authors not consumers. Students are considered as constructors of knowledge rather than mere consumers of compartmented pieces of knowledge. In it, learners learn how to question the ideological, political, social, and cultural aspects of what they are exposed to in what they read, hear, say, and write (Hammond & Macken-Horarik, 1999; Hull, 1993).

METHODOLOGY

The researcher's methodological approach into the study was of a qualitative one because using a qualitative approach was not only appropriate but also vital to the field of adult education. The researcher used an integrated approach applying both an ethnographic approach (Atkinson, P., Delamont, S., Lofland, L., eds., 2001; Bogdan, R. C., & Biklen, S. K., 1982; Erickson, F., 1984; Hammersley, M., & Atkinson, P., 1995; Spindler, G. D., 1982) at the beginning to describe the event in order to understand how the participants experienced critical literacy and then moved towards a grounded theory approach (Glaser & Strauss, 1967) with the purpose of "discovery of theory from data" (p.1) to come up with a model out of the critical literacy practices of the participants. As an intensive observation participant or "participant observer" (Angrosino, 2007), the researcher watched the social interactions, practices, challenges, possibilities, perceptions, and behaviors of the participants to realize what critical literacy practices they did and then their artifacts were intensively analyzed and synthesized to empirically create new understanding. Varied tools were used to collect data including observational field notes, post facto notes, semi-structured group interviewing,

some questionnaires, memos, open coding, axial coding, selective coding, analyzing descriptive labels (Strauss & Corbin, 1990), categories, concepts, and patterns in order to identify a possible general pattern or model as an end-product of this process.

The participants or subjects of the study included one group of 31 Iranian college students of translation, aged 20 to 45. They were of an English proficiency from under-intermediate to advanced levels. They were expected to read, watch, listen to, and speak about different challenging issues about tourism because the course was about comprehension of texts on tourism. The texts were brought by both the teacher and the students from varied sources including the internet, books, magazines, social media, TV, movies, audios, artistic works, etc.; including verbal and non-verbal materials. They were asked to sit in a round-table form of chair arrangement to enable them to discuss freely in small-group circles or whole-class communications. They were given the right to freely analyze, critique, and interpret different issues from their viewpoints and critique their classmates' points of view based on their own critical stance. The teacher, as a researcher as well, was part of the classroom discussions and he was a participant himself without having a dominant role, as in traditional lecture-based classrooms, where the banking concept of education (Freire, 1970), was used. The only difference between the students and the teacher was the role the teacher played as a co-coordinator or a facilitator of the classroom activities or as Freire calls it: "coordinator of discussion, of debate, dialogue." (Horton & Freire, 1990, p.84). He also tried to stimulate more discussions by raising more challenging questions to make the classroom discussions move towards deeper levels of critical analysis and interpretations. The students were asked to make connections between the materials they discussed in the classrooms to their own existential worlds and experiences and were expected to write in their reflective journal diaries about their own similar experiences. Also, one Telegram group was created by the teacher with all the students as members of that group, where they could continue their discussions outside the classroom walls. Telegram is one of the most popular social media applications which Iranians use it frequently on a daily basis. The students were asked to keep their critical stance all the time throughout the classrooms to come. The teacher kept telling them that they will be evaluated based on their active, critical, and creative participations during the classroom sessions and their outside of classroom activities and exchanging of ideas in Telegram group and their bringing up other materials, photos, ideas, videos, etc., related to the classroom discussions that they thought were significant for their classmates to know and discuss.

Research Questions

The major questions the researcher intended to pursue are as follow:

1. Is there a model or pattern for critical literacy practices of Iranian college learners?
2. If yes, how much and to what extent can students improve their critical literacy skills and how far they can go?
3. Are there any phases that the students go through in a critical literacy process?
4. If yes, what stages they move through?
5. Can all participants in a critical literacy process move through all phases?

Data Analysis

Observation, as the main tool of any ethnographic research to provide intensive and comprehensive description of the behaviors, perceptions, activities, and processes (Angrosino & Perez, 2000), was used to record the classroom interactions and events related to the research questions. Field notes and post facto notes were made in the research journal at least once a week and preferably after every session. As a participant observer, the researcher kept

the research journal to record his observations, analytical memos, and field notes on the practices and behaviors of the critical literacy practices both in the student's normal curricular classrooms and in their discussion circles. Digital photographs were used to complement field notes and post facto notes in observations. Interviews as "active interactions between two (or more) people leading to negotiated contextually based results" (Fontana & Frey, 2000, p. 646) were conducted as the second major research tool. For this, semi-structured focus-group interviews were also applied as the second major data-collecting tool. Audio-tape recorded interviews with the students were transcribed for further analysis. The research moved from ethnography to grounded theory using methods of open coding, axial coding, selective coding, and memo writing (Charmaz, 1995; Glaser & Strauss, 1967). Using codings and memo writings helped the researcher to realize the general patterns and categories.

