

**TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL LITERACY
IN MASVINGO PROVINCE, ZIMBABWE.**

by

DAVISON ZIREVA

**Submitted in accordance with the requirements
for the degree of**

DOCTOR OF EDUCATION

in the subject

PHILOSOPHY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROFESSOR V.J. PITSOE

NOVEMBER 2014

DECLARATION

Student number: **3001-821-8**

I declare that **TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL LITERACY IN MASVINGO PROVINCE, ZIMBABWE** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.



Signature

ZIREVA D. (Mr)

07/11/2014

Date

ABSTRACT

Critical pedagogy asserts that in education there is regressive politics of knowledge that is inculcated as “infallible” information to passive students through all kinds of texts that conceal the power, inequality and injustice in human relationships. Education has thus degenerated into becoming technician and consequently oppressive. Technician education aims at maintaining the status quo. The creators of texts that are used in oppressive education systems and society in general focus on the question, “How do we best get knowledge that serves our interests into the heads of our young people?” Thus critical literacy which encourages consumers of texts to read, reflect and react is now indispensable to learners who nowadays are exposed to various texts with hidden agendas. This research focused on perceptions of critical literacy of teacher education students in Masvingo province in Zimbabwe. The research participants were third year diploma students in their final residential phase of teacher education. The mixed methodology was employed bearing in mind its principal role that it provides strengths that offset the weaknesses of both quantitative and qualitative research. The research instruments used were the questionnaire and the interview guide. The questionnaire was administered to convenience samples of one hundred teacher education students per each of the three institutions studied and the interview guide was used to generate data from ten participants per college. The research findings reveal that there are some socio-cultural and political influences on perceptions of critical literacy of the teacher education students. In this thesis it is recommended that the teacher education curriculum in Zimbabwe should have a formal programme for the promotion of critical literacy in teacher education students.

Key terms: Critical pedagogy; critical literacy; perceptions; teacher education students; Masvingo province; Zimbabwe.

ACKNOWLEDGEMENTS

I would like to express my sincere appreciation and gratitude to the following people who contributed towards the completion of this thesis.

- Professor V.J. Pitsoe, my promoter for the guidance and assistance. This thesis could have been quite an arduous task had it not been for his mentorship. I thank him.
- Masters and Doctoral Research Bursary Committee (MDRBC) at UNISA for awarding me a bursary. I could not have afforded the fees.
- My wife, Ellen for rendering emotional support during the course of my studies.
- Ministry of Higher and Tertiary Education Science and Technology Development for granting me permission to carry out the research in the teacher education colleges.
- The principals of Morgenster, Bondolfi and Masvingo Teachers' Colleges for creating time for me to interact with their students during the generation of data.
- The third year students of Morgenster, Bondolfi and Masvingo Teachers' Colleges for their consent to be involved in the research. They gave valuable spontaneous responses.
- My friends and colleagues for the encouragement they gave me.
- Mr. Vincent Jenjekwa for the meticulous editing of the thesis.

TABLE OF CONTENTS

DECLARATION	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv

TOPIC	PAGE
--------------	-------------

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Introduction and motivation	1
1.2 Research problem and its setting	2
1.2.1 Motivation	2
1.2.2 Problem statement	4
1.3 Aims of the study	6
1.4 Definitions of key concepts	7
1.4.1 Critical literacy	7
1.4.2 Banking concept of education	7
1.4.3 Conscientization	8
1.4.4 Perceptions	10
1.4.5 Power	10
1.4.6 Text	11
1.5 Demarcations and limitations of the study	12
1.6 Significance and contributions of the study	12
1.7 Plan of the study	14
1.8 Summary	15

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction	16
2.2 Critical concepts of the study	16
2.3 Critical literacy	17
2.4 Self theories of learners in relation to critical literacy	23
2.5 Religious orientation in relation to critical literacy	31
2.6 Gender orientation in relation to critical literacy	38
2.7 Monological teaching techniques in relation to critical literacy	43
2.8 "Ubuntuist/Unhuist" ethical orientations in relation to critical literacy	51

2.9 Closeness of political situation in relation to critical literacy	59
2.10 Conclusion	67

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1 Introduction	68
3.2 What is critical pedagogy?	68
3.3 Historical background of critical pedagogy	71
3.4 Critical pedagogy as discourse	76
3.5 Critical pedagogy as methodology, genealogy	79
3.6 Critical pedagogy as conscientization	86
3.7 Critical pedagogy as ideology	89
3.8 Reflections of critical pedagogy as class struggle	93
3.9 Role of critical pedagogy in critical literacy	98
3.10 Conclusion	101

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 Introduction	102
4.2 Mixed methodology	102
4.2.1 Qualitative research methodology	103
4.2.1.1 Research paradigm	103
4.2.1.2 Research design	105
4.2.1.3 Data generation methods and instruments	106
4.2.1.4 Report on trustworthiness	110
4.2.1.5 Population, sample and sampling procedures	112
4.2.1.6 Data generation and analysis	113
4.2.2 Quantitative methodology	116
4.2.2.1 Research instruments	116
4.2.2.2 Report on validity and reliability	119
4.2.2.3 Population, sample and sampling procedures	120
4.2.2.4 Data collection and analysis	121
4.3 Research ethics	123
4.4 Conclusion	124

CHAPTER FIVE
DATA ANALYSIS AND DISCUSSIONS

5.1 Introduction	125
5.2 Data presentation and analysis	126
5.2.1 Student' perceptions of critical literacy per institution	126
5.2.2 Perceptions of critical literacy on texts about self theory	128
5.2.3 Perceptions of critical literacy on texts about gender issues	131
5.2.4 Perceptions of critical literacy on texts about political issues	134
5.2.5 Perceptions of critical literacy on texts about religious issues	138
5.2.6 Perceptions of critical literacy on texts about monological teaching techniques	142
5.2.7 Perceptions of critical literacy on texts about "Ubuntuism/Unhuism"	146
5.2.8 Students' responses to interview questions	150
5.3 Discussions of research findings	157
5.3.1 Critical literacy as influenced by self theory	157
5.3.2 Critical literacy as influenced by gender	160
5.3.3 Critical literacy as influenced by politics	161
5.3.4 Critical literacy as influenced by religion	165
5.3.5 Critical literacy as influenced by monological teaching techniques	167
5.3.6 Critical literacy as influenced by "Ubuntuism/Unhuism"	170
5.4 Conclusion	172

CHAPTER SIX
CONCLUSION AND RECOMMENDATIONS

6.1 Introduction	173
6.2 Summary of findings	173
6.3 Recommendations	176
6.4 Contributions of the study to teacher education	181
6.5 Limitations of the study	181
6.6 Areas for future research	182
6.7 Conclusion	183
REFERENCES	184

APPENDIX A

Letter to Ministry of Higher and Tertiary Education Science and Technology Development	199
--	-----

APPENDIX B	
Letter from Ministry of Higher and Tertiary Education Science and Technology Development	200
APPENDIX C	
Letter from Morgenster Teachers' College	201
APPENDIX D	
Letter from Bondolfi Teachers' College	202
APPENDIX E	
Letter from Masvingo Teachers' College	203
APPENDIX F	
Questionnaire	204
APPENDIX G	
Interview guide	211
APPENDIX H	
Informed consent form for responding to questionnaire	214
APPENDIX I	
Informed consent form for responding to interviews	215
ANNEXURE	
Memo from editor	221
TABLES	
Table 5.1: Chi-square values of teacher education students' perceptions of critical literacy per institution.	126
Table 5.2: Influences of biographical data on perceptions of critical literacy on texts about self theory.	129
Table 5.3: Student teachers' perceptions of critical literacy about self theory.	131
Table 5.4: Influences of biographical data of perceptions of critical literacy on texts about gender.	132
Table 5.5: Perceptions of critical literacy about gender issues	134
Table 5.6: Influences of biographical data on perceptions of critical literacy on texts about politics.	135
Table 5.7: Perceptions of critical literacy about political issues	136
Table 5.8: Influences of biographical data on perceptions of critical literacy on texts about religion.	139

Table 5.9: Perceptions of critical literacy about religious issues.	142
Table 5.10: Influences of biographical data on perceptions of critical literacy on texts about monological teaching techniques.	143
Table 5.11: Perceptions of critical literacy about monological teaching techniques	144
Table 5.12: Influences of biographical data on perceptions of critical literacy on texts about “Ubuntuism/Unhuism”.	147
Table 5.13: Perceptions of critical literacy about “Ubuntuism/Unhuism”.	150
Table 5.14: Teacher education students’ responses to interview questions about self- theory.	151
Table 5.15: Teacher education students’ responses to interview questions about gender issues.	152
Table 5.16: Teacher education students’ responses to interview questions about political issues.	153
Table 5.17: Teacher education students’ responses to interview questions about religious issues.	154
Table 5.18: Teacher education students’ responses to interview questions about monological teaching techniques.	154
Table 5.19: Teacher education students’ responses to interview questions about “Ubuntuism/Unhuism”.	156

FIGURES

Figure 1: Plan of the study	14
-----------------------------	----

ACRONYMS USED IN THIS STUDY

ZIMASSET	Zimbabwe Agenda for Sustainable Socio-Economic Transformation
CIRCLE	Centre for Information and Research on Civic Learning and Engagement
HERI	Higher Education Research Institute

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION AND MOTIVATION

Literacy is a fundamental human right and is believed to be the foundation of lifelong learning since there is a significant relationship between literacy and socio-economic development (Education for all Global Monitoring Report 2006: 30). Thus literacy is considered to be instrumental in the enhancement of development. Cursorily it would be expected that those countries with the highest literacy rates would experience less socio-economic problems but that is not the reality. The disparity there is between the expectations and reality makes it imperative to understand what literacy is all about. Thus there is a dire need to assess literacy's contributions to socio-economic development. Some critical theorists like Paulo Freire contend that socio-economic development cannot come about by plain literacy that focuses on reading, writing and arithmetic but come through a conscious critical interaction with text. There should be critical interaction with text which makes an individual understand clearly the relationship between a point in text and its support in real life experiences (Langan 2010: 45). Learners need to interact reflectively and critically with text so that they thoroughly understand what they are learning about (Hartman 2010: 168).

The critical interaction with text in order to understand the inherent point is indispensable to critical theorists, Paulo Freire in particular. Paulo Freire is perhaps the most famous adult educator. He was guided by his theory of critical pedagogy in educating adults. A major component of critical pedagogy is critical literacy. Critical literacy is requisite to education since it helps the learner to discover insidious interests of the creators of texts. The creators of text do not produce neutral text (Freire 2000: 72). They have some ulterior motives that are focused on the furtherance of their own interests. The creators of text could have technical interests which are aimed at maintaining the status quo that is keeping the empowered in their empowered positions and the disempowered (the learners) in their powerlessness (Cohen and Manion 2011: 31). Thus critical literacy encourages the learners to

interact more actively with text by interpreting, reflecting on, interrogating, theorizing, investigating, exploring, probing and questioning the knowledge in it (Education for all Global Monitoring Report 2006: 152).

There is a dearth of critical literacy in most learners in institutions of higher learning. The learners of today have lapsed into becoming unaware pawns in the system of written, printed and spoken word (Higgs and Higgs 2001: 11). In their assignments, these learners 'copy and paste' some text indiscriminately, regurgitate lecture notes and plagiarize some content they come across without reflecting on it (Letseka and Zireva 2013: 56). For such learners, reacting to text for the sake of conscientization is almost impossible thus socio-economic development cannot be attained from them. According to the critical theorists, critical literacy is the essence of contemporary education but is not consciously emphasized in institutions of higher learning (Montgomery College 2004).

1.2 THE RESEARCH PROBLEM AND ITS SETTING

In the paragraphs below, the focus is on the motivation of the research and background to the problem and the problem statement.

1.2.1 Motivation

In most institutions of higher learning, there is regressive politics of knowledge which helps to produce a technicist education. This type of education maintains the status quo and is characterized by transfer of "infallible" information to passive students (Symth 2011: 19; Kincheloe 2008: 14). The principal question of technicist education is "How do we best get knowledge that serves our interests into the heads of our young people?" (Kincheloe 2008: 19). Thus regressive politics of knowledge is being inculcated in learners through all kinds of text to conceal the power, inequality and injustice in human relationships (Coffey 2010; Groenke & Hatch 2009: 09). In the wake of the phenomenon articulated above, there is a dire need to embark on a counteractive strategy that dismantles social injustice and inequalities being perpetuated in the text presented to students. Thus the researcher was motivated to embark on this study, in an endeavour to ascertain the perceptions of the teacher education students about critical literacy.

Critical curriculum theorists strongly believe that critical literacy which is embedded in critical pedagogy can help the learner to examine and challenge the attitudes, values and beliefs that lie beneath the surface (Hughes 2007; McLaren 2002: 49). Thus critical literacy empowers learners by promoting democracy in the acquisition of knowledge. Democracy depends on the learning institutions' ability to nurture active and engaged learners who are informed, able to make their own decisions and exercise control over the material and ideological forces that shape their lives (Hinchey 2004: 13). Thus the researcher was motivated to embark on this research in order to ascertain the perceptions of the teacher education students about the democracy to which they are exposed in the acquisition of authentic knowledge.

Critical literacy should not be taken as a pedagogical or andragogical technique to be learned but an ontological essence (Harste 2003: 09). Some institutions for example the Montgomery College launched formal critical literacy initiatives in 1990 (Montgomery College 2004). In such institutions, teaching about critical literacy is no longer an option or something to be 'added on' to a literacy programme. It is indispensable for students to be critical literate and producers of new knowledge if they are not going to be enslaved by the text they consume. The perceptions of the students concerning the role of critical literacy are very important in as far as they can be motivated to become critical literate. Since the researcher is an educator, he was motivated to ascertain the students' perceptions on critical literacy about socio-cultural and political aspects of life.

Students in different countries have different perceptions of critical literacy. For example students in Pakistan perceive it with reference to social, economic and political power. They equate literacy with rationality and intellectual ability while simultaneously embracing English as the international language of science, media and technology (Hull & Schultz 2001: 584). In South Africa, critical literacy is best understood against the background of the apartheid era. Critical literacy is perceived as the basis on which the hidden agenda of apartheid is unveiled (Norton 2007). Students in Canada had the perception that their teachers and parents were

obstacles to their critical literacy prowess by being dismissive of the students' reading of comic books (De Souza 2007). The researcher was motivated to find out the perceptions on critical literacy that could be peculiar to Zimbabwean teacher education students.

Critical literacy is best understood in the context of larger institutional practices like the home, school, the community or the larger society (Fairclough 1992: 142; Kendrick 2003; New London Group 1996: 86). Thus it is influenced by unique social, economic and political circumstances in which the students are found. According to de Souza (2007), critical literacy is not only a skill to be learned but a practice that is socially constructed and contextually negotiated. Students in Zimbabwe are qualitatively different from students in Pakistan, South Africa and Canada because of their unique circumstances. These circumstances and the extent of their influence on perceptions of critical literacy need to be investigated in order to come up with viable recommendations for embarking on a formal critical literacy programme.

1.2.2 Problem statement

The teacher education students in Zimbabwe, just like other students worldwide are subjected to regressive politics of knowledge. The students need to be conscientized through critical literacy to interrogate the knowledge that is presented to them through text. Critical literacy views readers as active participants in the reading process and invites them to move beyond passively accepting the text's message to question, examine, or dispute the power relations that exist between readers and authors. It focuses on issues of power and promotes reflection, transformation, and action (Green 2001: 10). Thus critical literacy enhances and deepens comprehension of text by requiring not only identification of persuasive techniques but also an analysis of how and to what extent the text maintains the status quo or perpetuates inequities (Literacy Gains 2009). The extent of the students' critical literacy is influenced by socio-economic and political circumstances that are peculiar to them. The circumstances need to be identified and their influences to critical literacy be investigated.

The research question is too complex to be investigated comprehensively without the consideration of assumptions. Assumptions should be considered both at the level of theoretical conceptualization in the research question as well as the philosophical and methodological orientation implied by the way the research question is posed (Gilbert 2008:54). Consideration of assumptions is imperative since research findings are built on the existing knowledge base. Thus research findings either confirm or challenge some existing assumptions (Gilbert 2008: 54).

An assumption is an important fact presumed to be true but not actually verified and does not need testing unlike a hypothesis. In qualitative research, assumptions guide the interactions between the researcher and the respondents. The meanings of the interactions are embedded in respondents' experiences and are mediated through the researcher's own perceptions. The key concern in assumptions is the understanding of the phenomenon of interest from the respondent's perspectives not the researcher's (Angelfire 2011).

Flowing from the above paragraphs, the central and guiding question is as follows: *What is the extent to which some socio-cultural and political circumstances influence teacher education students' perceptions of critical literacy in Masvingo Province, Zimbabwe?* In line with the central question, the guiding research sub-questions are:

- How do self-theories of teacher education students influence their perceptions of critical literacy?
- How do the religious orientations of teacher education students contribute to their perceptions of critical literacy?
- How do gender orientations of teacher education students influence their perceptions of critical literacy?
- How do monologic teaching techniques of the lectures influence the teacher educator students' perceptions of critical literacy?
- What is the extent to which "Ubuntuist/Unhuist ethical orientations influence the teacher education students' perceptions of critical literacy?
- What is the contribution of the closeness of the political situation in the country to teacher education students' perceptions of critical literacy?

1.3. AIMS OF THE STUDY

The principal determinant of the type of research is the aim of the research. The aim of this research is to explain the extent to which some socio-cultural and political circumstances influence teacher education students' perceptions of critical literacy. Thus the type of this research is explanatory. There are other types of researches that are exploratory, confirmatory and descriptive. The term 'explain' as envisaged by the critical rationalists, refers to exposing and clarifying the circumstances and conditions that influence the development of something (Higgs & Smith 2002: 114). The aim of explanatory research is therefore to explain the influencing relationship between variables and events (Hoberg 2001: 202). In more succinct terms, the major aim of this study is to explain how the teacher education students' perceptions of critical literacy are influenced by some variables that are the circumstances. The explanations could be used in subsequent researches to explore ways to improve on critical literacy in students.

The aforementioned sub-questions help in the formulation of objectives of this research which are to:

- Explore how self-theories of teacher education students influence their perceptions of critical literacy;
- Investigate how the religious orientations of teacher education students contribute to their perceptions of critical literacy;
- Find out the extent to which gender orientations of teacher education students influence their perceptions of critical literacy;
- Examine how monologic teaching techniques of the lecturers influence the teacher educator students' perceptions of critical literacy;
- Scrutinize the extent to which "Ubuntuist/Unhuist ethical orientations influence the teacher education students' perceptions of critical literacy; and
- Probe the contribution of the closeness of the political situation in the country to teacher education students' perceptions of critical literacy.

1.4 DEFINITIONS OF KEY CONCEPTS

As Neuman (2011: 40) writes, everyday culture is filled with concepts, but many of them are vague and full of definitions. Hence, the definitions are indispensable for a comprehensive understanding of this study.

1.4.1 Critical literacy

The explanations of the terms “critical” and “literacy” are imperative. The etymology of the term “critical” is important since it helps to illuminate the definitions of the term “critical literacy”. According to McDurmon (2009), the word ‘critical’ merely comes from the common Greek words “*krites*” which means ‘a judge’ and ‘*kritikos*’ – meaning able to judge (discern ...). From the etymology of the term ‘critical’, it can be inferred that literacy that is considered critical is directed towards forming a judgement about the text one would have been exposed to. Critical literacy can be used with different theoretical underpinnings. For some people, the concept critical literacy derives mainly from the work of critical discourse theorists. For others, notions of critical literacy have their beginnings in genre theory and systematic functional linguistics. For still others, critical literacy theory emerges from a Freirian notion of empowerment and/or related feminist ideologies (Brown 1999: 05). Critical literacy is a stance, mental posture, or emotional and intellectual attitude that readers, listeners and viewers bring to bear as they interact with texts (Cervetti, Damico & Pardeles 2001). The comprehension of text is never enough since it must have a critical edge (Mc Laughlin & DeVogd 2004: 68). In the context of this research, critical literacy is the philosophical interrogation of texts to unveil the hidden agendas of the text creators.

1.4.2 Banking concept of education

One of the key terms that need to be defined is the banking concept of education. The banking concept of education is a concept of education in which ‘knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing’ (Freire 2000: 46). It is the technically flawed conception of education in which information is deposited into the learners (Micheletti 2010). The students in the system of the banking concept of education are regarded

as “receptacles” that are to be “filled” with the “content of the teacher’s narration” (Freire 2000: 01). These “receptacles” are expected to regurgitate information given by the teacher verbatim in assignments and examinations. In the context of this research, the banking concept of education is realized in the way content in the text is presented.

The content in the text used in learning situations is meant to be memorized mechanically. The text producers implicitly justify the indispensability of their knowledge. They consider their roles as disseminators of knowledge that is fundamental for the prosperity of society. Instead of communicating through their text, the text producers have a tendency of offering communiqués and make deposits which the learners patiently receive, memorize and repeat. The more the students work at storing deposits entrusted to them, the less they develop the critical consciousness which would result from their interventions in the world as transformers of that world (Freire Institute 2013; Dann 2011). In the context of this study, the perceptions of critical literacy of teacher education students are to some extent attributable to the banking concept of education as propounded by Freire (2000) and other critical theorists.

1.4.3 Conscientization

Conscientization is another critical term in this research that requires to be clarified. Critical theorists are contented that the populace begins to become liberated from all forms of oppression once they become conscious of the process of oppression. An awareness of the process of oppression is known as conscientization (Higgs & Smith 2002: 85). Conscientization requires recognition of the structural contradictions that one bears whether as a result of social class, gender, ethnic group, age, sexual orientation, health, marital status, religion or other identity parameter in which oppression can grow (Adams & Goldbard (n.d.)). In this research, some of the factors that are considered as the basis of structural contradictions were used in the crafting of the instruments used in the generation of data.

According to Freire, conscientization is a critical attempt to make the marginalized populace understand the oppressive reality of the world they are living in. In other words, conscientization refers to the type of learning which is focused on perceiving and exposing social and political contradictions. The socially dispossessed learners who were made to internalize the negative images of themselves that were created and propagated by the oppressive text are made aware of their situation through critical literacy to resist the dehumanizing and unjust socio-economic and political conditions (Avoseh 2010). Conscientization is thus a literacy process which is dialectical between theory and practice and between reflection and action. It has the stages; consciousness of assumptions hidden in oppression, questioning, resistance and change (Higgs & Smith 2002: 86). In succinct terms, conscientization is the process which prepares the oppressed for their struggle against the obstacles to their humanization (Freire 2000: 90). In the context of this research, the stages of conscientization were considered as criteria for critical literacy of teacher education students on texts with hidden agendas.

The process of conscientization was meant to develop consciousness that is understood to have the power to transform reality (Taylor 1993: 52). Transformation occurs through praxis which means theory-in-practice (Higgs & Smith 2002: 86). Praxis is a process within the problem solving approach that is concerned with the practical application of theories or concepts learned through education (Dann 2011). In the context of this research, praxis is realized through a critical reflection of text to discover the hidden assumptions that perpetuate the existing power relationships and subsequent participation both reactively and proactively in the transformation of society. In praxis, learners must critically reflect upon their reality in order to be able to transform it through further action and critical reflection (Freire Institute 2013).

The term that is closely intertwined with praxis is practice of freedom. Practice of freedom is a Freirian educational practice that is embedded in critical pedagogy which encourages the learners to deal critically with reality by discovering ways in which they can participate in the transformation of their world (Atwell 2011). Through practice of freedom, Freire wanted to inculcate critical elements of teaching and learning in education. Freire (2000: 46) was contented that all education in the

broadest sense was supposed to be emancipatory by providing learners with notions of reflection and action for self-emancipation. Freire wanted to overcome the dichotomy between the teacher and the learner by the employment of critical teaching techniques (Harrietsdaughter 2008). In the context of this research, practice of freedom is the critical interaction with text by the learners in order to uncover the oppressive elements in text.

1.4.4 Perceptions

The term “perception” is critical in this study and hence needs to be defined. According to the University of St. Mark and St. John (n.d.), the definition of perception is given as;

Perception is the process by which people translate sensory impression into a coherent and unified view of the world around them. Though necessarily based on incomplete and verified (or unreliable) information, perception is equated with reality for most practical purposes and guides human behaviour in general.

In the context of this research, perception is the view point of the respondent that was developed through interaction with the environment. Through perception, the respondent gains information about properties and elements of the environment which are critical to his/her survival (Cherry 2009).

1.4.5 Power

In this study, the term power is critical. The creators of text wield some power. Power is the capacity of a person, team or organization to influence the behaviour of others (Kumar 2011; Greiner & Schein 2006: 79). The term power is very often confused with the term authority. The two terms are not synonymous but are related. Authority is more inclined towards impulsion in the influence of behaviour whilst power is more inclined towards compulsion (though in subtle ways - in the education sphere) in determining behaviour. Power can be seen as evil or unjust though endemic to

humans as social beings (Greiner & Schein 2006: 79). The most basic prerequisite of power is that one part believes that he or she is dependent on the other for something of value (Kumar 2011). In the education context the learner believes that he or she depends on the educator for acquisition of knowledge. Thus in education, power is not an absolute coercive act of changing the subordinate's attitudes or behaviour but the potential to do so. The text producer and the interpreter of text (educator) have empowered statuses and the student has a disempowered status. In the context of this study, power is the capacity of a person or a group of people to achieve dominance over other people.

1.4.6 Text

The term 'text' is central to this study and needs to be explicated. According to Neuman (2011: 273) term, 'text' is defined follows:

Text is anything written, visual, or spoken that serves as a medium for communication. It includes books, newspapers or magazine articles, advertisements, speeches, official documents, films or videotapes, music lyrics, photographs, articles of clothing or works of art.

All forms of text are constructions of some people that are determined by these people's attitudes, interpretations and conclusions about reality. Thus all text contains beliefs and value messages which reflect the biases and opinions of their creator (Ontario Ministry of education 2008: 34). Text could be intentionally manipulative since it is created for a purpose which could be ideological or political. This means that there is no text which is neutral or value free.

Each person interprets textual messages differently. Interpretations can be influenced by demographic factors such as age, culture, gender and socio-economic status as well as prior experience and knowledge (Ontario Ministry of Education (2008: 35). Thus the creators of text have a target group in their minds when they create text. In the context of this research, the demographic factors were used as the

perceptual platforms of critical literacy on texts – where texts are whatever materials that have content to be learnt in teaching-learning situations.

1.5 DEMARCATIONS AND LIMITATIONS OF THE STUDY

The research was limited to the third year diploma students in their final year residential phase in teacher education colleges in Masvingo province, Zimbabwe. The third year students had stints of acquiring both declarative and procedural knowledge about education and were in a better position to critique text than any other students at any level in teacher education. The conceptual focus of the research was to explain the circumstances and how they contribute to critical literacy of these teacher education students.

This research study like all other researches was vulnerable to some restrictive conditions which required the researcher to be wary about. The restrictive conditions were concerned with the selection of the sample and the crafting of the data generation/collection instruments. The selection of the sample representative of the population required the researcher to be aware of the characteristics of the population so as to come with a sample with similar characteristics. The crafting of efficacious data generation/collection instruments was quite an arduous task. In an attempt to mitigate the limitation, the researcher embarked on a thorough literature review to get insights on crafting instruments.

1.6 SIGNIFICANCE AND CONTRIBUTIONS OF THE STUDY

Some studies about students' perceptions of critical literacy have been done in some countries but very little has been done in Zimbabwe. Since the socio-economic and political circumstances in Zimbabwe are unique, the study has the potential of coming up with new insights about critical literacy. The findings could be augmentative to conscientization of teacher education students about regressive politics of knowledge in teacher education institutions in Zimbabwe and the world

over. The investigations about critical literacy in some countries have particularly helped those countries to come up with policies for the development of critical literacy. Since in contemporary andragogy, critical literacy is no longer simply a desirable technique but an ontological essence, it has to be formally emphasized. Thus the findings of this study could help teacher education practitioners in Zimbabwe with insights to start to rethink the essence of critical literacy.

1.7 PLAN OF THE STUDY

Chapter 1

Highlights of the antecedents to the research, scope of research and practical value of research to education

Chapter 2

Literature review of the themes that are considered in the research

Chapter 3

Literature review of the theoretical framework of the research

Chapter 4

Description of research methodologies and related designs. Explanations of crafting of research instruments and how are data analysed

Chapter 5

Data presentation, analysis, interpretation and discussions

Chapter 6

Summary of research processes and the major findings, recommendations and conclusions

1.8 SUMMARY

In this chapter an introductory overview, background and aims to the investigation were presented. Also, the research methodology was outlined and the key concepts used in this study were clarified. In the next chapter, the literature review underpinning this study is discussed.

CHAPTER TWO

LITERATURE REVIEW OF CONCEPTS IN THE STUDY

2.1 Introduction

There are a number of research objectives that were outlined in chapter one of this study. The extent of achieving the objectives is influenced by the depth of the literature review. The literature review is meant to enlighten the researcher on how other scholars have theorized and conceptualized the issues that are pertinent to the research (Mouton 2001: 86). Through a literature review, some insights on how to investigate on the issues are likely to be suggested. A much more scholarly approach to literature review is the employment of the critical approach. This approach requires the researcher to analyze, compare and evaluate literature rather than providing a catalogue of information one would have come across (Hoberg 2001: 72). The other issue that is critical to the comprehensive literature review is the organization of the information got. The very effective organization of literature is by construct. This organization facilitates the making of comparisons and evaluations of the scholarship review.

2.2 Critical concepts of the study

The focus of the literature review was mainly on two issues. The first one was the conceptualization of the term critical literacy and the second issue was on some factors that influence students' perceptions of critical literacy. Critical literacy is the core concept in this research and should be clearly conceptualized. There are some misconceptions that commonly arise since critical literacy can be confused with similar concepts such as critical thinking. The literature that is done in this chapter wads off such misconceptions. For a comprehensive conceptualization of critical literacy, there are some things that have to be considered like; an analysis of the concept, explications of the constitutive parts and a contextual synthesis of the parts. Such a process enables an evaluation of the essence of critical literacy in teacher education institutions.

The perceptions of teacher education students of critical literacy could be influenced by some socio-cultural and political factors. Some of the factors that have an influence are explored in this chapter. The factors are; the self-theories of the students, religious orientations of the students, monological teaching techniques of the lecturers, “Ubuntuist/Unhuist” ethical considerations and closeness of the political situation in the country. Some discourses about the factors are exposed in an attempt to illuminate the nature and extent of the influences.

2.3 Critical literacy

Literacy used to be known as the acquisition of the 3Rs that are reading, writing and arithmetic (Haralambos, 1985: 174; Giddens 1994: 426). Nowadays, literacy is no longer seen as a technology or a set of cognitive skills to be developed by individual minds, but as a socio-culturally situated practice involving the on-going negotiation of meaning in continuously contested sites of meaning construction (de Souza 2007). In other words, literacy is a social action through language use that develops students as agents inside a larger culture (Shor 1997: 58). Thus more recently the meaning of the word ‘literacy’ has been extended from the original connection with reading and literature to any body of knowledge – for example there is computer literacy, information literacy, critical literacy, etc. Critical literacy is the deepest level of literacy there is (Molden 2007: 51). The deepest level of literacy (critical) thus needed to be studied in the Zimbabwean context, focusing on teacher education students in Masvingo Province.

Literacy used to be defined as freedom from ignorance (Haralambos 1985: 175). According to Freire and Macedo (1987: 58), to be literate is not to be free from ignorance *per se*, but it is to be present and active in the struggle for reclaiming one’s voice, history and future.

Some people often believe that critical literacy is critical thinking or higher order thinking (McLaren 1995: 128). Critical literacy is neither critical thinking nor higher

order thinking. Critical literacy involves some higher order thinking and critical thinking. Higher order thinking is not a 'must have' for critical literacy but a 'nice to have'. Research has shown that critical literacy can be implemented with young students (Sahni 2001: 28; Vasquez 2001: 60; Wallace, 2001: 217). Critical thinking focuses on logic and comprehension and critical literacy focuses on identifying social practices that keep dominant ways of understanding the world and unequal power relationships in place (Harste 2003: 10). The relationship of critical literacy and critical thinking is enunciated by Hughes (2007). She posits;

[Critical literacy is] the capacity for a particular type of critical thinking that involves looking beyond the literal meaning of texts to observe what is present and what is missing, in order to analyze and evaluate the text's complete meaning and the author's intent.

Critical literacy places the students and teachers in a questioning frame of mind that moves beyond didactic, factual learning to develop a critical consciousness that can lead to a search for justice and equity (Cervetti, Damico & Pardeles 2001). Thus critical literacy requires but is not synonymous with critical thinking (Literacy Gains 2009). Critical thinking practices encourage students to use language to question the everyday world, interrogate the relationship between language and power, to understand how power relationships are socially constructed and to consider actions that can be taken to promote social justice (Lee 2011).

Critical literacy is an educational practice that emphasizes the connections between language, knowledge, power and subjectivities (Marlo, de Souza, & Andreotti 2012). The student is exposed to knowledge through various forms of text. The knowledge is presented to the student for a purpose that may not be beneficial to the student. Thus critical literacy encourages the student to adopt a critical stance, interrogating text in order to ascertain the view of the world the text is advancing (Ontario Ministry of Education 2004; Delpritt 1992). The critical literate student looks beyond the literal meaning of texts. He or she analyses, critiques and evaluates power relationships among texts, language, social groups and social practices. It's important for students

to become critically literate so that they understand the purpose of the information they are receiving by questioning its content in order to figure out its possible partiality (Molden 2007: 50; Kretovics 1985: 56). Thus the researcher was motivated to find out the extent to which the teacher education students measured up to the above described criteria.

In some education situations that stifle critical literacy, students are taught to be submissive consumers of text and are assessed only on their ability to recall information presented to them (Molden 2007: 51). Modern education situations emphasize on the 'modern' 3Rs that are; 'read', 'reflect' and 'react' (Ontario Ministry of Education 2008). With reference to the emphasis of the modern 3Rs, critical literacy requires the college student to interrogate text, think critically about course content, write in a manner appropriate to specific disciplines and become actively engaged in learning. Thus critical literacy offers a fresh perspective on the process of teaching and the process of learning as well as methods for assessing whether learning is occurring. Educators should be involved in the critical literacy movement and should support the investigation of learning theories and the development of classroom practices that enhance critical literacy (Montgomery College 2004). Thus there was a need to investigate the perceptions of teacher education students of critical literacy under the auspices of their educators.

As mentioned earlier on, the term 'critical', is central to this study. An explication of the term is indispensable for the enlightenment of the discourses that ensue. Basically the term 'critical' is to be understood as intentionally creating a detachment from whatever information one comes across. All the information should be viewed with a socio-political lens which promotes reflection (Wodak 2001: 09). In other words, the term 'critical' entails the habit of evaluating information or a situation in accordance with a system of rules, principles and values. Foucault located the 'critical' in the systematic, analytical endeavour to reveal the nature of systems of rules, principles and values as historically situated values of critique (Locke 2004: 27).

Criticality of information is virtuous. According to Derrida (1981: 47), “A text is not a text unless it hides from the first corner, from the first glance, the law of its composition and the rules of its game.” The implications of the quotation are that texts are neither presented plainly nor neutrally. There are lots of ambiguities in texts which were either consciously or unconsciously inserted. This characteristic of text brings about the issue of ‘polysemy’. ‘Polysemy’ is the basic feature of language which entails that language at the level of words, sentences and texts have more than one meaning. Polysemy is the source of misinformation and misinterpretation of text (Kaplan 2003: 10). Thus the same text can be read in different ways and different meanings can be generated (Locke 2004: 12). Thus all texts are biased and should be read carefully and suspiciously - especially the ones that claim an objective and neutral truth (Kincheloe 2008: 07). Texts are not neutral (Locke 2004: 12). Thus critical literacy implores the learners to critically analyze texts by acting on the polysemic knowledge that texts are not ideologically natural or neutral. Texts represent particular points of views while silencing others and influence people’s ideas. Thus a rhetorical approach to the text needs to be brought to the fore. The approach entails two convictions. Firstly, that the people construct texts to achieve a desired result with a particular audience. Secondly, texts assume a social complicity between maker and reader (Locke 2004: 13). This means that the meanings of texts are socially constructed via the mediation of language. It should also be noted that the meanings of text are historically and culturally situated as opposed to being eternal, absolute and essential (Locke 2004:11).

In the wake of the illusiveness of meanings in text, critical educators maintain that all texts, all signifiers and signifieds are open to alternative interpretations (Kincheloe 2008: 31). Such a concern manifests itself in a critical questioning of the social, cultural, political, economic and linguistic structures that shape the reader’s consciousness as well as the historical concepts that are responsible for the concepts of such structures (Kincheloe 2008: 34). Inherent in the criticalist concern is the assumption that all thought that is expressed in text is fundamentally mediated by power relations that are socially and historically situated (Locke 2004: 25). The so-called facts that are purported to be found in text are never isolated from the dominance of values and ideological inscriptions. From the positivist social science

perspective, the “facts” are given “positively” when in fact they are the products of the social system. These “facts” must be understood in terms of their historical origins and relations rather than as immediately given. The “facts” must be examined historically and dialectically (Marcuse & Popper 1976: 38). The language that is used in text is central to the creation of distortions to the targeted consumer of information in the text. Thus one of the criteria of positive perceptions of critical literacy is shown by the teacher education students’ dispositions to critically question the content of the texts.

If the consumer of the information in text is to be developed, critical language awareness is indispensable. Critical language awareness is an approach to literacy education that focuses on the range of textual and non-textual practices in society that ensure the dominance of a particular discourse or ideology (Locke 2004: 39). The consumer of information in text should read the text critically. Reading a text critically entails developing an awareness of how texts mediate and sustain particular discourses and power relations (Lankshear 1994: 10).