The data collected in this study were analyzed depending on the type of data collected. Method triangulation (Tindall, 1994), using different methods to collect data was of priority. Triangulation was conducted in order to make use of varied perceptions to make meanings clear. Data analysis was an ongoing process throughout the study. To gain more reliable results data collection and analysis occurred simultaneously (Merriam, 1998).

RESULTS

Out of a careful intensive analysis of the data collected, the researcher realized the learners went through varied phases from superficial literacy comprehension to higher levels of critical consciousness or conscientization (Freire, 1970). The researcher also realized that the students' critical literacy practices and their improvements of argumentative and interpretive skills enhanced and their critical consciousness gradually changed through varied phases of a general patterned dynamism. These phases were as follow:

1. Comprehension

Mclaughlin and DeVoogd (2004) believe in "multi-voiced understanding of the events". There are various voices muted in a text which must be voiced, decoded, and identified in a critical literacy classroom. Besides, reality has multifaceted nature and the job of critical literacy is to identify as many facets of it as possible. Also, no text is absolute in its ideas or meaning (Behrman, 2006) and "a text is not true in any sense" (p. 493). This might be based on the idea that no knowledge is absolute and "knowledge is partial and incomplete" (Farrallelli, 2009). This is the first starting point where students encounter a text because when you are expected to question a text, you need to feel sure that nothing is certain in it and you are expected to interrogate its absoluteness and certainty. This will also eliminate or minimize the effect of the dominant discourse as the sole perfect representation of reality (Foucault, 1998).

This phase occurred inside but mostly outside the classroom sessions when the readings were given to the students to take home and read personally and then discuss them inside the classroom to achieve a deeper understanding of various aspects of it. And the job of the teacher was to help students go to deeper levels of comprehension. Here the students learnt how to understand texts on tourism in group discussions in the classroom and privately at home and also in the Telegram group. The first step of a critical literacy practice is to understand what the text is saying at the superficial level. With regard to above points, comprehension is when the students engage with a text after they read it for the first time. In other words, it is the first contact with a problem, a question, etc., raised as the subject matter to be challenged. The students were expected to answer the following questions at this level:

- a. What is the text about?
- b. What are the meanings of some words and expressions?
- c. What specific information is the text giving?
- d. What are the main points of the text?
- e. What new words and expressions did you learn for the first time?

These questions were answered in peer and group discussions and also by the students themselves in their own private readings outside the classroom.

They also watched videos about tourism and similar text-bound questions were asked in the classroom and in Telegram group. At this level the students focused on the texts only because the teacher believed that a successful critical literacy practice always entails a full intensive understanding of the textual meanings firstly. Therefore, this first step in a critical literacy process is a guarantee to reach higher levels of the dynamism.

2. Construction

As Allan Luke (2004) asserts critical literacy involves construction, deconstruction, and reconstruction of texts and discourses to represent and transform material and social relations. Constructing or creating closely associates with Freire's (1974) notion of "naïve consciousness". This is done to deconstruct and re-construct the world underlying texts, or is when students learn how to read beyond the seen text to discover the perspectives found in them through reading different texts (Cummins, 2000). This was where a transfer from text to self occurred and the time when insights were gained into the learner's own problems, inspirations, and emotions. Besides, Critical literacy practices, as in empowering education, help learners feel confident and satisfactory about using language in a way which can end up with creation of new knowledge. At this phase, the students felt independent and creative, and early tips of innovation emerge. In construction level, students moved from text, not fully detached from it, to their own existential world; namely, a transitivity from the word to the world in Freire's (1987) notion. This is the time when connections are made between the classrooms and outside of the classrooms and that of real life. The students learnt to extend their learning experiences into real life experiences and vice versa. I would rather like to call this phase "contextualization" too because this is where students learnt how to make the readings and the ideas in them part of their own contexts or to contextualize them. The students gave examples of the current status of tourism in Iran and the possible troubles foreign tourists might face when coming to Iran. The students answered questions as follow in this phase:

- a. Did you have similar experiences or hear stories like these to tell the class?
- b. Why do you think the ideas are right or wrong? Give examples to support your agreements or disagreements?
- c. What kind of a person, do you think, the writer is?
- d. Who do you think did s/he write the text for?
- e. What parts of the text can be used for international readers and what parts can only be used for limited number of readers with specific cultural or geographical backgrounds?