The ability to read and write texts has been defined traditionally as literacy. Thus the reader decodes texts and the writer codes language in graphic form. The traditional view of literacy considers that textual interpretation is psychological. That is the interpretation occurs in the reader’s head and is more dependent on the intellect of the reader than anything else. Meanings of text, according to the traditional literacy definition are something that inhere in text and correspond with something “out there” in the real world that is described objectively (Locke 2004: 12).

The contemporary definition of literacy is socio-philosophical. This definition suggests that literacy be viewed as a set of socially constructed practices that readers and makers of texts are involved in as members of a particular group. From the socio-political perspective, the texts are not neutral and the same text can be interpreted in diverse ways in different socio-political situations (Locke 2004:12).

Critical literacy according to Morgan (1997: 47), "... is a view of language and text as always operating within and on, for or against the inequitable socio-political arrangement of society". The role of critical literacy is therefore to be able to unmask the subtle and implicitly fine nuanced hidden agendas in the text that are meant to perpetuate inequality in society. Cursorily, the texts seem to be furthering the cultural and ideological practices of the society at large. Cultural and ideological practices are not neutral, but are instead primary sites for reproducing the meanings and subjectivities supporting the unequal gender, sexual and race divisions of labour (Hill 2006: 116). Thus critical literacy foregrounds issues of power and attends explicitly to the differences across race, class, gender, sexual orientation, etc.

Central too critical literacy is the scrutiny of linguistic and visual forms of representation and the implicit and explicit struggle over meaning within the available signifying systems (Locke 2004: 39). Thus the critical aspects that are of concern to critical literacy education are the social form of language and the socio-political consciousness of the reader (Green, Rikowski & Randuntz 2007: 37).

Critical literacy makes the reader reject the fixed notions of reality, knowledge and methods as given in some texts. The reader needs to be skeptical of the intentions of the creators of texts. Critical literacy challenges mainstream interpretations of texts and the notion that there is a singular or "correct" interpretation of any text (Literacy Gains 2009). McLaughlin and DeVogd (2004: 68) identified some principles of critical literacy which are as follows:

- challenging common assumptions and values;
- exploring multiple perspectives, and imagining those that are absent or silenced;
- examining relationships, particularly those involving differences in power;
- reflecting on and using literacy practices to take action for social justice.

The reader who is critically literate should thus be able to sport subjectivity, contradiction and irony that are inherent in text. He/she should make a deliberate

intent to expose the hidden agenda in the text (Cole 2005). Thus critical literacy from the socio-philosophical perspective encourages reading of text, reflecting on the text and subsequently reacting to the text (Ontario Ministry of Education 2008). Critical literacy stresses that the more critical interpreters of text should provide the guidance and assistance that enable the novice learner to become an increasingly competent and autonomous interpreter of text (Wells 2004: 295). The critical literate individual is one who knows that there is more than one version of the interpretation of text that is available.

2.4 Self-theories of learners in relation to critical literacy

Human beings are products of societies that nurture them (Higgs & Smith 2002: 99). Thus awareness of the self is not an individualized activity but a socio-political entity. Many contemporary education settings are ideological apparatuses that help to create some 'standard' individuals who can perpetuate the interests of those in power. In such settings there is deliberate epistemological distortion of self-theories of the learners. Teachers and students are not encouraged to interrogate why they tend to think as they do about themselves, the world around them and their relationship to that world (Kincheloe 2008: 32). The learner's efforts to make sense of themselves and the world around are thus dominated by ideological forces that thwart the pursuit of individual goals. Not until the 1980s did scholars appreciate the ways power was imbedded in language and knowledge and the implications of such inscriptions in the production of the self (Kincheloe 2008: 33). This means that the socio-historical dimensions of self-production are often manifested on the terrain of language. Without a critical epistemology that is profoundly concerned with the creation of positive self-theory, learners continue to possess distorted self-theories. Developing the disposition of positive self-theory requires serious socio-political analysis of language in text in order to be able to unveil one's potentialities and opportunities (Smyth 2011: 05).

The school is an integral societal institution that inculcates the dominant ideology and provides the social practices that consolidate the ideology. The school is

responsible for constructing relations of race, class and gender dependency and generating feelings of self-negation and defeat. All these are underwritten by a victim-blaming psychologization of school failure (McLaren 2002: 37). In other words, the school plays a critical role in the development of a negative self-theory in the learner. The development of negative self-theory should thus not be psychologized but should be understood from the social and political conditions that are in the school (Marcuse 1970: 44).

The socio-political ideology that is perpetrated in the modern education institutions robs the learners of the 'language' for interpreting self and world by denying them the media for organizing their own experiences (McLaren 2002:15). The learners are consciously alienated from the realities of their selves. Thus the ideology in the school is responsible for the self-estrangement of the learner. The learner is made to be a stranger in him/herself. The learner should be engaged in the politics and ideologies which inform identity formation. When the learners are not engaged in critical judgement about what society might mean, and what is possible and desirable outside existing configurations of power, they are likely to be manipulated and reduced to the status of things (McLaren 2002: 22; Freire 2000: 70).The individual who can be manipulated very much likely develops a negative self-theory

The learners should be enabled to view the self in relation to race, class, gender and sexual preference. About these aspects of life, the learners need to cross-over into different zones of cultural diversity and form hybrid and hyphenated identities. This makes them to rethink the relationships of self to society, and deepen their understanding of their self-theories (McLaren 2004: 22).

The learners who have developed negative self-theories exhibit particular characteristics. These learners resist discussing critical issues and engaging in difficult conversations around socially constructed categories of gender, race, ethnicity, class , sexual orientation, ability, etc (Groenke & Hatch 2009: 67). The students are described to be resistant of questioning current inequalities in education

and how educators may unknowingly or unintentionally contribute to the consolidation of the inequalities.

Some pre-service teachers who have negative self-theories are described by critical educators as “wilfully ignorant”. It is claimed that even in the face of direct experience, they “deny oppression” in the community and even the pattern of oppression in college (Groenke & Hatch 2009: 66). Such students have difficulty in acknowledging patterns of social injustice even when confronted with clear evidence. Many of these pre-service teachers would like to live within the hegemony of being “nice” (Groenke & Hatch 2009: 68). This behaviour had been described by (Higgs & Smith 2002: 86); “If children are brought up by very “strict” parents and they go to very “strict” school, they are likely to be very “well behaved”- they quickly learn that they have to do what they are told in order to survive.” Such a crop of learners develop self-denial which eventually leads to the development of negative self-theories. One critical educator is said to have remarked, “My students get frustrated that there isn’t one right answer. They also are frustrated that I ask them to question everything (Groenke & Hatch 2009: 67).

The learners with negative self-theories would have been disempowered to the extent that they fail to pick out distortions, unexamined assumptions and hidden philosophical beliefs that shape negative self-theories in academic pursuits (Kincheloe 2008: 13). The learners with negative self-theories are thus disabled to identify the finger prints of dominant power on the pages of particular textbooks that have influenced the shaping of the negation of the self. A learner with a negative self-theory thinks that he/she is incapable of constructing his/her own meaning from the text that is presented before him/her (Kincheloe 2008: 29). The learner with negative self-theories is also characterized by accepting boundaries or hierarchies in ways of thinking (Green, Rikowski & Raduntz 2007: 123).

The term self-theory is a generic concept that covers various facts of the self. Self-theory is the interconnected abstractions or ideas that condenses and organizes

knowledge about the self. It is a compact way of considering the self as influenced by socio-cultural and political environments (Nueman 2011: 37). Thus self theory is constituted by finely nuanced sub-concepts that are; self-awareness, self-concept, self-image and self-esteem. The sub-concepts of self-theory are interconnected. They cannot be separated but they could be distinguished (McLeod 2008).

Self-esteem is a positive or negative attitude toward the self and can be viewed as a key indication of psychological well-being of a person (Clay, Vignoles & Dittmar 2005: 453). In other words, self-esteem is one's opinion of oneself based on the information got from others (Formica 2008). The "others" are the people whom one considers significant in one's life. Such people are referred to as the significant others and are socio-culturally and politically mandated to influence other people. The influence could either be aural, written or both. Self-esteem always involves a degree of evaluation since one has either to be positive or negative. The criteria for the making evaluations are stipulated by the significant others being expressed in text. Thus self-esteem refers to the extent to which one likes or approves of oneself in accordance to some standards that are laid down by the significant others (Gunderson & Hooker 2008). The significant others of the teacher education students are myriad; the educators, community leaders, political leaders, church leaders, etc. The researcher wondered how these influenced perceptions of critical literacy of teacher education students.

When negative influences are prevalent in the text presented to the learner, then that most likely affects the learner adversely. The influences make the learner experience low self-esteem that is having a negative view of oneself. A low self-esteem can be manifested in a number of ways. It can be manifested through lack of confidence in the learner (McLeod 2008). The learner who lacks confidence has his/her utterances riddled with overtones like; "I can't do that", "I will never overcome this" (Venzim 2014). Low self-esteem can also be manifested in the learners when he/she wants to be/look like someone else (McLeod 2008). For example some youthful learners mimic the Eurocentric values of beauty. The mimicry is often very conspicuous in "nasal" pronunciations and the wearing of artificial hair. Such behaviours could have been got from the text that is presented to the learners. Teacher education students'

perceptions of Eurocentric values were inquired about as a criterion to measure the extent of critical literacy.

The other characteristic of low-esteem is being always worried about what others might think about the self (McLeod 2008). Such learners would always want to create an impression on others especially the significant others (Berger 2002). Such learners show off a lot of pretence in their lives. They are likely not to go against what is prescribed in the texts by the people in power lest they would be labelled deviant. They want to be associated with the powerful people. The other characteristic of low self-esteem is pessimism (McLeod 2008). The learners in such a category tolerate mistreatment (Venzim 2004). They have given up hope of seeing better selves that can be developed from the current selves in the prevailing situations. Thus those learners consume text as it is.

The reason why many learners have distorted and negative self-esteems is that in all social interactions the learners are given instructions (Formica 2008). In the education situation, the learners particularly receive instructions on how they should interact with the educators and the content in the text. If in their evaluation, the learners think that they are failing to measure up to the prescriptions then they inevitably develop negative self-esteem. The prescriptions are implicit in the messages contained in text and make the learner anorexic. The anorexic learner feels so badly about the self that he/she feels like wanting to literally disappear (Formica 2008).

Low self-esteem is learned. It is learned, inaccurate information that one is in some way not fully human, does not matter, his feelings are wrong or that one does not deserve respect (Lancer 2013). These are some of the beliefs that learners develop in learning situations. They may not have been told these things directly but have inferred them from the texts that are presented to them. Thus at the heart of low self-esteem are core beliefs about one considering oneself to be worthless.

The conscious effort to develop a negative self-esteem is referred to as the cultivation theory (Formica 2008). The texts meant to promote the cultivation theory make the learners place a lot of credibility on their 'presumed' negatives (Venzim 2014). The beliefs that are cultivated by text about the self appear to be statements of fact although actually they are really opinions. Learners have been cultivated to have fears and anxieties in education based upon false ideas about themselves and others.

The false belief about unworthiness undermining self-esteem and security has serious consequences in academic life. For example the learners may think that critiquing a text is unacceptable and non-respectful to the authorities who would have created the text. The learners can also become anxious about taking risks trying something new or expressing their opinion because they are afraid of failure or looking foolish before the significant others (Lancer 2013). Such learners who lack confidence and self-trust live in doubt and continually second-guess themselves. They have a tendency to buy in to the negative side of things with more alacrity than the positive (Venzim 2014).

A learner with a low self-esteem is merely a product of the reflections of the opinions of other people. He/she is also a reflection of what others believe about him/her. People in society in general and educators in learning institutions help to develop the negative self-esteem by handing to the learners instructions, holding opinions about the learners and passing some judgments about the learners. The learners are then forced to buy in the judgments (Formica 2008). Critical experiences that help the learners to form their beliefs about themselves occur when they read text critically.

Self-image as one of the constituent parts of self-theory is the mental picture that is cultivated from personal experiences and or by internalizing the judgments of others (Matt 2004). A person's self-image is affected by many factors such as parental influences, friends, significant others, the media etc. The poor self may be the result of accumulated criticism that the person collected as a child which have led to

damaging their own view of themselves. In teaching-learning situations, the learners develop poor self-images when they internalize the negative labels accorded to them by the educators. Learners are vulnerable to accepting negative judgments from authority figures (Florack, Serabis & Gosejohann 2005 : 94). The vulnerability is more prominent when texts are used. This is the case since the learners are not consciously developed to become critically literate.

Victims of manipulation often get trapped into a self-image of victimization. In the teaching-learning situation the learners could be victims of manipulation when the “educator” employs the monological teaching techniques (Gravetti 2001: 42). The psychological profile of victimization includes a pervasive sense of helplessness, passivity, loss of control, pessimism, negative thinking, strong feelings of guilt, shame, self blame and depression (Florack, Serabis & Gosejohann 2005 : 95).

The learner with a poor self-image mostly experience incongruence. Incongruence is experienced when there is a mismatch between how the learner sees him/herself (self image) and what texts prescribe what one ought to become (McLeod 2008). The critically literate learners are often likely to experience incongruence when they spot some discrepancies and distortions of the life that they experience and the descriptions of real life in the text.

The self-concept is very critical to self-theory. Self-concept is the combination of perspectives and values that an individual believes to be true of their own self (Bukatko & Daehler 2001: 407). The development of self concept tends to focus on an individual’s view of the self in comparison to others (Krueger & Trussoni 2005: 03). In other words, self-concept is the view one has of him/herself and his/her abilities in relation to his/her compatriots. The self-concept is developed from birth. The comparisons that a person makes with the compatriots are about socio-cultural and political aspects of life. In some instances the information about the abilities of the privileged are amplified to an extent that the individual developing the self-concepts falls far short and thus develops a negative self-concept.

One's self-concept sets limits on one's behavioural possibilities in several ways. By virtue of one's cultivated status, one may appraise oneself as ineligible for many forms of valued life participation. The ineligibility could be about consideration of aspects such as gender, class, race, religion, sexual orientation etc. Also a person with a negative self-concept can believe oneself "irrational". In such a situation, the learner appraises himself/herself as ineligible to render logical, well-grounded judgments and decisions (Bergner 2002). Thus learners with negative self-concepts become frustrated easily and give up on difficult tasks (Bukatko & Daehler 2001: 407). The learner does not think introspectively and shows no readiness to observe him/herself critically (Florack, Serabis & Gosejohann 2005: 98).

Self-consciousness as another aspect of self-theory is the awareness that one exists as a unique individual being. The learner becomes aware of his/her own unique needs, interests, aspiration, capabilities, emotions, etc (Simon 2004: 28). The learner should be developed self-consciousness so as to be able to report the distortions in text that are about homogeneous socio-cultural aspects of life.

The organization of the learning institutions and the context that is learnt via presentation of texts is attributable to the development of self-theories of the learners (McLaren 2002: 17). When the texts presented are biased to the extent that learners become victims of manipulation, then the learners become self-blaming, self-doubting and focus on weaknesses. In the wake of the above literature, the researcher was impelled to find out the extent to which perceptions of teacher education students in Zimbabwe were influenced by negative self-theory.

2.5 Religious orientation in relation to perceptions of critical literacy

One's religious orientation is greatly imbedded in historicism. Historicism lays great stress on the problem of change. Thus historicism pays tribute to essentialism (Corvi 2005: 54). Essentialism considers that there are some aspects of life that are

essentially permanent. With historicism, different historical epochs are rationalized in ways that seem like there is permanence in human life. For example, historicists viewed history as a manifestation of God's will.

Religious authority and political power make the learners of faith believe that they know the will of God and that they are the instruments of God to confront evil and to build God's Kingdom on earth (Webb 2003). Thus many of the religious groups combine their fundamentalist religious ideas with a wide range of far right political, economic and social agendas. The right-wing religious political fundamentalists use political power aggressively to impose their political, social and economic philosophy, their standards of public conduct and their moral values on the rest of society (Cory 2014).

After some socio-political developments in society, they then considered society as being made up of the "chosen" people and the gentiles. Further socio-political developments made them consider society as composed of the "chosen" race and class of people of colour or proletariat (Corvi 2005: 53). Thus historicism has the potential of making the learners accept the religious scriptures as primordial and hence incontrovertible.

Under the guise of religion, people do terrible things. The arrogance and self-righteousness that some people have which presumes that they know the mind and will of God is not only self-delusion, it is the cause of much evil in the world (O' Leary 2013). Under this guise, Christian fundamentalism understands that God does not want them to be simply passive in the political sphere, minding their own business and practicing their religion in private. They believe that their God has solemnly enjoined them to force their biblical beliefs upon all levels of government, from local school boards, to congress and the Supreme Court (Webb 2003).

Fundamentalist Christians regard the “religions left” which includes Christian groups seeking to improve human rights and social conditions for the poor as being under the influence of the spirit of Anti-Christ (O’ Leary 2013). From the fundamentalist perspective, the spirit of Anti-Christ seeks to replace the gospel of Christ with liberal, secular thinking that appeals to the “unsaved” but that does not lead to true salvation. In their view, only Christ can save the world from its problems. Any attempt to replace Christ with other solutions is ultimately motivated by Satanic forces (O’ Leary 2013). Thus many Pentecostal or “Charismatic” Christians believe in demons. According to them, demons are disembodied spirits in the service of Satan. These spirits commonly enter human bodies and make people think or do sinful things by strengthening their “sinful nature” (O’ Leary 2013). Such Christians openly believe that liberal Christians are inhabited by demons of Anti-Christ that deceive them into playing into Satan’s desperate attempt to keep the world from seeing the light of Christ’s World. Thus socially progressive or charitable groups would find their freedom to operate and to express their views in restricted environments.

Fundamentalist Christianity teaches its believer to be “in the world but not of the world,” that is to live among secular people but reject their way of thinking (Webb 2003). In fact, fundamentalist Christians believe that Satan (considered to be a completely real being) uses reason to deceive the sinful human mind. According to the fundamentalist Christians, reason is bad and faith is good (Webb 2003). In other words, according to the Christian fundamentalists, either a belief comes from God and it therefore absolutely and eternally true, or it comes from the secular world and ultimately from Satan and is therefore utterly false, no matter how reasonable it may seem (Taylor 2006: 40). Fundamentalists believe that Satan is a fallen angel who has the power to “steal the seeds of faith” from God’s children through the clever, intellectual reasoning that he plants in the minds of the educated unbelievers (Webb 2003). In the wake of the cited literature, the researcher wondered the extent to which Christian fundamentalism influenced the extent of critical literacy of teacher education students in Masvingo Province.

Christian political fundamentalism emerges as a key new dimension of indoctrination (Groenke & Hatch 2009: 28). It has subtle indoctrinating tactics and is believed to be the panacea to all societal problems of its “true believers”. Thus Christian political fundamentalism promotes simplicity of literalism. For Christian political

fundamentalist, “In this social and theological configuration, individuals no longer have to grapple with textual meanings or the historical and social contexts in which a text has been produced. All the believer has to do is to trust in God and accept things as they seem to be on the surface (Groenke & Hatch 2009: 28). The teacher education student who is influenced by this social and theological configuration is very much likely to consider criticality about religious scriptures as being tantamount to blasphemy. The researcher was thus inclined to find out the extent of such an influence. Within Christian political fundamentalism there is recovery of naive realism that simply ignores the deeper questions of meaning that attend to any form of social, cultural, political, theological and educational activity (Rycenga 2001: 47; Gresson 2004: 134).

In the recovery context, the social and political influence on fundamentalism has a reinforcing effect on literalism. According to Groenke & Hatch (2009: 28);

Near the end of the first decade of the 21st century:

- Over 70 million Americans called themselves evangelicals;
- Forty percent (40%) viewed the Bible as the literal word of God;
- Eighty four percent (84%) believed that Jesus is the son of God;
- Eighty percent (80%) believed that they will stand before God on Judgement Day;
- Fifty percent (50%) believed that angels exist;
- Sixty six (66%) openly say that they have made an allegiance to Jesus;
- Fifty nine percent (59%) believed in the literal truth of the book of Revelations description of the Rapture.

The statistics presented above attempt to illustrate the political, theological and educational relationship that perpetuates anti-intellectualism and fear of diversity of all forms. What is particularly disturbing about the anti-intellectual trend is that members of the fundamentalist groups hold views with implications that are dangerous and destructive for human rights and freedoms. Their “closed” belief system not only provides simple answers to complex political and social problems

but more importantly fundamentalists provide simplistic answers to ultimate questions of meaning and existence (Taylor 2006: 4).

The item about; “viewing the Bible as the literal word of God”, very clearly points to the rejection of a critical multi-perspectival teacher education in particular and teaching and learning in general (Groenke & Hatch 2009: 29). The literalism and fear of scholarship in contemporary Christian political fundamentalism reinforce the regressive politics and indoctrination-based education.

The number of people who vowed to be evangelicals is a threat to intellectualism. All these people have a propensity to becoming proselytizing ideologues. Proselytizing ideologues are individuals who adhere to some ideology and are inclined to convert other people to their ideology through indoctrination (Brookfield 1985: 57). Indoctrination is the inculcation of a set of beliefs or commands that are considered as unquestioned truths to be held onto with unshakable conviction (Letseka 1995: 95). The power of an ideology lies in its “truth value” which is determined by the number and nature of its subscriptions base as much as some notion of “explanatory force” (Locke 2004). The number of people who subscribe to literalism of the Bible, justifies the “worth” of literalism. Also, since the white Americans are the “chosen race” they have inherent “explanatory force” of Biblical text. The literalism they could have about biblical text could be mistaken for the literal word of God by the subordinate groups in society.

In the education phenomenon, Christian fundamentalists complain that the public school system forces their children to acquire secular humanist values (O’ Leary 2013). Secular education is critical to addressing misunderstandings, rumours and lies that create conflict among religious people (Cory 2014). According to the Christian fundamentalists, education should be limited to teaching basic skills and moral lessons. There is a bias against intellectual development and toward manual labour. Very often the Christian fundamentalists refer to the verse in the Bible “work with your own hands, as we commanded you” (1 Thessalonians 4 verse 11) (O’

Leary 2013). Thus critical literacy and critical thinking are explicitly suppressed. The Christian fundamentalists impose their cultural ideology through a national public school curriculum that begins as an attempt to bring standards to education, but grows steadily restrictive and prescriptive. Christian fundamentalism is similar to Nazism. The Nazis held the absolute conviction that what was good for Germany and for German supremacy was always right and was to be vigorously persuaded at all costs no matter how detrimental that was (Webb 2003).

The education systems in most countries have an infection. The infection is that of anti-intellectualism. Anti-intellectualism is a steadfast refusal to acknowledge that one's worldview is mutable and that anyone who disagrees with a Christian fundamentalist world view is an "enemy" of God. The infection has taken hold in conservative politics. Anti-intellectualism is manifested in what can be referred to as erosion of education which is characterized by the escalating attacks on teachers as bad citizens, teachers' unions as greedy "takers" and the evolution versus creationism debate (O' Leary 2013). The fact that creationism throughout the world is always connected with religion impedes critical literacy in various social spheres since religion is inherently involved in almost all (Coyne 2008).

The other symptom of anti-intellectualism is Biblical literalism. The Bible is considered as the foundation of "truth", from science to social interactions. Anything that disagrees with a fundamentalist interpretation of the Bible is a product of Satanic manipulations of which the by-product of Satan is secularism (O' Leary 2013). Fundamentalist interpretation of the Bible leads to over-simplification of religious text. Over-simplification is characterized by the idea that there is a clear 'right' and 'wrong' based on Biblical laws or cherry picked verses. Thus the universe is either moral or immoral. The so-called "assaults" on religious "freedom" of fundamentalists signify an invisible war between the forces of God (or "good") and the forces of Satan (or "evil") (O' Leary 2013). Thus fundamentalists' anti-intellectualism often manifests itself in a sort of pseudo-intellectualism. Those with little or no educational background read a few articles or watch a few videos about a particular subject (usually published by their own religious compatriots, particularly about what a

scientific theory is and evolution is) and consider themselves “educated” (O’ Leary 2013, Webb 2003). The consideration is made because what they read agree with their worldview, or if being highly educated, they would have got that education in a fundamentalist education setting.

The so-called educated interpreters of Biblical texts take the “evidence” they have and proceed to use it against empirical evidence that directly contests and even eviscerates the arguments that they would have carefully set up around what they would have read or seen. Their arguments invariably end with *ad hominem* attacks against reason, facts and education. Since they do not have actual evidence outside the Bible to use to “win” the argument, the “educated” interpreters use the tactic of calling the opposition an “atheist” if someone disagrees with their world view (O’ Leary 2013).

Education is ‘demonized’ as being a covert movement to “indoctrinate” the masses in the secular world view. Thus education is viewed as part of the forces of Satan (O’ Leary 2013). According to the fundamentalists, “faith-based education” should help doing away with empirical education which is against God’s Word. As a result of the impact of Christian fundamentalism, in colleges, more college students seem to be practicing traditional forms of religion today than at any time in 30 years (Taylor 2006: 39). The Higher Education Research Institute (HERI) (2004) found out that 83% of students affiliated with some denomination or religion, 79% of students believe in God, 40% say that it is very important to follow religious teachings in everyday life. In line with the findings of HERI, Harvard Institute of Politics poll (2004) indicated that 35% of college students call themselves “born again Christians” and 22% identifying themselves as evangelical or fundamentalist Christians. Gomes (2003) asserts that there are probably more evangelicals than at any time since the 17th century. When asked what they would do if scientists were to disprove a particular religious belief, nearly two – thirds (64%) of the students said that they would continue to hold to what their religion teaches rather than accept the contrary scientific findings (Coyne 2008).

The detrimental effects of Christian political fundamentalism are aggravated in education when the literalist is an “educator”. In such a situation, indoctrination is often confused with education. The “educator” who is literalist employs the

kerygmatic approach. The kerygmatic approach is a unilateral interpretation of biblical scriptures. The main goal of the kerygmatic approach is to motivate the learners to respond positively to the proclamation of the salvation or Good News heralding the message of God's love and salvation (Ryan 2007: 68). In the kerygmatic approach, content is, "... delivered in such a way that the hearts would be moved and lives changed" (Keller, Ruether & Cantlon 2006: 128). In such hermetically sealed educational environments, learners go for years without hearing, watching or reading anything that would challenge their belief systems. Thus in education due to the employment of the kerygmatic approach there could be vicious and harmful anti-intellectualism (Groenke & Hatch 2009: 31).

Fundamentalists interpret liberty as the freedom to live in a society based solely on their Biblical world view. Freedom of religion for other people in an inclusive society is anathema to them. They believe that such freedom threatens to sideline them to the fringes. According to the fundamentalists, individual liberty does not exist except for them. They have an inherent distrust of the individual to make reasonable decisions, unless those decisions are based on their interpretations of scriptures (O' Leary 2013).

It is not only Christian political fundamentalism that has characteristics of being anti-intellectualistic. There is also Islamic fundamentalism which has influenced patriarchal fundamentalism in countries that are strong holds of Islam. "According to patriarchal fundamentalism, the universe was created and is ruled by a male god who created men in his image to worship him. Everything else is non-divine and belongs to class of animals, women included (Higgs & Smith 2000: 99). In such situations, the subordinate class of people such as women is forced to accept the inferior status accorded to them.

Critical literacy and discourse analytic theory is used to disclose processes of theological, familial and educational normalization of community into regulated ways of hearing and speaking, reading and writing, and being and believing. Detailed

analyses of spoken and written texts taken from institutional and local community settings show how textual religion is a politics constituted by canonical texts, interpretive norms, textual practices, ritualized events and socio-political protocols that ultimately are turned in upon the self (Kapitzke 1995: 343). Thus what is written in religious texts, what is pronounced on mass media and what is emphasized on political gatherings could be taken as God's will by the members of the community. Since teacher education students are part of the community they are very much likely to behave in the same manner. Thus the researcher attempted to ascertain the extent to which teachers education students' perceptions of critical literacy are influenced religiously.

2.6 Gender orientation in relation to perceptions of critical literacy.

The issues about gender are informed by critical feminism. Critical feminism is a feminist theory informed by critical theory that studies gender issues within a context grounded on a concern with power, ever-shifting positionalities and socially constructed knowledge (Kincheloe 2008: 68). Positionality is the place individuals find themselves in the social web of reality. Positionality is concerned with race, class, gender, sexuality, language, colonialism, physically related issues and religion (Kincheloe 2008: 115). Thus critical feminism always examines gender within a context informed by the way women and other people have been oppressed via the ever shifting positionalities. Critical feminism always exposes an exploiting class of men that stigmatizes women as inferior so as to justify the exploitation of women (Leonardo 2005: 27). The male supremacists backed by patriarchal fundamentalism hold to the conviction that everything that is not a male being is non-divine (Higgs & Smith 2000: 99). Thus women are regarded as a resource that is there for exploitation just like how other things and animals are exploited for human prosperity. Women in such situations are denied their voices. Whatever is said about them by the males is divinely sanctioned.

According to the fundamentalists, men have a patriarchal right to control women. Women are considered to be second class citizens, subject to a strict social hierarchy. This hierarchy can be observed in every stripe of fundamentalism from

Islamic fundamentalism to Christian fundamentalism. The hierarchy is supported by the assertions that;

- God/ Jesus is the head of the man;
- Man is the head of the woman, subject only to God (O' Leary 2013). Woman is subjected to a status which is wholly reliant on having "faith" that her husband will do the right thing because he is specially influenced by God by special decree of the Bible.

Women through socialization have acquired some femininity traits that are pliability, dependence and subservience despite their level of education. They are exposed to discriminatory text. They are denied their voice and have consequently developed negative self-theories. According to Hinchey (2004: 37);

The American association of University Women (AAUW) in 1991 found out that many girls still experience; low self-image, self-doubt and self-censorship in their creative and intellectual potential and they often have lower expectations and less self-confidence than boys.

Women develop low self-images, self-doubt and self-censorship through their interactions with text. Women with an overall low self-concept would be more likely to label others negatively in terms of likeability and life appeal. The labelling theory states that people tend to act in accordance with the labels that others assign them. When a person is assigned a label, they tend to view themselves and act in such a way that promotes them to be labelled that way (Kruger & Trussoni 2005: 02).

The self-image of a woman is closely inter-twined with her body image. Body image is central to self-definition of adolescent girls partly because of their socialization, through which they have been told that appearance is an important basis for self-evaluation and for evaluation by others. Body image develops in context of socio-cultural factors such as unrealistic media images of female beauty (Clay, Vignoles & Dittmar 2005: 466).

Through the texts that are exposed to them in livelihoods, women are made to believe that they are probably not really very good at many things even when they have solid track records of success. The women would have indiscriminately read the texts that despise their intellectual capabilities. The texts that have detrimental effects on the women's personhoods, portray them as being best at nurturing others, at cooperating and at being peace keepers (Kruger & Trussoni 2005: 02). The quotation above illustrates that there is incontrovertible evidence that gender plays a crucial role in shaping thinking about information that one gets about the world.

For the conscientization of women, there is feminist criticism. Feminist criticism is concerned with "..... the ways in which literature and other cultural productions reinforce or undermine the economic, political, social and psychological oppression of women (Brizee & Tompkins 2010). This school of theory looks at how aspects of our culture are inherently patriarchal. The critiquing strives to expose the explicit and implicit misogyny in male writing about women. This misogyny can extend into diverse areas of a peoples' culture. In many cases, the religious texts are cited.

Feminist criticism is also concerned with less obvious forms of marginalization such as the exclusion of women writers from the traditional literacy canon (Tyson 2008: 82). There is a tendency to under-represent the contribution of women writers. Thus women are oppressed by patriarchy economically, politically, socially and psychologically. The patriarchal ideology is the primary means by which women are considered as constituting an under-class of people. In every domain where patriarchy reigns, women are marginalized. They are reduced to the status of things. Thus their status is defined only in their difference from male norms and values. Given that equality of the sexes is one of the foundations of a democratic society, it is important to support students in developing their critical literacy skills by considering the values and the ideologies inherent in the representations of femininity and masculinity in texts (Dionne 2010).

Gender issues play a part in every aspect of human production and experience. The production and experience of literature about gender issues are the most critical aspects of human social experience (Tyson 2008: 91). Texts contribute to the

transmission of ideologies, particularly with respect to gender that gives students some particular identities. The texts are riddled with sexist representations that impact on identity development. The texts have some “rules” for how to be masculine and feminine and how one is supposed to act as male or female (Morgan 2009: 188). In most of the texts there is generally greater emphasis on male characters than female characters. While male characters are represented in roles associated with power and success, female characters are often represented in domestic or subordinate roles (Witzman, Eifler, Hokada & Ross 1972: 1133). It has also been observed that male dominance is even found in texts in which the characters are animals. The stories that anthropomorphize animals exacerbate the issues of sexism and gender asymmetry (Anderson & Hamilton 2005: 149).

The texts that are used in teaching-learning situations mirror the values that should be inculcated in the learners. Thus in the texts, there are masculine and feminine gender representations that offer learners self-images for the present and the future. Texts that convey sexist representations have damaging effects on both females and males although females suffer more of the consequences. For example, a stereotypical representation of the occupations and professions along gender lines encourages females to choose traditionally female fields of employment which often lead to situations in which they are subordinate (Ly Kok & Findlay 2006 : 252). Critical literacy activities can help the student to understand how stereotypes are created in literature and how they exert influence on behavior (Morgan 2007: 188).

Educators should be aware of the social barriers to critical literacy of women. They should also be aware of how feminism influences critical literacy in women (Atkinson 1994). The awareness of the educators would help in seeking the means to promote critical literacy in women in. In other words, educators should be more mindful of and active in addressing the issues of critical literacy in women (Parker 1999).

Feminist writings should move from places of activism to the places of academia (Atkinson 1994). Thus education should play a critical role in promoting feminism. One of these means of promoting feminism is critical literacy. All women regardless

of reading skill should be able to access the texts that bring out the voices and experiences of those who have been traditionally silenced and hidden (Parker 1999).

Since teaching has become women's work, the influence of assumptions regarding gender on women's thinking have inevitably shaped the teachers' role in schools (Hinchey 2004: 38). The role of the teacher that is feminine is adherence to the qualities that are pliability, subservience and dependability (Lyons 1978: 35). This implies that the teachers who succumb to such influences have become adherents of literalism of whatever text is prescribed to them.

Women who have a semblance of critical literacy are influenced by the second wave of feminism. Such women are radicalists. Radical feminists regard the fundamental problem for women as being male power over women. According to Higgs and Smith (2000:104), these women make the following claims;

1. Women are people in their own right.
2. Women should reject men's definitions of what makes women valuable
3. Women should not make defensive claims to "equality with men". If anything, women are superior to men.
4. Women's happiness does not depend on having a romantic or marital relationship with man. Women create their own happiness.
5. Women have a right to control their own fertility, including abortion on demand. Abortion is a women's issue and no men has a right to pronounce on it.

Radical feminist to some extent are able to sport the distortions that are perpetrated in text about being a woman. They are able to explain the positionalities that are exploited by men to enforce and maintain the inferiority of women to men. Some aspects of gender orientation were infused in the instruments that were meant to generate data about extent of critical literacy of teacher education students.

2.7 Monological teaching techniques of lecturers in relation to critical literacy

Critical pedagogy has offered important and radical alternatives to functionalist teaching (Leonardo 2005: 74). Teaching is no longer referred to as inculcating knowledge, skills and attitudes that reinforce the status quo. The notion that teachers should make society function smoothly in any prevailing socio-political circumstances should be considered with scepticism.

Freire (2000) proposes a system in which students become socially aware through critiquing of multiple forms of injustice. The awareness cannot be achieved if students are not given the opportunity to explore and construct knowledge. In other words when the teacher employs the banking concept of education, the learners are not essentially challenged to think authentically about the prevailing situation (Coffey 2011). The educators should instill in the learners critical literacy skills. Thus the learners should be made to develop the ability to read texts in an active, reflective manner in order to better understand power, inequality and injustice in human relationships. Educators engaged in critical literacy serve less as instructors and more as facilitators of the conversations that question traditional power relations (Freire 2000:72).

Facilitating the development of critical literacy promotes the examination and reform of the biases and hidden agendas within texts. In order to become critically literate, one must learn to 'read' in a reflective manner. To 'read' in this context means to give meaning to messages of all kinds, instead of just looking at the words on a page and comprehending the meaning of those words (Behrman 2006: 496).

Educators who assume the facilitation role provide the learners with conceptual tools necessary to critique society (Kretovics 1985: 56). When students learn to use the tools of critical literacy, they can expose, discuss and attempt to solve social injustices within their own lives. Educators should encourage learners to look at text through a lens that challenges societal norms. In the context described above critical literacy is a conceptual tool that is used by learners to help them evaluate whose knowledge is being privileged in texts and to de-construct the meanings of the

messages in the text. In other words, the learners evaluate the social construction of a text and question the factors that may have influenced the author to create the text in a specific manner (Coffey 2011). Thus in this research, the evaluative prowess of the teacher education students of some statements was considered as a criterion of the extent of critical literacy.

The educators who develop critical literacy in learners, encourage them to look at texts from the other perspectives and re-create them from the stand point of marginalized groups in order to analyze the power relations and social inequalities promoted by the texts (Robinson 2003: 283). Thus critical literacy is a tool which is used in cultural politics to empower both the educators and the learners to take seriously the role of schooling in joining knowledge and power (Giroux 2004: 38). Thus in the context of the situation described above, critical literacy is learning to read and write as part of the process of becoming conscious of one's experience as historically constructed within specific power relations (Blackburn & Clark 2008: 82). The critical literacy educators are expected to encourage learners to examine the politics of daily life within contemporary education with a view to understanding what it means, to locate and actively seek out contradictions within modes of life, theories and substantive intellectual positions (Bishop 2014). Educators need critical categories that probe the factual status of White, Western androcentric epistemologies that will enable education to be interrogated as providing the platform for producing and transmitting social practices that reproduce the linear profit-motivated imperatives of the dominant culture with its attendant institutional de-humanizations (Giroux 2004: 38).