Students did more intensive discussions in the classroom and outside of the classroom in the Telegram group and in their journal diaries so as to exchange their ideas and experiences close to the ideas in the text or the video. At this phase they were moving from text to self.

3. Conceptualization

Conceptualization is the fruit of the dialogue and correlation between the subject and the self, when everyone in the classroom began making his or her notion or concept. This was a move

from self to text. That is similar to a self-statement or personal belief which is completely genuine, independent, internalized, and personalized. Researching, inquiring, and in-depth studies happened here. It was when these outcomes became internalized and part of the individual's character. It was also when students started to generate more ideas relevant to that conceptualized notion. In other words, interconnections of that main concept to similar ideas or problems were formed. The students acquired an impression of being genuine and critically creative, who could have their own conceptions, their own version of a phenomenon, and the fruit of their own notion of a word, their own personal and existential re-invention of a word, their own world of a word. Conceptualization phase is a sweet fruit of the critical literacy process, in which the students value the vital importance of dialoguing and how it helps them learn and how new ideas, thoughts, concepts, and creative works take shape through a meaningful critical communicative process; that is, a move from the world to the word, the text, or the subject matter they were reading. The students learnt how to add their version of meaning to that text and saw it differently with a new perception. They learnt to possess their own new ideology and stance about the subject. Now they had something belonging to them themselves. Here the students gave solutions about how to solve the problems in tourism industry and tried to give ideas on how to make the best out of our tourist attractions. About 78% of the students reached this phase. The students were asked questions like the following ones at this level:

- a. What are the new ideas and notions you can add from yourself to the text and to which parts of the text do you want to add these new ideas?
- b. Can you think of a new topic or title for the text?
- c. Can you think of writing a similar text but with your own vision of the situation?
- d. If you want to change some words or ideas of the text, which ones are they and how will you do this?
- e. Can you write a short critique of the text?
- f. Can you do some research to support your new ideas?

When the topic of discussion was "9 Things to Know About Traveling to Iran", they could add up to 9 more things to the ideas raised in the article and they could even delete some items or blend two into one and replaced some ideas with new ones to make the ideas more real and updated.

4. Conversion

Conversion took shape when those internalized themes began to transform into personal practical reactions. That was the transitivity from reflection to action. Taking the example of global warming, as the subject matter or the topic for classroom discussions, students at this phase of the process of critical literacy started to deeply believe that this is a serious global concern and began acting personally to help solve the matter; for instance, they said they would recycle the trash at home or use less plastic, or walk or cycle instead of driving to the nearby supermarket to do the daily shopping. In fact, what differentiates this level with the next level was that this phase was quite personal and individual and not a public collective change. The difference between conversion phase with construction and conceptualization phases is that in these phases also changing occurs, however, that change is only intrinsic and internalized while here the change is represented extrinsically and externalized into the classroom and outside the classroom settings. The change is also visible by others out of the classroom setting and it is represented in the behavior and deeds of the students. In other words, they change practically in action, and not merely in words and mentality. In fact, they not only talk but also act what they talk. Many of our students changed in their minds and words and few changed into actions. Perhaps this is a matter of time and more critical practices or maybe there are more social, cultural, political, and personal reasons for this. In

this project, out of the careful analysis of the interviews and questionnaire responses there were only few students elevated up to this phase. Here the students started to meet foreign tourists coming to their cities and tried to talk to them about their views about Iran tourist attractions and possible troubles they might have. They said they talked to some tourists from France, Spain, Iraq, and Pakistan.

Here are some of the questions asked at this level:

- a. Do you feel any changes in your thinking and yourself after reading and doing some deeper research about the text?
- b. Do you think you want to make any changes about tourism?
- c. What practices, do you think, must be done to make big changes?
- d. What practical suggestions or ideas can you give to the officials in charge to solve these problems?
- e. What changes can you make yourself?
- f. What limitations are there which must be cleared and how?