Critical literacy educators should help learners to interrogate the historical and contemporaneous privileging of and exclusion of groups of people and ideas from mainstream narratives (Bishop 2014). There should be a conscious effort by the educators to challenge existing power relations in texts and to produce new texts that de-legitimize these relations. The learners should have a consciousness of the relationship between the dominant culture's use of language to perpetrate social injustice. Thus the critical literacy educators should develop ability in the learners not only to read "words" but to read the "world" (Morrell 2004: 57).

Educators should encourage learners to critically reflect on their context when reading the “word” about the world (Shlaim 2009; Klug 2009). Learners should be encouraged to move away from “naïve” ways of reading the world in terms of “common sense” where meanings are taken to be given, apparent and uncontested, towards a more analytical (“rigorous”) form of reading the world which Freire defined as learning to listen (de Souza 2009). In learning to listen, one perceives that one’s world and one’s word in fact originate in the socio-historic collectivity into which one is born and of which one becomes/is a member. It is then the task of critical literacy to develop the awareness in the learners.

Critical awareness can be referred to as “post critique” which feeds on the theories of Foucault and Nietzsche whereby meaning and interpretation genealogically originate and occur in specific socio-historic contexts (de Souza 2009). Post critique emphasizes on the fact that writers and readers, texts/words/world and the reading of these all occur in and originate in specific socio-historic contexts.

The teacher should adopt the stance of radical educators. Radical educators integrate an understanding of oppression and exploitation into their definition of learning and education (Green, Rikowski & Raduntz 2007: 06). Radical educators have a strong conviction that teacher education needs to be reformed so that the teachers can examine their own personal knowledge and values. The teacher also needs to be enabled to uncover and to examine the knowledge and values that underlie, justify and legitimize practices in learning institutions. Knowledge about institutionalized beliefs should be uncovered and such issues as the effects of loss of first language on learning English as a second language should be explored (August & Hakuta 1997: 124).

By conceptualizing radical pedagogy as a form of cultural politics the educators would be underscoring the idea that school culture cannot be neutral but ideological. Critical literacy educators should help the learners to become aware of that education consists of stipulated social practices and diffuse configurations of power as well as historically mediated ideas and world views that often work to sustain the interests of dominant groups. Education does not reflect the dominant ideology but

constitutes it (Giroux 2004: 38). Thus the educators should make learners aware of the fact that education can be used as an integral (though mediated) aspect of the dominant ideology and provides the social practices and material constraints necessary for ideology to do its work. The greater part of this work is aided by “educators” who use selective languages of analysis and the reproduction of specific social and cultural forms in which pedagogy occurs (Giroux 2004: 38).

The goal of critical literacy is to raise the students’ critical and social consciousness (Wood, Soares & Watson 2006). Educators can foster critical literacy by problematizing texts that is putting them for critical debate, for weighing, judging, critiquing and looking at issues in their full complexity. The relationship between student and text shifts when educators, “... [reposition] students as researchers of language and respect minority cultures’ literacy practices” (Green 2001: 10). Generally teachers can develop classroom climates and norms that help students learn how to analyze how texts have been constructed and how they influence the readers. Educators can also develop a climate in which the learners evaluate the validity and reliability of the text and its ostensible premises (Shor 1999).

The educator who is not influenced by the ideas of critical educators is most likely to employ monological teaching techniques. Monological teaching techniques promote cultural pedagogy which uses cultural literacy as its tool to try to maintain the status quo (Lankshear & McLaren 1993: 17). Some cultural literacy “educators” serve the tyranny of academic literacies to reproduce dominant ideologies (racism, sexism, classism, homophobia, xenophobia that perpetuate forms of injustice (Bishop 2014). The goals of cultural literacy are against the democratization and social justice in the classroom. In fact the goals are reflected in the hierarchical relations through which classroom traditionally functions. The educator has the prerogative to interpret text in accordance to the maintenance of the status quo. The learners in such situations are expected to memorize the “educators’” interpretations. However, learning context is far more engaging than memorizing “facts” from text (Levesque 2010).

One of the concepts that used to describe cultural literacy is domination. Domination is concerned with these socially constructed and situation, embedded signs, meanings and representations which dominate a discourse in a classroom. The

concept also includes identifying the persons who are holding the power to determine a discourse (Lundgren 2013:218). No pedagogy that presumes a hierarchical relationship can support the development of critical literacy learning (Behrman 2006: 495).

Monological teaching techniques that embody domination of all learning activities by the “educator” stifle critical literacy. Texts are approached without an understanding that multiple perspectives exist and can be influenced by the author’s experiences. Thus texts are not challenged through an analysis of the roles that power, culture, class and gender play in the message (McLaughlin & DeVogd 2004; 06). Thus monological teaching techniques do not offer a platform for the learners to move beyond passive acceptance of messages in the texts. The learners should be encouraged to take an active role in the reader-author relationship by questioning such issues as who wrote the text, what the author wanted readers to believe and what information the author chose to include or exclude from text (De Voogd 2004). The “educator” who employs monological teaching techniques stifles reading against the grain, asking questions about text and going behind and beyond texts to unveil how the texts establish and use power over the readers (Luke 2004).

On the contrary, educators who are influenced by radicalism help learners to critically examine their cultural and community knowledge, understand how it relates to institutionalized knowledge system and construct new paradigms and concepts about human diversity (Leonardo 2005; 123). As teachers gain these insights, they understand that cultural, race, class, gender, sexual and religious forces have shaped all elements of the acts of teaching and learning (Groenke & Hatch 2009: 32). Thus the task of the critical educator is to live with courage and conviction, with the understanding that knowledge is always partial and incomplete (McLaren 2002: 15). The critical educator is motivated to encourage learners to be critical about the text that is exposed to them. Critical educational theorists have a strong conviction that the ideal teacher should empower the powerless learner to be able to sport and subsequently transform social inequalities and injustices (McLaren 2002: 29). By using critical literacy skills, students will analyze not only text with explicit messages about race but, they also will learn to examine and begin talking about racial stereotypes in text more generally (McLaughlin & DeVogd 2004: 08). By thinking

about messages surrounding race as it relates to beauty standards and norms learners will be challenged to articulate their own conception of what it means to be beautiful (Damico 2001).

In critical pedagogy, the teacher's everyday actions should challenge various oppressions and injustices related to social class, race, gender, sexual preference, religion, etc (Zeicher 1992: 12). This could be done by directing students, to the study of discursive formations in the classroom. The learners get empowered to point out specific examples of how power shapes particular discursive formats and the ways that power subsequently works to construct consciousness (Kincheloe 2008: 30). The learners are directed to sport the oppressive texts that are meant to perpetuate the injustices in society through dialogue. Educators who promote critical literacy in learners provide a learner-centred environment in which dialogue is encouraged. Dialogue is seen as a means of developing students 'critical consciousness and as a vehicle in which students can begin to question their world. Through dialogue, discussions that focus on contentious real-world values are brought to the forefront and these include race, gender, class and politics (Cervetti, Pardeles & Damico 2001). Thus students are taught to examine multiple meanings in texts from multiple perspectives (Wood, Soares & Watson 2006). Through dialogue learners are helped to view that a mere equitable world can be attained through "criticism of oppression and exploitation" (Kellner 1989:46).

Dialogue is a democratic model of social relation used to problematize the undemocratic quality of life (Smyth 2011: 50). Dialogue implies dialogical techniques in education as opposed to monological techniques.

Through dialogical techniques, educators and learners work in ways that challenge "culturally-induced distortions and allow "previously-submerged" insights to surface and provide a variety of pedagogical strategies (Ryan 2007: 25). Consequently, educators are expected to be political in their work place – that is in how they encounter work, understand it and feel about it. In this context, adopting a political

stance to one's work does not mean being a political partisan but it means being involved in critical intellectual work (Smyth 2011: 27).

The dialogical teaching techniques are considered to be counter-hegemonic since they embrace the notion of raising consciousness (Dlamin 2002: 54). If teachers use dialogical techniques that encourage students to think critically about controversial issues, or resist routinized scripted teaching, they risk losing their jobs (Groenke & Hatch 2009: 19). On the pretext of "standards" and accountability, teachers' scope for professional reflection and innovation is being systematically attacked. There is a simple authoritarian approach to knowledge, learning and teaching where teachers are rendered little more than trained deliverers of pre-packaged ideas and conclusions (all officially verified and approved) (Leonardo 2005: 129). Critical teacher education is caught in a social "tsunami" in neo-liberalism (Groenke & Hatch 2009: 20).

Neo-liberalism is after the provision of technicist education. Sleeter (2008 :1952), suggests that teacher education is "under assault" from the neo-liberal pressures to move away from the explicit, multi-cultural, equity –oriented programs and toward preparing teachers as technicians who can "teach to the test". Thus teacher quality is defined in testable content-centred ways rather than in terms of professional knowledge. Neo-liberalism makes sure it prepares the kind of teacher who is docile, uncritical, technically skilled "professionals" who will not question what is really going on in the schools.

Due to the effects of neo-liberalism, in many nation states, "education" is increasingly being reduced to a system akin to a batch processing model of production where learners are sorted to separate groups and processed into the docile and uncritical people via mandated curricula that are assessed through fixed and crude tests. Teachers' work has been rendered down to that of being a "technician", implementing the technical/instrumental "how to" agenda, while all the important educational questions are decided by others far removed from schools, classrooms

and communities (Smyth 2011: 14). This exclusion from being able to ask “what and why” questions amounts to the process of “deskilling” teachers as control over their work is increasingly diverted to impersonal mechanism of surveillance (Smyth 2011: 14). The emphasis on rendering technicist education does worse to the educator than “deskilling”, the educator is “de-professionalized” (Groenke & Hatch 2009:20).

The “de-professionalized” educator exhibit particular traits. Some of these “educators” live within the hegemony of “nice” and “solution-oriented” educators (Groenke & Hatch 2009:68). Such “educators” make a conceited effort to avoid anything that raffles the functioning of the status quo. Such “educators very much likely inculcate in the learners a similar mentality.

Some of the “de-professionalized educators” do not think that students are developmentally ready for critical work (Groenke & Hatch 2009: 69). Such “educators” never expose the learners to critical thinking. The learners are tied to the indignity of being told who they are and what they should know. The “educator” does not help them to develop their analytical and interpretive abilities (Kincheloe 2008: 13). Thus according to Freire (2000: 56), the learners are exposed to the banking-education. Banking-education treats students as objects of assistance.

Many “de-professionalized educators” find it difficult to think that critiquing texts is what a “good” educator does. The learners who are nurtured under such an “educator” are often introduced to one dimensional conception of education. They often encounter education as a set of rules and regulative practices that have been laundered of ambiguity, contradiction, paradox and resistance. Education is presented as free of all ideological contestation and struggle (McLaren 2002: 35).

Educators should encourage learners to adopt an inquisitive and open minded attitude towards text (Levesque 2010). The practical critical educator should instill in

the learners an inquisitive spirit and encourage them to continuously ask questions about the text like;

- Who benefits?
- In whose interests are texts written?
- What are the power differentials?
- Are there hidden agendas?
- Are there hidden curriculums (Cooper & White 2006:78)

Through an integrated framework of critical literacy, critical learning and critical leadership, educators and students can identify, engage and rectify the more prevalent and pernicious problems of humanity (Beck 2005: 393). The researcher wondered the extent to which monological teaching techniques influenced the perceptions of critical literacy of teacher education students.

2.8 “Ubuntuist/Unhuist” ethical orientations in relation to critical literacy

“Ubuntu/Unhu” is an African traditionalist ideology that focuses on ethics and collective consciousness of a group of people. An ideology is the imaginary relationship of individuals to their real conditions of existence (Althusser 1971: 153). From the definition, an ideology is considered as ideal for the smooth functioning of something. “Ubuntu/Unhu is embedded in African philosophy and African philosophy has its roots in spoken tradition (Higgs and Smith 2000: 55). Written philosophy in Africa south of the Sahara is a reaction against colonialism and the challenges of post-colonial reconstruction. African philosophy’s collectivism is manifested by its emphasis on the importance of the community. The main characteristic of African philosophy is that it is a response to the problems and troubles of Africa and a response to the domination of western thought. African philosophy thus endeavours to disprove the western thought that Africans are unable to develop a scientific and rational culture (Higgs and Smith 2000: 56).

African philosophy is imbedded in Afrocentricity. Afrocentricity is an African-centred critique of Eurocentrism that offers a detailed critique of European cultural and ideological domination (Leonardo 2005: 149). The learners who are adherents of

“Ubuntuism/Unhuism” could be very critical about text presented to them that is written about “Ubuntuism/Unhuism” to find out whether it denigrates and vilifies the “Ubuntuist/Unhuist” ideology.

Afrocentricity can also be considered as a call for Africans to reclaim African history, philosophy and science and begin the conversation about ways in which these new discourses can be used for liberatory means (Leonardo 2005: 150). Student teachers with “Ubuntuist/Unhuist” orientations are likely to have an inclination of wanting to discover the distortions in such areas as African history, indigenous knowledge system, African traditional religion, etc. An effective African-centred pedagogy legitimizes African stores of knowledge and cultural practices, extends and builds upon the indigenous knowledge systems (Lee 1992: 164 & 165). Engagement in discourses that would “right the wrongs” requires the participants to employ the three major aspects of critical literacy that are; read, reflect and react.

Afrocentricity could be viewed as a way of seeing the world. A way of thinking that serves to affirm African people and delegitimize the myths of African inferiority (Leonardo 2005: 150). The “Ubuntuist/Unhuist” oriented teacher education students are likely to sport texts that are injurious to their Africanness in terms of race, socio-cultural and political aspects.

Afrocentricity could also be referred to as a movement toward pan- African unity and collective consciousness building (Leonardo 2005: 151). Thus literature about pan-Africanism is likely to be critiqued by the “Ubuntuist/Unhuist” oriented student for the purposes of getting insights to reconstruct Africanism.

Afrocentricity focuses on ways in which Africans around the globe share cultural, linguistic and social links that have not been severed by the reign of European world domination (Leonardo 2005: 150). The “Ubuntuist/Unhuist” oriented teacher education student is expected to critique the text to see if there are any apartheid

practices. For example the student could be expected to make inferences and reflections on the apartheid that blacks experienced in United States and South Africa relating to their politico-historical situation during colonialism. The aspects that the student could be relating to own politico-historical situation are; keeping blacks in rural areas, maintaining them as agricultural works and excluding them from the political process (Leonardo 2005: 37).

There is generally a lag of black students in publishing articles in the mainstream journals. Mainstream journals are not accepting of subjugated perspectives, especially when these commitments pose a threat to white sensibilities (Leonardo 2005: 14). Thus there is an apartheid of language that ignores and excludes the cultural resources that are based on the epistemologies that faculty of colour bring to academia (Leonardo 2005: 208). The “Ubuntuist/Unhuist” teacher education student is likely to be critical on the articles in the mainstream journals.

African values have a great deal to contribute to world consciousness but being African is deeply misunderstood in the West for some reasons. One of the reasons is that much of the richness of African’s traditional culture is inaccessible since it is oral rather than written, lived rather than formally communicated in books and journals. Thus African traditional culture is difficult to learn from a distance. As such any creator of text who writes about African traditional culture and does not live within this culture creates some distorted text. The scholars who practice the African traditional culture should therefore have critical literacy skills when they read the text about their African traditional culture (Nussbaum 2003: 36).

The second reason is that some African political leaders have chosen to betray many of the very philosophical and humanitarian principles on which African culture is based (Nussbaum 2003: 37). The political failures in some African countries have tended to tarnish the views of many Westerners. Thus text about the philosophical and humanitarian principles of African culture could have been erroneously reported.

This calls for critical literacy skills in the African scholar who practices the African traditional culture.

The overarching value of the African traditional culture of communal collectivism has to be essential understood by the Western creators of text. As much there could serious distortions in the text about such values since Western writes have a cultural orientation that focuses on individualism. For example, the African view of personhood denies that a person be described solely in terms of the physical and psychological properties. It is with reference to the community that a person is defined. The importance of the community in self definition is summed up by Mbiti (1991) "I am because we are and since we are, therefore I am" (Nussbaum 2003: 37). Thus the rootedness of the self-in-community gives rise to the sayings such as "Umuntu ngumuthu ngabantu" (Nguni). Motho ke motho kabotho babang (Sotho) (Nussbaum 2003: 38). In Shona the saying is "Munhu munhu muvanhu".

The communal collectivism focuses on the "Ubuntuist/Unhuist" ideology. "Ubuntu/Unhu" is a social philosophy, a way of being, a mode of ethics and behaviour deeply embedded in African culture (Nussbaum 2003: 38). In other words Ubuntu/Unhu is the capacity in African culture to express compassion, reciprocity, dignity, harmony and humanity in the interest of building and maintaining community with justice and mutual caring (Coetzee and Roux 1998: 41). The underlying ethical value of "Ubuntuism/Unhuism seeks to honour the dignity of each person which is concerned about the development and maintenance of mutually affirming and enhancing relationships. Also Ubuntu/Unhu embraces and requires justice. This characteristic of "Ubuntu/Unhu" is embraced in the saying "a chief is a chief by the people" (Nussbaum 2003: 39). The saying underlies the traditional way in which leaders through listening to people, understand the place of the common good.

The other ethical value of "Ubuntuism/ Unhuism" is gerontocracy. Gerontocracy has socio-cultural importance in Afrocentricity. This is due to the fact that African philosophy has its roots in spoken tradition (Higgs & Smith 2000: 55). Thus the

elders who were the disseminators of important societal information were regarded as the custodians of values and norms.

Gerontocracy is a form of oligarchical rule in which an entity is ruled by leaders who are significantly older than most of the adult population (Post 2004: 96; Kert 2006: 335). In the African traditional culture, gerontocracy is closely intertwined with theocracy. Theocracy is a form of government in which the rulers are religious leaders or are people influenced to a greater extent by their religious beliefs. Egan (1992: 641) argues, in oral cultures, elders are of such considerable socio-cultural and political importance. They are deemed “qualified” to speak authoritatively on public matters and to mediate on socio-political and cultural issues because they articulate the meaning of life.

The eclipse of “Ubuntuist/Unhuist” gerontocracy has been darkened by the effects of colonialism (Nussbaum 2003: 39). The text creators during the era of colonialism have been instrumental in denigrating “Ubuntuist/Unhuist gerontocracy into adultism. Even though gerontocracy may be an extension of adultism (Tate 2003: 43), the vilification has been intense. The degeneration of “Ubuntuist/Unhuist” gerontocracy into adultism could be two fold. First it could have been due to the malicious description of the gerontocracy by the Western creators to distort the cohesion of the African people. The agenda could have been to disintegrate the African people. Secondly, it could have been a reaction by the African traditional leaders towards the emasculation of their culture by the colonialists. The colonialists exposed the young Africans to the text that vilified their cultural beliefs and practices. This was done away from the elders in educational institutions. The de-culturation of the young Africans was perpetrated under the guise of civilization. To be civilized was characterized by adopting Eurocentric values. As such critical literacy was abhorrent in educational institutions. As a result, the gerontocratic-theocratic adults became pedophobic and ephebophobic of the Eurocentric educational adherents. Pedophobia is the fear of children and ephebophobia is the fear of the youth. The two phobia have been proposed as the antecedents of adultism (Tate 2003: 43; Fletcher 2006). The adult control over the youth is often a means to maintain conformity and social order across and between the generations as the adults seek to preserve and recreate the

childhood they remember (Bell 2004). Through the deliberate and inadvertent transmission of social mores and values in society adults enculturate adultism through institutional and cultural means (Fletcher 2006).

Adultism refers to behaviours and attitudes based on the assumption that adults are better than young people and entitled to act upon young people without their agreement (Checkoway 2010; Bell 1995). Adultism is all about power and people's relationship to power (Fletcher 2014). Adultism manifests itself through the disempowerment and repression of the youths (Bell 1995: 49). There is thus a tension between adultism and respect for cultural diversity. The practices that are seen as adultist are often derived from longstanding cultural traditions and in essence make up some of the cultural fabric (Bell 2004). For example respect for elders is a principle of many "traditional" or non-Western cultures. Mandela (1995:24) posits that the elders are wise men who retained the knowledge of tribal history and custom in their heads and whose opinions carried great weight. However this value has been mistaken for fear and mistrust of elders by the youths and vice versa.

Adultism is popularly used to describe any discrimination against young people and is distinguished from ageism. Ageism is prejudice on the grounds of age not specifically against youth (Tate and Copas 2003: 43). Adultism exists because the cultural effects of discrimination against the young people are long lasting. The socialization process in adultism is about the elders using their institutional (structural) power over young people to ensure they do what the elders believe is right. Thus adultism socializes the young people to rely on authority figures to make decisions for them and to tell them what is right (Nierderberger 2010: 159). Adultism is based on the practice that unduly and unfairly undermines youths' rights because it demands that they uncritically agree to everything that adults suggest or order of them (Grunland & Mayers 2010). The youths need for autonomy and self determination is sacrificed to the need for order and productivity (Brett 2011).

Adultism creates fertile ground for all other forms of oppression to exist (Checkoway 2010). It is notorious of doing that since it leads to the phenomenon of disengagement, particularly among minority youth of all factors, including race, gender, socio-economic status, academic performance, legal experience and home circumstances (Fletcher 2006). The loss of inner authority and voice of the youths create fertile ground for educational institutions to teach the youths that using power over others is the only way in which society can flourish, be productive and succeed (Niederberger 2010: 160). Thus adultism normalizes the more powerful adults controlling the less powerful (youths) to get them to do what adults believe is right. In most cultures, the child is conceived as knowing nothing and adults are considered as teachers who write on this blank slate. Under the theory of adultism, adults are all powerful moulders of the children and the youths (Wright 2008 : 28).

There are three forms of adultism. There is attitudinal adultism which is about personal feelings, assumptions and beliefs that form a person's attitudes about the youths. There is also cultural adultism. Cultural adultism is about shared attitudes, including beliefs and customs that promote the assumptions that adults are superior to anyone who is not identified as an adult (Fletcher 2014). Cultural adultism can also be referred to as social adultism. Cultural adultism can easily be mistaken for "Ubuntuist/Unhuist" gerontocracy.

The third form of adultism is known as structural adultism. It is concerned with normalization and legitimization of historical, cultural, institutional and interpersonal dynamics that routinely advantage adults while producing cumulative and chronic adverse outcomes for the youths. Structural adultism can also be readily confused for Ubuntuist/ Unhuist gerontocracy. It can also be readily applied in education institutions and has a great propensity to stifling critical literacy.

Structural adultism has the following effects on the youths;

- Undermined self confidence and self esteem
- An increasing sense of worthlessness
- An increasing feeling of powerlessness
- A consistent experience of not being taken seriously.
- A diminishing ability of function well in the world (Bell 1995).

In adultism, the opinions of most youths are not valued. The essence of adultism is disrespect of the youths. Shedding of adultism in favour of critical literacy requires that educators reevaluate their ways of relating with the learners. The educators should become aware of the delicate balance between authority and mentoring (Hill 2001: 09)

Within “Ubuntuism/Unhuism”, gerontocracy in some ethnic groups could stress on the inferiority of women to men. For example a certain participant remarked, “Only old women are allowed to be critical in our culture” (Zireva 2012: 58). The “Ubuntuist/Unhuist” teacher education student should be able to critique some text about the emphasis on the inferiority of women.

Gerontocracy could be for the maintenance of the status quo. It does not encourage the challenging of power structures especially on religious matters. For example one of the participants remarked, “Whatever elders say is indisputable” (Letseka and Zireva 2013: 57). Gerontocracy has a focus on what Hirsch (1998) refers to as “cultural literacy”. In the context of “Ubuntuism/Unhuism,” gerontocracy is a hegemonic practice that tries to maintain the socio-political status quo of a people in a society. Gerontocracy deliberately ignores the values and beliefs of the younger generation. It teaches a prescribed “core knowledge” and instills a culture of conformity and passive absorption of carefully selected knowledge to young people (Cole 2014). It does not encourage students to think critically about society - nor does it fire a desire to challenge the views they are taught. Thus gerontocracy could

serve to produce docility among the people (Prinsloo & Janks 2002: 28). The text in a gerontocracy focuses on communal moralistic prescriptions and reverence of the authority of the elderly. The authority of the elders is not challenged in any way and the surface of the text is never scratched.

Critical literacy in a gerontocratic society should help the student;

To understand the relationship between language and power, power and identity and to challenge uses of these where necessary; to understand the dynamic nature of culture; and to resist persuasion and positioning where necessary (DE 2002b : 05).

Critical literacy should refer to a socio-cultural critique of the production, reception and circulation of language and image in text that is concerned with the cultural and ideological assumptions that underwrite texts with the politics of representation (Prinsloo & Janks 2002: 29). Gerontocracy should look at text through a particular lens that necessitates shifts in both theory and practice away from established ways of teaching cultural literacy.

The teacher education student with “Ubuntuist/Unhuist” orientations should be able to employ sage philosophy. “Sage philosophy focuses on those individuals in society who are known to be wise and far-sighted and who can think critically. Sage philosophers are the people whose views challenge the authority of the community’s decisions” (Higgs & Smith 2000: 57). Thus the researcher was impelled to ascertain the extent to which “Ubuntuist/Unhuist” philosophical sagacity influence perceptions of critical literacy of teacher education students in Masvingo Province.

2.9 Closeness of political situation in relation to critical literacy.

The underlying commonality among criticalists is that all thought is fundamentally mediated by power relations that are socially and historically situated (Locke 2004: 25). Those in power determine what the subordinates will think about and how they

are going to think about it. Thus the closed system of thinking is crafted and put in place. For example the subordinates in contemporary oppressive societies are made to accept that their social statuses are natural, necessary and inevitable. The oppressors secure virulence of oppression in its guises (race, gender, class, sexual orientation) and accept as primordial (Kincheloe & McLaren 1994: 141). Thus the oppression is considered as necessary that is being hegemonic. Hegemony is defined as the state of affairs which exists when the subscription base of an ideology is broad in terms of numbers and reinforced vertically by the social status of the subscribers (Hinchey 2004: 34).

Those in power forbid the criticism of their ideology in the society in general and the in teaching-learning situations in particular (Hinchey 2004: 13). The school is considered by those in power as the state apparatus that should further the status quo. Those in power are contented that through propaganda and the manipulation of the learners can the state achieve stability. Thus the elites always endeavour to achieve domination of the subordinate groups. Domination is a relation of power that subjects enter into and is forged into historical process (Leonardo 2005: 45). Domination is counter democracy but the elites think that they are enroute democracy through domination. However Dewey (1927; 69) Suggest that democracy is best protected not by rabid flag-wavers but by an active and sceptical public. He further asserts that only through constant watchfulness of criticism of public officials by citizens can the state be maintained in integrity and usefulness. A strong democracy is perceived and improved through the active participation of its citizenship (Frey & Fisher 2014).

What Dewey suggests as dangerous to the maintenance of the status quo is that which insulates all forms of oppression. Thus anti-intellectualism is perpetrated in politically closed states. If teachers in politically closed states share their political views with the learners and/or encourage learners to be critical about political situations prevailing in the country they risk losing their jobs (Groenke & Hatch 2009: 12). The teachers in politically closed states have been de-professionalized since they have succumbed to political forces that encroached into their profession. The

vicious and harmful anti-intellectualism in politically closed states is clearly shown in educational institutions. “Many teacher education students often have the trouble with the political dimensions and the basic notion that schooling can be hurtful to particular students (Groenke & Hatch 2009: 32). The student who would have been indoctrinated “well” would embrace the education ideologies as good since their support of ideologies makes them succeed in education. Thus schooling in a politically closed state works to reproduce a “rational irrational education” (Groenke & Hatch 2009: 32).

Education should be considered as a subversive activity that encourages students to look critically at their society, to raise questions, explore alternatives to transform it into more beautiful (Solmitz 2001: 209). The subversiveness of education should be through nurturing active patriotic citizens who make critical inquiries into power and knowledge in a particular state (Shor 2007: 13). Nurturing patriotic citizens means encouraging a young person to actively question, rather than blindly obeying authority (Hinchey 2004: 14). Thus in a critical classroom that aims at helping students grow into knowledgeable and engaged citizens, the focus is not on memorization of content in the text but is on questioning, on examining existing conditions and proposals with a sceptical eye.

Citizens in a democracy are responsible for thinking deeply about the texts they read and for interrogating their assumptions and the perspectives promoted by authors. In short, citizenship requires participation and that participation is based on an understanding that we can question without fear (Tasmania Department of Education 2006: 04). Critically literate citizens are less vulnerable to propaganda because they understand the role of values and beliefs and consider the sources from which these messages emanate (Frey & Fisher 2014). For example, critical readers might react to the use of the word “liberty” in a variety of ways. They think deeply about the term, interrogating the assumptions made by the author concerning the use of the term. The support of or opposition to history all serve to influence the interpretation of the words the authors use (Frey & Fisher 2014). Thus the critical reader does not

passively accept what the author wanted him/her to believe in (McLaughlin & DeVoogd 2004: 06).

Students become critically literate through exposure to and fearless discussion of reading that address social, political and cultural issues (Frey & Fisher 2014). Thus the students are expected to examine the beliefs and values that underpin texts, question the purpose and the message, take a stance on issues and formulate action steps when needed. In other words the student should be a “text critic”. The student should understand that the text is not neutral and that existing biases inform some calls to action. Being literate is not only about mastering the written genre but also becoming aware of their ideological force and of how society is constructed out of language (Halliday 1996: 366).

The students who are not “text critic” operate at the lower levels of reading. Some could be code-breakers. Such students understand the text at surface level. The stage of readers higher than this is the stage of the meaning makers. These readers comprehend the text at the level intended by the author. In other words such readers consider text to be neutral. The group of readers just below the “text critic” is the group of the “text users”. The text users analyze the factors that influenced the author and the text including an historical grounding of the context with which it was written (Frey & Fisher 2014).

Critical literacy skills are vital for citizens of an increasingly global village (Tasmania Department of Education 2006: 04). The instant availability of information and misinformation from all corners of the world requires that readers sort through the barrage of messages, analyzing them for truth, authenticity and integrity (Paul 1993: 58).

The notion of civil literacy is central to a revitalized civics education movement in the United States. The Centre for Information and Research on Civic learning and Engagement (Circle 2004) has called for an overhaul of civics education in the

United States. The circle has noted that majority of current curricula emphasize “Great American heroes and virtues” but lack critical analysis of injustice in the American System. The CIRCLE notes that civic literacy should be intertwined with critical literacy. To be critically aware readers, students must move beyond simple comprehension of text to a deeper understanding of the underlying meanings, a critical reflection on the texts’ purpose and an awareness of the techniques used to influence the reader (Roberge 2013).

The CIRCLE found out that young people of the ages 15-25 years who had been exposed to this approach to civics education were “more trusting” of the text that they read. This is arguably a dangerous practice in a complex world (Frey & Fisher 2014). It was found that nine percent (9%) who had experienced curriculum emphasizing on critical examination of social injustices such as racism were the most likely to be registered voters. Thus critical literacy is an effective vehicle for teaching students how to analyze social issues and unequal power relationships. It does not only go beyond simply decoding and understanding texts, but it emphasizes in-depth study in which messages and view points are questioned as well as the power relations that are both in the text and between the author and readers (Roberge 2013).

Critical analysis of text within a democratic system yields a more engaged citizenry. Civic engagement (that is freedom to engage in civic discourses) is possible within a democratic system. To promote civic engagement, the following questions should be used as guidelines;

- How do multiple perspectives enhance and inhibit the practice of freedom?
- What is our responsibility as citizens to preserve the freedom of others? (Frey & Fisher 2014).

Thus a critical literacy approach that invites readers to question, debate, consider other perspectives and take action is consistent with civics education. According to (Paul 1993: 58), it is not possible to cultivate democratic traits whose roots the

citizenry do not understand and whose development is not promoted. Thus in a democratic nation, liberty should be viewed as “unfinished business” and this necessarily helps to uncover the nation’s own violations of the freedom of its citizenry (Frey & Fisher 2014).

Critical literacy helps the citizens to realize that their existence is part of a historically constructed practice within specific relations of power (Giroux 1987:07). Analyzing power relations in and beyond texts helps in understanding that differences in the socio-economic and political statuses of the citizens in a nation are a result of differences of power (Chouliaraki & Fairlough 1999: 10). Thus critical literacy skills help students to identify, reflect on and analyze underlying power relations which are seldom apparent and are rarely explored in texts or in the media (Roberge 2013). The importance of critical literacy in civic education is reflected in how it is referred to in different nations. It is referred to as “critical language awareness, critical social literacy, critically-aware literacy, critical linguistic awareness (Knobel & Healy 1998: 02).

Students need the freedom and encouragement to determine and discover who they are and to understand that the system should not define them. It should rather give them the skills, knowledge to fight against the corridors of power that are oppressive in their nation. Education should invite a desire in students to challenge the accepted socio-economic and political truths purveyed by media and other texts that could be propagandist (Roberge 2013). In other words, education through critical literacy must develop a commitment to civic courage and socio-political responsibility that ignites bravery in students to realize that they have power and opportunity to challenge the status quo (Frey & Fisher 2014).

Critical literacy is an effective vehicle for teaching students how to analyze socio-political issues and unequal power relationship (Roberge 2013). It guards against education lapsing into nothing more than a conduit producing robotic citizens, perpetuating the vision of a capitalist society and consequently preventing socio-political mobility. Thus the leaders of education institutions have a duty to promote learning that encourages students to question rather than forcing educators to

employ drill-oriented, stimulus-and-response methodologies (Frey & Fisher 2014). Critical literacy helps understanding the various socio-political influences on the students thinking. It does this by equipping students with skills of questioning the assumptions made by authors when they write about politically sensitive text (Frey & Fisher 2014).

According to Hinchey (2004: 14), the critical educator always encourages the students to ask general question about text like;

- Who created the text based on what criteria?
- Who will gain what, from it?
- Who will lose what?

The questioning leads to challenging of long revered (closed) curricular assumptions and routines that are meant to maintain the status quo. Hinchey (2004: 14) further suggests some critical questions about text;

- Whose history and literature is taught and whose is ignored?
- Which groups are included and which are left out of the reading list or text?
- From whose point of view is the past and the present examined?
- Which themes are emphasized and which are not?
- Is the curriculum balanced and multi-cultural giving equal attention to men, women, minorities and non-elite groups, or is it traditionally male oriented and Eurocentric

Critically literate students are motivated to ask such questions. They are able to subvert the anti-intellectualism that is ingrained in closed political states.

In the global academic scene, closeness is realized is racism. Racism or racialism is now a subtle discriminatory ideology for an exploitative structure. There are racial formations that are propagated in the media, educational system and other institutions (Szymanski 1983: 402). Racial formation is the process by which social, economic and political forces determine the content and importance of racial categories (Omi & Winant 1986: 61). In academia there is a new racial structure that has the elements outlined by Leonardo (2005: 36). The elements are;

- Increasingly covert nature of racial discourse and racial practices.
- The avoidance of racial terminology.
- Elaboration of racial agenda over political matters that eschews direct racial references
- Invisibility of most mechanisms to reproduce racial inequality.

It is no longer useful to approach ideologies by asking whether they are racist or non-racist. It is more rationally useful to acknowledge the varied ideologies and to examine them for their “racialized” intentions, content and consequences (Stephen-Small 1999: 56). In academia, the mainstream journals exercise some closeness since they are not accepting of the ‘subjugated’ perspectives that come from people of colour and that pose a threat to white sensibilities (Leonardo 2005: 14). Critically literate educators who act as the as “right the wrongs” academics must broaden their readings to include knowledge from the margins, assign non-mainstream text in education courses and halt the “colonial mentality” of citation whereby the other’s work is not cited unless it conforms to the established paradigms (Leonardo 2005: 24). From the literature cited above, the researcher got some insights that were used to craft the instruments to ascertain the extent to which the closeness of the political situation influenced perceptions of critical literacy of teacher education students in Zimbabwe.

2.3 CONCLUSION

Critical literacy is the lens of viewing the texts that are used in everyday learning situations. It helps the reader to discover that texts are not neutral. When the learners take into account the socio-cultural and political conditions in which texts are produced, they are able to identify the power relationships, inequalities and injustices that the text may contain. Texts are infused with socio-cultural and political values of society and contribute to the transmission of ideologies from one generation to the next. Developing critical literacy skills is a major challenge for teachers especially in a world that is saturated with information. A major part of the challenge is to show students how text in all its forms carries subtle messages regarding relationships of power often justifying social inequalities. The educators' role is to support the learners in taking an inquiring and analytical approach to the reading of text. Thus educators should encourage learners to move beyond the literal meaning and determine both what has been said what has been left unsaid. Such a practice helps the reader to analyze and evaluate the authors' meanings and intents.

CHAPTER THREE

REVIEW OF LITERATURE ABOUT THEORETICAL FRAMEWORK

3.1 Introduction

In the previous chapter focus was mainly on two issues that are; the conceptualization of critical literacy and the relationship between critical literacy and some socio-political factors. The scholarship review that was made essentially revealed that critical literacy is a socio-philosophical concept. The extent to which the learners become engaged in critical literacy is influenced by their social and political circumstances. Critical literacy is not solely a result of psychological factors that are inherent in the individual but is a result of some nurturing of the individual in particular socio-political environments. From the background revealed in chapter two, critical literacy is thus a philosophical concept rather than a psychological concept.

The socio-political nature of critical literacy makes it embedded in a particular educational and philosophical framework. The theoretical framework is critical pedagogy. The focus of this chapter is on the nature of critical pedagogy as an educational-philosophical dimension that informs critical literacy. The characteristics of critical pedagogy are explored. First and foremost, the term critical pedagogy is explicated, then after the historical background is explored. As a cynical theoretical framework, critical pedagogy is explained in various ways. The different characteristics of critical pedagogy are going to be explained.