5. Conscientization

Freire (1970, p. 106) believes "human activity consists of action and reflection." He names it praxis: which is "an integration of verbalism and activism". Shor (1992) emphasizes: "knowledge is the power to know, to understand, but not necessarily the power to do or to change". This means that critical literacy should include both knowledge and action. As Boyce (1996) visions praxis as a cycle of action-reflection-action which enables the students to gain consciousness to be reflective. This might mean that the purpose of critical literacy is not merely reflection but the action following it. Here conscientizing is based on Freire's (1970, 1972) notion of conscientization as critical consciousness in its full perfect form and shape. Elias (1976) explored conscientization and deschooling as Freire's central concepts. Critical consciousness development in learning can enhance the learners' cognitive development (Janks, 2010). The teacher and the students need to adopt practices that begin to deal with taking actions rather than simply opening up new possibilities (O'Brien, 2001, p. 53).

Conscientization is the highest level of critical literacy dynamism. It has responsibility, at its core, as the major motive power. The student felt actively responsible for what he or she thought, said, believed, and wanted to act. A conscientized learner acts, moves, and changes actively and practically. He or she cannot keep silent or stay indifferent or inconsiderate. For instance, when the topic was global warming, they tried to ignite writing letters to the authorities or officials to take serious actions, or participated in seminars, campaigns, and meetings to stimulate official reactions. Conscientizing is a developed and upgraded form of changing which contains more critically conscious awareness of a situation or event. All elements of the social in a critical literacy classroom can be oriented towards the way in which the critical consciousness of the learners is improved. This growth in the individuals' cognitive development is not practiced within the classroom walls but can occur in daily existential lives of individuals in their daily encounters in different jobs, disciplines, and experiences. So critical consciousness is practiced inside the classroom to enable the learners to become permanently critical literates in their daily practices and situations. When students are cognitively and critically developed, they will be able to make critical independent judgments and decisions and consequently take necessary actions. This might mean that in critical literacy practices, the purpose is not just making the students come up with new versions of meaning but more, the purpose is to make them take actions. Here three of the students started an online campaign on how to improve tourism industry and tried to persuade

more people to join and tried to draw the attention of the officials to the relevant issues so as to consider more budgets and laws for tourism in general and in Iran.

Here are some questions which were asked at this phase:

- a. Do you think you can write letters or start campaigns on the internet or personally go to meet the officials and talk to them about the current problems of tourism in Iran?
- b. If yes, how do you want to convince them of the seriousness of the problem? What strategies will you apply to be effective?
- c. What will you do then if you are not successful?
- d. Do you have any other alternatives to make you succeed in your purposes?
- e. Will you give up if not successful or will you resist until successful?

The above phases of critical literacy have two main motive forces which are inevitable and present throughout all above phases:

6. Critiquing

Critical literacy is an attempt to weigh, critique, and judge the cultures, the knowledge, and linguistic structures of the text. (Luke, Comber, and O'Brien 1994). Criticality nature of critical literacy does not necessarily correspond to being negative (Varquez, 2004). Critical literacy is based on the idea that language is not neutral and students can question the power relationships inherent in language use (Janks, 1993; Lankshear & McLaren, 1993; Morgan, 1997; Shor, 1999). It closely corresponds to what Freire (1974) calls "magical consciousness". Questioning is an inseparable indispensable component in a critical literacy classroom, as critical literacy teaching is a pedagogy of question (Bruss & Macedo, 1985). They are expected "to interrogate the assumptions that are embedded in text as well as the assumptions which they, as cultural indoctrinated being bring to the text." (Luke & Freebody, 1997). In other words, it is more problem-posing than problem-solving. In inquiry-based collaborative learning (Harste, 1990, 1993), the students need to realize that questions are as important as answers (Wallace, 1992).

Critiquing is where apprehension of the text takes place. The students in a critical literacy classroom learn how they are not expected to merely and unthinkably answer the given questions but to generate their own questions. Throughout the study, critiquing and questioning were indispensable tools which moved the discussions forward. Students learnt how to question every uncertain matter and not to accept ideas without interrogating them. Even the teacher's talks were no exception and they kept asking questions and criticizing ideas. Students learnt how not to be negative but critical. They also learnt how critical literacy is not negating ideas but questioning them so as to understand them differently. Questions as follow are some of the major ones they kept asking during the study:

- a. How do you know this is reliable?
- b. Why didn't the author say it differently?
- c. Why do you think what the author said is correct or wrong?
- d. How would you change the ideas which you think are not acceptable?