3.2 What critical pedagogy is

Critical pedagogy is the term that critical theorists use for critical theories of education (Higgs and Smith 2002). The term pedagogy means the theory and practice of teaching (Higgs and Smith 2002:38). The term “critical” in critical pedagogy is a valued educational goal. It urges teachers to help students become more skeptical towards commonly accepted truisms (Popkewitz and Fendler 1999:217). Critical pedagogy refers to the theory and practice of education as

understood by the critical theorists (Higgs and Smith 2002:88; Wiesen 2014; 21st Century Schools 2010).

According to McLaren (1987) cited in 21st Century Schools (2010), critical pedagogy resonates with the sensibility of Hebrew symbol of “tikhun” which means to heal, repair and transform the world. In other words, the education systems provided in schools the world over is fault in one way or the other. According to critical pedagogy, schools and teaching do not educate learners at all. In schools, learners learn to accept the power structures of their society (Degener 2007; Higgs and Smith 2002:89).

Pedagogy is on a continuum. On one extreme end there is critical pedagogy and on the other end there is non-critical pedagogy. The key to differentiating noncritical pedagogy from critical pedagogy is philosophically based. Non critical pedagogy is characterized by educational programmes and with philosophies that implicitly or even explicitly blame students for their academic failures. Thus the programmes also focus singularly on teaching mainstream literacy skills with no consideration of learner’s backgrounds, needs and interests. Non-critical pedagogy does not engage students in efforts to understand the societal structures that marginalize certain groups of people. On the other extreme end, critical pedagogy involves the belief that education is political. The education system is considered to be privileging the dominant culture while placing minority cultures at a disadvantage (Degener 2007). Critical pedagogy is thus a form of education in which students are encouraged to question dominant or common notions of meaning and form their own understanding of what they learn (Wiesen 2014).

Critical pedagogy emphasizes on the critiquing of what happens in the schools. Thus it can be considered as a domain of education and research that studies the social, cultural, political, economic and cognitive dynamics of teaching and learning (Freire Project 2010). In this context, critical pedagogy can be considered as an embodiment of critical theory that focuses on critiquing the dominant, conservative philosophy of education in which the structure of the school is established (21st Century Schools 2010). The major goal of critical pedagogy is to understand how ‘truth’ has been socially constructed in society. The students are thus encouraged to

seek ways that would enable them to change those things that negatively affect them in education and society in general. The ability to identify these things that affect them is called agency (Wiesen 2014). Thus in this context, critical pedagogy is a philosophy of education that seeks to maximize teacher and student agency.

The concept “agency” implies that critical pedagogy is a revolutionary ideology since it seeks to dismantle the status quo. Those who wish to maintain the status quo through education do so because of the economic and social benefits they derive from the stratification in society (21st Century Schools 2010). Since it is revolutionary, critical pedagogy can be considered as a theory and philosophy of education that is praxis-oriented. Social transformation occurs through praxis (Taylor 1993: 52). Praxis is a complex combination of theory and practice resulting in informed action (Kincheloe 2008:120). Thus, praxis is a process within problem solving approach that is concerned with a practical application of theories or concepts learned through education (Dann 2011). As a process of critical pedagogy, praxis engages in critical reflection on text to discover the hidden assumptions that perpetuate the existing power relationships and subsequent participation both reactively and proactively in the transformation of society. Through praxis, the learners must critically reflect upon reality in order to be able to transform it through further action and critical reflection (Freire Institute 2013). Praxis involves engaging in a cycle of theory, application, evaluation, reflection and then back to theory when trying to make some transformations in society.

Critical pedagogy as a theory and philosophy of education that is praxis oriented embraces some issues. It is therefore to raise the consciousness of students through instilling a critical disposition of what they learn in schools about society. It is a hopeful, active pedagogy that enables students to become truly participatory members of society who can create and re-create their society, continually increasing their freedom (21st Century Schools 2010). Focus is on how critical pedagogy helped the researcher to put critical literacy in perspective.

3.3 Historical background of critical pedagogy

Analysis of critical pedagogy is done in earnest when it begins with an examination of the work of Paulo Freire. Paulo Freire is generally considered to be “the inaugural philosopher of critical pedagogy” (Kincheloe 2004: 72; Darder 1991: 77). Freire’s critical pedagogy involved around anti-authoritarian and interactive approach aimed to examine the issues of relational power for students and workers (Degener 2007).

Freire was influenced by European social and political theorists of the nineteenth and twentieth centuries. One such influence is Marx who theorized that economics to a large extent dictates social and cultural relations (Klage 1997:87). Marx also theorized that dominant ideologies work to justify a society’s social and economic hierarchies. The dominant ideologies according Marx come from the major institutions which are religion, government and business. These ideologies allow certain people to prosper while others remain marginalized. Another major influence in critical pedagogy is Gramsci. He used the term hegemony (the domination of one group over another) to describe how societal institutions maintain their power (Wink 1997:132). Critical pedagogy can be traced to the Frankfurt School a German institute of social research. The exponents at Frankfurt School were Max Horkheimer, Jurgen Habermas, Erick Fromm, Hannah Arendt, Herbert Marcuse and other social thinkers who developed influential sociological, political and cultural theories based in part on Mark’s theories (Green 1996:48).

In the United States, Dewey and Horton have had major influences on critical pedagogy. Dewey (1963) theorized that only students who were actively involved in their learning could become informed participants in democracy (Degener 2007). Horton (1932) theorized that education must be grounded in the real-life problems and struggles of students and must help them understand how to master their fate (Heaney 1996:138).

Critical pedagogy is thus based on Marxist theory and has basis on radical democracy, anarchism and feminism which strive for what they describe as social

justice (Shor 1980: 58). The learners are made aware of the forces that have hitherto ruled their lives and especially shaped their thinking. Thus according to the Marxist ideology from which critical pedagogy got influenced, the world was in urgent need of reinterpretation (Kincheloe 2004: 47).

Paulo Freire reconstructed what it means to be an educator as he postulated what professional educators need to know and do. According to Freire, education is always political and teachers are unavoidably political operatives (Freire Institute 2010). Freire argued that teachers should embrace this dimension of their work and position social, cultural, economic, political and philosophical critiques of dominant power at the heart of the curriculum, (Kincheloe 2004: 72).

Some of the leading figures who developed critical pedagogy are Stanley Aronowitz, Henry Giroux, Michael Apple, Donald Macedo, Peter McLaren, Ira Shor and Patti Lather. Each of the theorists contributed something that helped in shaping critical pedagogy as it is known today.

Aronowitz insists that Freire's critical pedagogy was not primarily a method of teaching but a radical democratic philosophy of education (Kincheloe 2004: 77). It was radical because it sought to enable the excluded, not only in economic terms but also in political and social terms to take control over their lives (Giroux 1988: 17).

Aronowitz analyzed Freire's critical pedagogy and was contended that it is deeply shaped by Marxism, phenomenology and the psycho-analytic theory (Kincheloe 2004: 77).

The concept critical pedagogy as it is known today was shaped by Henry Giroux bringing together Freire's work, the cultural capital of Pierre Bourdieu, the radical democratic work of Aronowitz and the critical theory of the Frankfurt School. Giroux was contended that critical pedagogy is a domain of study and praxis (Kincheloe 2004:82). Giroux's critical pedagogy deploys both critique and possibility in the struggle to expose the forces that undermine education for a critical democracy (21st Century Schools 2010). Giroux helped to return cultural studies to their pedagogical

roots. No understanding of critical pedagogy is complete without insight into the seminal role of Henry Giroux (Kincheloe 2004: 82).

Michael Apple contributed to critical pedagogy in his own way. He was contended that schools are always positioned in political struggle concerning the meaning of democracy. He focused on issues like the legitimated culture in schools and the beneficiaries of government action. In pedagogy, Apple studied curricular knowledge and their relationship to a larger political, economic social and cultural dynamics (Michelletti 2010; Dann 2011; Giroux 2010). Michael Apple focused on some questions in an endeavour to extend his understanding of critical pedagogy. The questions that he found out according to Kincheloe (2004:84) were:

- How did school knowledge, reflect power in the political, economic, social and cultural domains?
- How does curricular knowledge get validated in the commerce of everyday life in capitalist societies?
- What is the role that such knowledge plays in maintaining extant social, economic, political and cultural arrangements?

Apple was contended that education in the United States works not only to benefit the privileged socio-economic classes but also to extend hierarchies and the privilege of diverse groups already in power (Kincheloe 2004: 84). The findings about the education system in the United States offer some insights on critical pedagogy as they can be used to focus on different education systems the world over.

Donald Macedo has been a central figure in critical pedagogy over the last twenty years (Kincheloe 2004: 85). Macedo's work with Paulo Freire broke new theoretical ground. He made some attempt to develop a critical understanding of the ways in which language power and culture contributed to the positioning and formation of human experience and learning. Macedo is known as Freire's chief translator and interpreter in English. The published dialogues that Macedo held with Freire have added a more critical and theoretically advanced dimension to the study of literacy

and critical pedagogy (Kincheloe 2004: 85). Macedo co-authored a book with Freire entitled "Literacy: Reading the world and the word". They centred on critical literacy and redefined the very nature and terrain of literacy and pedagogy.

Macedo was contended that schools as well as the cultural pedagogies of media too often perpetuate ignorance of stupidification (Kincheloe 2004: 85). He was contended that a lot of falsehoods were being exposed to the learners. In some ways, schools and other institutions fragment knowledge and deny contextual understanding to the students. The students find it difficult to make connections between school information, their lived worlds and relations of power and privilege (Lee 2011; Marlo, de Souza & Andreatti 2012; Hughes 2007). Macedo was convinced that questions of power vis-à-vis socio economic class relations, gender dynamics and racial discrimination are suppressed by many mainstream political and educational leaders (Kincheloe 2004:86). In other words, Macedo asserts that there is a literacy of power in schools. This literacy of power is manifested when questions of ethics are ignored.

Macedo came up with the concept of emancipatory literacy. According to him emancipatory literacy involves revealing the way dominant power operates in a manner that allows an individual and groups to act in resistance to its efforts to oppress them (Kincheloe 2004:86). Thus through emancipatory literacy, students become knowledgeable about their histories, experiences and the culture of their everyday environments. Through this branch of critical pedagogy, Macedo was convinced that the students would be enabled to discern the dominant cultures codes and signifiers in order to escape from their entanglement.

The other contributor to critical pedagogy was Peter McLaren. He was influenced by critical theory, culture studies and feminist studies to contend that teachers had to be grounded both theoretically and politically (Kincheloe 2004:86). He focused on the role of the critical teacher and was convinced that such a teacher should be engaged in the difficult work of developing a coherent philosophy of praxis. The praxis-related insights moved McLaren to become less focused on the classroom per se. McLaren came up with insights about political cultural and racial identity, anti racist

multicultural education, the politics of whiteness, white supremacy modes of resistance and popular culture. (Kincheloe 2004: 86; Dann 2011; Freire Project 2010; Freire Institute 2013).

Shor was also influenced by the work of Paulo Friere. His critical pedagogy was about embodying Freire's ideas in classrooms in North America. In his endeavours to actualize Freires ideas, Shor came up with new possibilities of education. He came up with dialogical pedagogy. Shor was contended that an effective educator engages students in a critical discourse about issues in the content (Kincheloe 2004: 89; Shor 1997: 83).

The other renowned contributor to critical pedagogy was Patti Lather. Lather's work on critical pedagogy has been centred on the relationship between feminism and critical pedagogy, feminist ethnography and post structuralism (Kincheloe 2004). In the 1990s, Lather focused on the masculinized articulations of critical pedagogy and their tendency to marginalize issues of gender in the field. Lather came up with some insights about the distinction between critical pedagogy and feminist pedagogy. The distinctions have become a source of interest and tension to critical pedagogy. Lather has moved critical pedagogy to a more contingent epistemological stance as she problematizes any facile closure in relation to questions of truth and the effort to represent reality (Kincholoe 2004: 92).

According to Lather the critical theoretical notion of emancipation is a dangerous terrain that can contain within it, tacit forms of appreciation (Kincheloe 2004: 93). Thus Lather urges the theorists and practitioners of critical pedagogy to be conscious when considering the effects of critical pedagogy. In the educational context there could be the oppressive dynamic of emancipatory action which becomes profoundly dangerous as its transmission-based pedagogy can work to disempower and marginalize in the name of justice and equality.

Joe Kincheloe and Shirley Steinberg are also staunch contributors to critical pedagogy. They have created the Paulo and Nita Freire Project for International Critical Pedagogy of McHill University (21st Century Schools 2010). In line with Kincheloe and Steinberg's contributions to critical pedagogy, the project attempts to

move the field to the next phase of its evolution. In the second phase, critical pedagogy seeks to truly become a world-wide decolonizing movement dedicated to listening to and learning from diverse discourses from people around the world (21st Century Schools).

The roots of critical pedagogy in teacher education can be traced back to the early 1900 when the “modern” teachers’ colleges were first being formed and beliefs about what teachers should be and do were first debated) (Groenke & Hatch 2009:03). Generally, the debate and consensus were guided by historicism. Historicism is against change in social issues. It says nobody can change the social system thus people are reduced to mere cogs in an uncontrollable social machine (Corvi 2005: 53-54). Thus education was aligned with the capitalist values and worked to reproduce the dominant culture and the status quo (Kincheloe 2008: 13). Teacher education like other education sub-systems had the ideological privilege about the socio-cultural, political and economic aspects of life. The development of critical pedagogy through the ages provided some insights to the researcher as to how critical literacy came to being what it is now.

3.4 Critical pedagogy as discourse

Most education institutions have retreated back into the discourse of management and administration with a focus on issues of efficiency and control. Such issues have overshadowed concerns regarding understanding the politics of the institutions (Giroux 1988: 01). School education is thus criticized for ignoring the political, social and economic factors that have conspired to marginalize learners (Degener 2007). Critical pedagogy is seen to be handy, in the provision of a discursive platform about the influence of different domains on education. The major function of critical pedagogy is to critique, expose and challenge the manner in which schools impact upon the political and cultural life of students (Darder 1995: 77).

The term critical in critical pedagogy is in opposition to terms like objective, detached, disinterested, pragmatic, formalistic and abstract (Canagarah 1999: 217). A critical view of things, then is one that is highly skeptical of human objectivity.

Critical pedagogy encourages inter-personal discourses about life issues. All humans hold ideologies (may be even several contradictory ideologies) that shape how they act and interpret the world (Kincheloe 2004: 47). Neutrality about life issues is thus a myth.

Critical pedagogy interrogates the evidentiary base of some “truth” claims. According to Popkewitz and Fendler (1999: 52) critical pedagogy generates a discourse by focusing on the following questions:

- Who is making these assertions?
- Why are they being made at this point in time?
- Who funds such research?
- Who promulgates the findings?
- Are the findings for demonstrating biases in society or justifying oppression in society?

The questions that are posed about provide the basis for discourses on how social cultural and political domains influence people’s views of life. When consideration of the questions listed above is made, critical pedagogy is to the fore.

Critical pedagogy is the philosophy of education that sustains the spirit of evolving criticality. An evolving critically draws not only on the Frankfurt School and European critical theory but also explores diverse global theoretical traditions that expand the understanding of diverse forms of oppression including class, race, gender, sexual, cultural, religious, colonial and ability related concerns (Kincheloe 2008: 28). To act critically means figuring out why things are the way they are, how they got that way and what set of conditions are supporting the processes that maintain them (Simon 1984: 380). Critical pedagogy asserts that one who acts critically is fully human. To be fully human is tantamount to confronting the world, challenging it, asking questions about how the social relations people live by have been constructed (Smyth 2011: 04) Being fully human implies being able to interpret what is happening in life.

Critical pedagogy is also viewed as a perspective towards education that is concerned with questions of justice, democracy and ethical claims (Kincheloe 2008:

04). As such, one of the major tasks of critical pedagogy has been to disclose and challenge the ideological privilege accorded the school in political and cultural life. There has been a conservative claim that schooling is a political opaque and value neutral process (McLaren 2002: 52). This means that the conservatives, those who are for the maintenance of the status quo claim that the school has nothing to do with the furtherance of political agenda. Critical pedagogy rejects this conservative claim. Critical pedagogy attempted to empower teachers with more critical means of understanding the school's role in a race-class-and gender divided society (McLaren 2002: 32). In other words, critical pedagogy positions teachers and students within discursive practices and power-knowledge relations. Thus critical pedagogy has dialogical implications. It refers to the process by which teachers and students negotiate and produce meaning (McLaren 2002: 33).

Critical pedagogy has constructed an illuminating political discussion around concepts like hegemony, domination, empowerment and solidarity. Different articulations of critical pedagogy, (Freirean pedagogy, feminist and resistance postmodernist) generally are in support of two fundamental axioms. Firstly, that pedagogy should constitute a form of social and cultural criticism. This axiom is about a criticism of the status quo. The second axiom is that all knowledge is fundamentally mediated by linguistic relations that are inescapably related to the wider society through traditions of mediation which are the family, religion, education and popular culture (McLaren 2002: 230).

Giroux developed a critical pedagogy which had a discursive orientation. He came up with two concepts, language of critique and a language of possibility. Both are essential in discourses that can be held in pursuit of social justice. Giroux sees failure of the radical critics since in his view they offered a language of critique, but not a language of possibility. The radical critics saw schools primarily as instruments for the reproduction of capitalist relations and for the legitimization of dominant ideologies, and thus were unable to construct a discourse for "counter-hegemonic" practices in schools (Giroux 1988:111-112). Giroux stresses the importance of developing a language of possibility as part of what makes a person critical.

Critical pedagogy provides a discourse about issues like, how schools are organized, the arrangement of the typical classroom, the state mandated curriculum and textbooks, the standardized curriculum and textbooks, the standardized assessment of teachers' teaching abilities, the concept of teacher as the authoritarian giver of knowledge and the student as passive receiver (21st Century Schools 2010). The discursive nature of critical pedagogy would give some valuable insights of how education is experienced in schools and other learning institutions. Generally schools act as agents of relative tradition and cultural incorporation. They help to create people with the appropriate meanings and values, who see no other serious possibility to the economic and cultural assemblage now extant (21st Century School 2010). Critical pedagogy offers the nature and role of the school for emancipation of the marginalized students. Educational reformers can discuss on the intended reforms in particular education settings. However without a critical pedagogical vision, their discussion could go around in circles (Kincheloe 2004: 02). The purpose of researching on the essence critical literacy was clarified by the literature about critical pedagogy as a discourse.

3.5 Critical pedagogy as methodology, genealogy

Critical theorists (Edelsky 1996; Giroux 1997; Lankshear and McLaren 1995; Macedo 1994) contend that critical pedagogy should guide students towards becoming political. The valuable role of critical pedagogy has resulted in it being known and described in various ways by different theorists. It is known in different contexts as emancipatory education, liberatory education, democratic education or transformative education (Degener 2007).