7. Communication

Literacy is a socially constructed process (Street, 1984). The first discussions are shaped around the subject as raised and debated in dialogues either in culture circles (Freire, 1970) or in written forms of dialogue journals or in social media. It changes a monolithic discourse into a dialogic one (Shor, 1999). Developing language skills as well as positive personal characteristics such as improved self-esteem are just a few of many fruitful outcomes of a culture circle. It is a tactic against the "culture of silence" or "mutism" (Freire, 1970). The importance of dialogue journal writing as a critical literacy practice to improve students' critical consciousness is undeniable here (Ghahramani-Ghajar & Mirhosseini; 2005),

especially when students and the teacher are not physically situated in a culture circle or a critical literacy setting. And, reading multiple texts will engage students in interrogating social, cultural, and historical frameworks of texts via analyzing different viewpoints about a single event (Mellor & Patterson, 2000). They argue that these types of literature would give the students the opportunity to "use literacy criticism and social science to deconstruct text". They can debate and re-construct new interrelationships between the text and their own real life experiences because Freire's pedagogy is "based in student life, not didactic lectures based in teacherly discourse" (Shor, 1999) and we need to work on topics not alien to "the existential experience of the students" (Freire, 1970). Dialoguing, as Freire (1970) holds, "cannot be reduced to the act of one person's depositing ideas in another, nor can it become a simple exchange of ideas to be consumed by discussants." This also consists of actively involving, encouraging, and empowering students in the process of knowledge generation (Dewey, 1910). The first advantage of dialoguing is to recognize one's own stance and position. In dialogue, meaning is created and language is developed, as Halliday (1975) asserts language is developed not because of one language user but two. According to Halliday (1975) person-to-person interactions allow us to develop personality. Through dialogic interactions with others, we would be able to see how much we are similar and different. Culture circle (Freire, 1970 & 1972) is of great importance in elevating students' interpersonal skills; arguing, listening and speaking, group working, respecting other viewpoints (Heaney, 1995; Bin Abdullah, MKK, 1999) as well as learning principles of dialogical interaction such as openness, mutual trust, cooperativeness, attentiveness, and dynamicity (Freire, 1972; Shor, 1992).

Communication or dialoguing in its varied forms, spoken or written, was the most salient and prevalent feature of our critical literacy practices, without which none of such practices could ever take shape. In our peer and group discussions, classroom talks, journal diaries, and in the Telegram group dialogues, without critical communication, critical literacy made no sense. In these dialogue-laden settings, critical dialoguing took different forms: dialogue with other students and the teacher, dialogue with the objects of discussions in the form of texts, videos, photos, ideas, problems, etc., and dialogue with themselves when writing journals or doing inquiries, or when thinking critically about how to solve different problems.

Here is one example of the dialogic discussion that occurred in the Telegram group about the importance of tourism and its different aspects:

Teacher: How about government? Shouldn't they do anything to improve tourism?

Farideh: They can help us with good relationship with foreign countries

Teacher: What do you mean by good relationship? How can better relationship with other countries be built? In what ways? Please specify!

Farideh: For example when they asked from us about a place or other things we should completely answer their question

And we help them to make a good time in our country.

Bahar: "When we say "culture hock" it doesn't mean that we think our culture is the only oneno

It means every country has itself culture and that maybe it is strange for usFor example when a European tourist comes to Iran if he doesn't know about our culture

, maybe he wants to kiss and shake hands with women and it makes trouble for him

We should know social norms of that country for enjoying our trips!

Bahar: The greeting culture in Europe is very confusing. When we travel to meet our Spotters, this often leads to (funny) confusion. Should we kiss, hug or shake hands with him/her?

Setareh: Tourism can help cut dependence on oil income.

DISCUSSION

The above phases and motive powers form a dynamic model. The model can be associated with the model introduced by Luke and Freebody (Freebody, 1992; Luke & Freebody, 1997) who believe in an approach in early reading instruction: coding practices, text-meaning practices, pragmatic practices, and critical practices, or Ada's (1988) model including Descriptive, Personal-Interpretation, Critical, and Creative phases or Freeman and Freeman's (1992) model of 6 phases of problem-posing education. Also, Richardson Bruna (2007) introduces her critical literacy model including four levels of descriptive, analytic, visionary, and strategic.

The model that the researcher could come up with included the above phases as depicted in figure 1 called: "7C Model of Critical Literacy". This model consisting of five phases and two motive powers is a dynamic process and the students, depending on their efforts on critical literacy practices, moved through its phases, few could go through all phases and some stayed at different levels. As clearly seen in the 7C Model of Critical Literacy, it starts with comprehension and ends with conscientization but then moves into a second loop which continues non-stop. This shows how critical literacy is dynamic and innovative and the two motive powers of critiquing and communication will make the process continue moving forward. The analysis of 7C Model of critical literacy demonstrates critical literacy, in our practice, started with comprehension and gradually moved into the first cycle or loop in which the strong motive powers of communication and critiquing moved the process forward and when the students went through the phases one after another to reach conscientization as the final stage of this critical literacy dynamism then the first loop continued into the second loop which shows how critical literacy process never ends, always moves from one cycle into another one. The model indicates our practice of critical literacy and this may be unique to this education setting and might not be implemented exactly in the same way in any other education setting; as Freire (2005) notes it make require reinvention of pedagogical practices by teachers and researchers in their own classroom settings. But one thing may be universal; the movement from words to actions when they finally critically acted.

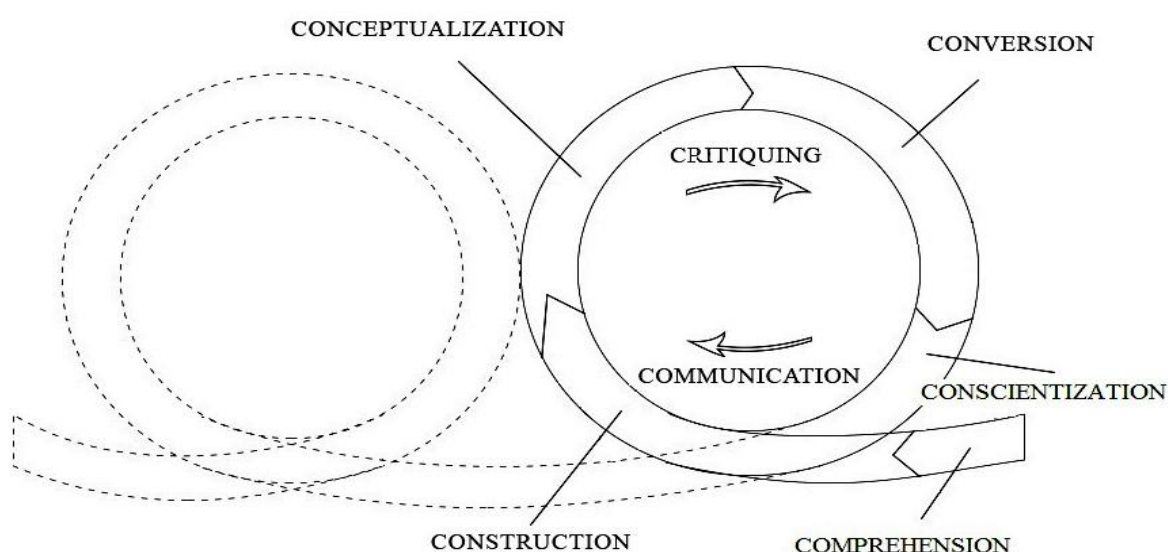


Figure 1. 7C Model of Critical Literacy

Analysis of the student's artifacts, both written and spoken as recorded and transcribed as well as the researcher's observational field notes and post facto notes, the interviews, the transcribed audios from classroom discussions indicated that about 78% of the students reached up to the conceptualization phase while 13% reached conversion level and only 9% reached the final phase of conscientization. Also the analysis showed that there existed a pattern or model that students moved through back and forth, and it indicated that learners were not all moving with the same pace but went through almost the same path and line in a dynamic process which was always in the move. It also showed that upper levels of the 7C Model including conversion, especially conscientization happened only after longer course of time in the dynamism and the period of this research (about nine months) might have been one reason why most students could not reach that level of the process. Besides, there were also socio-political reasons like fear about the political matters and national security issues which they might have been accused for and might not have been accepted by those in power if they had dealt with issues related to social and political matters at conscientization phase.

CONCLUSIONS

The results from the research indicated that critical literacy can enhance the learners' ability to critically analyze and interpret various texts and ideas and through a dynamic process of critical practices the learners will grow up in their critical consciousness. The researcher thinks the results of this study will make curriculum makers, syllabus designers, educationists, and teachers realize how important critical literacy will be in improving learners' critical awareness that seems necessary in such media-saturated world. The researcher believes, through applying critical literacy in the educational settings, learners will turn into critical, active, and creative participants of their society to generate new perceptions and knowledge rather than simply being consumers of knowledge.

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