The central concern of critical pedagogy is how to make schooling meaningful so as to make it critical and how to make it critical so as to make it emancipatory (Giroux 1988: 02). In an attempt to measure up to the concern educators should teach in opposition to the inequalities that exist in their students' lives – racial inequalities, gender inequalities and socio-economic inequalities (Edelsky 1996: 62). As the marginalized students are helped to develop critical consciousness through critical pedagogy they recognize that society is changeable and that they have the power to

transform the structures put them at a disadvantage. The critical consciousness that is developed through critical pedagogy is called agency (Degener 2007). Agency consciousness is in other words the awareness about social, political and economic structures in society that maintain the status quo. The knowledge is then used to transform lives at individual level then collectively. Critical pedagogy should thus provide services that are politically, culturally and economically relevant, participant driven and socially empowering (Degener 2007). In other words, critical pedagogy should be attentive to the histories, experiences and aspirations of the subordinated students. Critical pedagogy is attuned to the importance of constructing a vigorous and transformative education (Kincheloe 2004: 38).

Critical pedagogy is concerned with making the subordinated learner aware of the oppressive relations of power in a variety of domains that lead to human oppression (Kincheloe 2004: 47). The concern could be accomplished by striving to help students “unlearn” previous lessons enforced dominant thought and “relearn” their own ideas (Wiesen 2014). Critical pedagogy is thus a continuous process that involves “unlearning”, “learning” and “relearning”, “reflection”, “evaluation” and the impact that these actions have on the subordinated students who have been historically and continue to be disenfranchised by what critical pedagogy refers to as “traditional schooling” (Wisen 2014).

In the traditional form of schooling, the teacher acts as a sage on the stage”, standing at the front of the room and telling the students what they should know. The subordinated students could also read text and the teacher would then inform them about what text meant. The students are expected to learn and remember the “correct” interpretation of the work and then repeat this answer on a test in order to demonstrate learning (Wiesen 2014; Friere 2000:70)

Critical pedagogy come about as an educational thought or philosophy regarding how subordinated students learn and how teachers should assist in learning. That is a contradistinction of the traditional form of schooling. The central idea of critical pedagogy is that students are able to build their own meaning when learning. Teachers should facilitate that process rather than “force” meaning upon the students (Wiesen 2014). Critical pedagogy educators have a mandate to help

subordinated students to become more critical in thought and action so that they are able to understand the world as it is and act accordingly. Thus critical pedagogy can increase the freedom of the subordinated student to acquire knowledge in order to become what he/she ought to become increasing possibilities (Popkewitz and Fendler 1999:125). Critical pedagogy addresses, analyses and evaluates the aspects of education in relation to freedom, oppression and democracy (21st Century Schools 2010). In the language of critical pedagogy, the critical person is one who is empowered to seek justice and to seek emancipation from the oppression that is perpetrated in schools and society at large (Popkewitz and Fendler 1999:126).

Critical pedagogy attempts to unveil the hegemony that is perpetrated in education. Under the hegemony, it is considered that those who are oppressed are giving their permission to be oppressed to those dominating them (21st Century Schools 2010). The domination is a subtle, almost invisible form of control in which both the oppressor and the oppressed believe it is the only way, the right way in which life should be experienced. By critically reflecting on society, the subordinated learner begins to discover the sudden assumptions that maintain existing power relationships. The learner discovers what “enslaves” him/her and begins to be motivated to want to alter normal reality (Higgs & Smith 2002:88). The learner consciously participates in critiquing the oppressive ideologies and mechanisms.

Irrevocably critical pedagogy is committed to the side of the oppressed, subordinated student. It endeavours to provide historical cultural, political and ethical direction for the subordinated learner (21st Century Schools 2010). In other words, critical pedagogy is both a way of thinking about and negotiating through praxis the relationship among classroom teaching, the production of knowledge, the larger infrastructural structures of the school and the social and material relations of the wider community, society and nation state (21st Century Schools 2010; Higgs and Smith 2002: 89).

Critical pedagogy considers how education can provide individuals with tools to better themselves and strengthen democracy and create a just society (Kellner 2007). Thus critical pedagogy becomes a process of progressive social change.

Critical pedagogy contends that schooling functions as a terrain of ongoing struggle over what will be accepted as legitimate knowledge and culture (Darder 1995: 79). The fundamental commitment of critical educators is thus to empower the powerless and transform these conditions which perpetuate human injustice and inequality (McLaren 1988: 47). The educator who is influenced by critical pedagogy seriously addresses the concept of cultural politics by both legitimizing and challenging cultural experiences that comprise the histories and social realities that in turn comprise the forms and boundaries that give meaning to student lives (Darder 1991: 77).

Critical pedagogy contends that school practices need to be informed by a public philosophy that addresses how to construct ideological and institutional conditions in which the lived experience of empowerment for the vast majority of students becomes the defining feature of schooling (Darder 1995: 78). In an attempt to enhance empowerment of the subordinated students, critical pedagogy raises questions about the relationships between the margins and centres of powers in schools. It is concerned about how to provide a way of understanding power and identity, particularly as there are shaped around the categories of race, gender, class and ethnicity. Critical pedagogy also works towards the rejection of the distinction between high and popular culture. This is done to make curriculum knowledge responsive to everyday knowledge that institutes subordinated student's lived histories (Darder 1995:77). In other words critical pedagogy signals how questions of audience, voice, power and evaluation actively work to counteract particular relations between teachers and students, institutions and society and classrooms and communities. Thus critical pedagogy illuminates the relationship among knowledge, authority and power (Giroux 1994: 30).

Critical pedagogy fights against mechanism of social and educational stratification that hurt socially, linguistically and economically marginalized students (Kincheloe 2004:15). It thus requires radical progressive teacher educators. In the 1930s and 1940s, radical progressive teacher education was emphasized. It encouraged teachers to have critical perspectives on the relationship between schooling and societal inequalities (Groenke & Hatch 2009: 03). The focus of the radical progressives was on radical pedagogy which was meant to generate categories

crucial for interrogating the production of student experiences texts and teacher ideologies (McLaren 2002: 32). In other words, teachers were challenged to have a moral commitment to correcting these inequalities through the classroom and school activities.

The radical progressives were, George Counts, Harold Rugg, William Kilpatrick and Theodore Brameld. These academics are also referred to as social reconstructionists as they ultimately desired a total “reconstruction” of society and schooling that could only be brought about if teacher education itself was “reconstructed” (Groenke & Hatch 2009:03). The social reconstructionists being guided by critical pedagogy believed that schools function to help reproduce dominant culture and institutions. The dominant culture beliefs in “progress and optimism [marked]... problems of social and economic injustice and inequality” (Stanely 1985: 386). Thus during the Horkheimer era at teachers’ colleges, Counts, Kilpatrick and Rugg called on teacher education to “[redress]... and [correct] the social injustice and evils of capitalism perpetuated in schools (Kliebard 1986:183).

Critical pedagogy thus becomes an approach that should be adopted by progressive teachers in attempting to eliminate inequalities on the basis of social class. Critical pedagogy has sparked a wide array of anti-sexist, anti-racist and anti-homophobic classroom based curricula and policy initiatives (21st Century Schools 2010). There was a need for a critical pedagogy in colleges of education that could problematize schooling as a site for construction of moral, cultural and national identity (McLaren 2002: 21).

Critical pedagogy can be considered as a form of cultural politics which attempts to provide, education with an opportunity to examine, dismantle, analyze, bracket and reconstruct pedagogical practices (McLaren 2002:36). The implication of the view presented above is that the pedagogy in educational institutions is monological. Knowledge in monologic teaching is regarded as bodies of stable facts and theories transferred to learners, external to learners (Gravetti 2001:36). Thus in monological teaching, a stale culture is imparted by the educator to the learner. For example, contemporary document culture asks the question, “How do we best get the

knowledge that serves our interests into the heads of our young people?" (Kincheloe 2008: 04). Critical pedagogy is against this practice of indoctrinating. The subordinated student must be brought to criticality and this can only be done by alerting them of the social conditions that brought about their status (Popkewitz and Fendler 1999:126). Thus critical pedagogy crosses a threshold between teaching critically and indoctrinating.

Critical pedagogy as a form of cultural politics is also concerned with constructing a language that empowers teachers to take seriously the role in joining knowledge and power (McLaren 2002: 36). The critical educators should have discursive analysis proficiency. They should be equipped with skills that enable them to identify the fingerprints of dominant power on the pages of particular textbooks and the mandated curricular (Kincheloe 2008: 25) Educators who operate with these counter-hegemonic skills are able to unveil the socio-cultural and political injustices that are inherent in text. Freire always maintained that pedagogy has so much to do with the effort to change the world as with developing rigorous forms of analysis (Kincheloe 2004: 21).

Critical pedagogy underscores the idea that school culture is not neutral but ideological-thus can be conceptualized as a form of cultural politics. The school culture consists of social practices and diffuse configurations of power as well as historically mediated ideas and world views that are emphasized to sustain the dominant ideology (McLaren 2002:36). School constitutes the dominant ideology which enables perpetuation of the dominant culture and status quo. Critical pedagogy works in schools to transform culture (Groenke & Hatch 2009:04). Thus from the critical pedagogy perspective the teacher's worth is determined by their contribution to the betterment of society for all (Brosio 1980: 03). The inability of educators to analyze and expose the social cultural and political injustices, render them worthless from the initial pedagogy perspective.

Critical pedagogy enables teachers to provide education that meets the needs and aspirations of the subordinated students. The subordinated student should be

motivated to make a commitment to lifelong learning and become socially responsible citizens who overcome all forms of social exclusion. Critical pedagogy is contented that the education system should promote three types of learning to enable their conscientization of forces that have caused their marginalization.

Firstly there is survival learning. This is about how the subordinated learners develop strategies to cope in the world that has been constructed to exclude them. The subordinated students should be guided to figure out coping strategies by the school. Secondly there is resistance learning. It is about how the subordinated learners develop strategies to resist the ways in which the world has been constructed to exclude them. Thirdly, there is struggle learning. It is about how the subordinated learners develop an understanding of how oppression has been constructed and reconstructed and how the learners develop counter – arguments and strategies to dismantle the oppression (Green, Rikowski & Randuntz 2007: 188). Critical pedagogy is thus interested in maintaining the delicate balance between social changes and cultivating the intellect. It is concerned with developing a rigorous, critical education in a hostile environment (Kincheloe 2004: 22).

Kincheloe and Steinberg embrace that indigenous knowledge in education is a way to expand critical pedagogy and to question educational hegemony. Indigenous knowledge reflects the dynamic way in which the residents of an area have come to understand themselves in relationship to their environment and how they organize that folk knowledge of flora and fauna, cultural beliefs and history to enhance their lives (Semali & Kincheloe 1999: 03). Considering the history of indigenous knowledge, Smith (1999: 7) views indigenous knowledge as a term that internalizes the experiences, concerns and struggles of some of the world's colonized peoples. Thus through critical pedagogy, there has been the inclusion of indigenous knowledge in the academe of the post-apartheid South Africa (Dei 2000: 113). Critical pedagogy is counter-hegemonic in as far as indigenous knowledge is concerned (Le Grange 2004: 206). When critical pedagogy is not operative in the societies that were once colonized, Western cultural norms tend to predominate and are regarded by all race groups as superior to indigenous value systems (Higgs & Smith 2002: 89).

During South African apartheid, legal racialization implemented by the regime drove members of the radical leftist teachers' league of South Africa to employ critical pedagogy with a focus on non-racialism in Cape Town schools and prisons (Higgs & Smith 2002: 86). Teachers collaborated loosely to subvert the racist curriculum and encouraged critical examination of religions, voluntary political and social circumstances (Wiesen 2014). The consideration of critical pedagogy as a methodology and genealogy helped the researcher to put the emancipatory role of critical literacy in the proper perspective.

3.6 Critical pedagogy as conscientization

The impact of power relationships in the educational process is central to critical pedagogy. When there is power in the educational process oppressions are inherent. The oppressed within the system may not be conscious of the oppressive activities. The lack of consciousness in the learners is consciously developed and perpetuated through hegemonic ideology of the oppressor who monologically justifies the essences of the oppressive activities. Critical pedagogy has a mandate to help students develop consciousness of freedom, recognize authoritarian tendencies and connect knowledge to power and the ability to take constructive action to liberate themselves (Shor 1997: 56). Thus critical pedagogy conscientizes the subordinated learner of the oppression in education institutions.

According to Freire, freedom begins with the recognition of a system of oppressive relations and ones non-place in that system (Kelner 2000) Thus initial pedagogy comes in being instrumental in the development of conscientization of the oppressed learners enroute liberatory praxis. The oppressive relationship among knowledge, authority and power are illuminated by critical pedagogy in an endeavour to empower the powerless learner with critical knowledge. The aim is to transform these conditions which perpetuate human injustice and inequality (Darder 1995: 77).

According to Friere, critical pedagogy is concerned with the development of "conscietici zao" usually translated as "critical consciousness" (Popkewitz & Fendler 1999). Freire was contended that criticality requires praxis – which is concerned about both reflection and action. Critical consciousness is brought about not through

intellectual effort alone but through praxis, that is the authentic union of action on reflection (Freire 1970: 48).

The subordinated students need to move beyond their initial naïve consciousness of the world. Naïve consciousness is about the pseudo-interpretation of the world that is vicarious. It is the memorization of the “facts’ which would have been presented by the teacher. Naïve consciousness results in the learner who is to some extent deficient in the abilities or dispositions that would allow him/her to discern certain kinds of inaccuracies, distortions and even falsehoods (Popkewitz & Fendler 1999: 128). Subordinate students have a right to know better what they already know (Horton & Freire 1990: 157). The students should shift from naïve consciousness to critical consciousness. Critical consciousness allows the subordinated student to understand that society is unfinished and can be transformed (Shor 1992: 129). To gain critical consciousness the subordinated student should acquire dominant forms of knowledge which are instrumental in their struggle to change the material and historical conditions that enslaved them (Macedo 1994: 121). Liberation and critical hope cannot be attained until subordinate students and teachers address the nature of naïve consciousness and the manoeuvre involved in moving from naïve to ethical consciousness (Kincheloe 2004: 74). The teachers and students should develop political clarity for them to be able to develop critical consciousness. Political clarity is the process by which subordinated individuals achieve a deepening awareness of the socio-political and economic realities that shape their lives and their capacity to recreate them (Bartolome 1996: 235).

Critical pedagogy follows from Freire’s definition of the purpose of education which is to liberate the subordinated people by allowing them to discuss problems that are relevant to them and helping them to realize that they are sources of creative critical thinking and capable of action in the face of conflict (Freire Institute 2013). The oppressed people begin to become liberated from all forms of oppression once they become conscious of how oppression operates. The spotting of this oppression is conscientization. The process of conscientization and praxis in action is consciousness of assumptions hidden in oppression, then questioning the assumptions, then resisting the oppression and finally changing the oppressive

situation (Higgs & Smith 2002: 89). The task of critical pedagogy is to bring members of an oppressed group to a critical consciousness of their situation as a beginning point of their liberatory praxis (Freire Project 2010).

Critical pedagogy contends that the subordinated students are silenced to some extent by top – down memory based classroom arrangements that dictate the issues to be studied, the nature of the lessons and the arguments employed to support various positions (Kincheloe 2004: 24). Thus the subordinated students are slaves to a belief system which is the integral part of the dominant culture (21st Century Schools 2010). Critical pedagogy attempts to make the subordinated learners aware of the educational knowledge and cultural formations that perpetuate or legitimate an unjust status quo. In other words, critical pedagogy attempts to foster a critical capacity in the subordinated learner as a way of enabling them to resist such power effects (Popkewitz & Fendler 1999: 128).

The pedagogical method that promotes consciousness is dialogue. Cultural action for freedom is characterized by dialogue, and its preeminent purpose is to conscientize the subordinated learners of oppression (Freire 1970: 47). Once the subordinated learners become aware of their situation, they can then critique it to determine what is wrong and what should be, then make decisions and take actions toward the perceived needed change (21st Century Schools 2010). Part of developing a critical consciousness is critiquing the social relations, social institutions and social traditions that create and maintain conditions of oppression (Freire Institute 2013).

Critical pedagogy means not only being critically aware of the constructed nature of human institutions, relationships, knowledge and education but also to help learners to awaken their own awareness to these issues (Freire Institute 2013). There are some questions raised by (21st Century Schools 2010) that would make teachers help the subordinated learner become critically aware of education in the schools.

- What knowledge is most worth?
- Whose knowledge is most important?

- What knowledge should be taught?
- What knowledge should not be taught?
- How does the structure of the school contribute to social stratification of society?
- What is the relationship between knowledge and power?
- What is the purpose of schooling?
- Is it to ensure democracy or to maintain the status quo and supporting big business?
- How can teachers enable students to become critical thinkers who will promote true democracy and freedom?

Freire heavily endorses students' ability to think critically about their education situation. This way of thinking allows them to recognize connections between their individual problems and experiences and the educational conflicts in which they are embedded (Freire Project 2010).

According to Kincheloe (2004: 89) the change of role of the student should change from object to active critical subject. He states that students have previously been lulled into a sense of complacency by the circumstances of everyday life and through the process of the classroom. Thus the subordinated students need to be conscientized of their situation. This encourages growth of each student's intellectual character rather mere mimicry of the professional style (Searl 1990:128). Realizing one's consciousness is a needed first step to praxis. The subordinated student should have to know to take action against oppression. Generally, critical pedagogy endeavors to answer the question, "whose future, story and interests does the school represent?" (Freire Project 2010). Thus literature about the interrogative nature of critical pedagogy helped the researcher to craft instruments that had interrogative efficacy.

3.7 Critical pedagogy as ideology

Critical pedagogical maintains that ideologies have dictated what is taught and that the culture represented by these brilliant ideologies is the most highly privileged (Giroux 1997; Lankshear & McLaren 1993; Macedo 1994). The privileged has more of what critical theorists refer to as cultural capital. Cultural capital means that mainstream cultural practices are more highly valued than those of marginalized groups (Degener 20007: 164). Ideology is a dynamic construct that refers to the

ways in which meanings are produced, mediated and embodied in knowledge forms, moral practices and cultural experiences (Giroux 1988: 05). In education, ideology is a set of doctrines as well as a medium through which teachers and educators make sense of their own experiences and those of the weak in which they find themselves.

As a pedagogical tool, ideology becomes useful for understanding not only how methods sustain and produce meanings but also how individuals negotiate, modify or resist them (Giroux 1988: 05). In the education context, an understanding of how ideology works presents teachers with some sort of heuristic tool to examine how their views about knowledge, human nature, values and society are mediated through the “common sense” assumptions they use to structure classroom experiences (Giroux 1988: 05). Assumptions about meaning, achievement, teacher/student relations, objectivity, school authority etc., need to be evaluated critically by educators.

According to critical pedagogy, the ideology that guides the present rationality of the educational institutions is relatively conservative. It is viewed primarily as concerned with “how-to questions” and does not question relationship between knowledge and power or between culture and politics (Giroux 1988: 11). Critical pedagogy contends that schools should be democratic public spheres committed to educating students in the language of critique, possibility and democracy (Freire Institute 2013). The basic tenet of critical pedagogy is that there is an unequal social stratification that is based upon class, race and gender (21st Century Schools 2010).

Critical theorists contend that the production of our ideology is inextricably intertwined to the formation of hegemony (Kincheloe 2004: 52). Ideology vis-à-vis hegemony, moves critical inquirers beyond explanation of dominations that have used terms such as propaganda to describe media, political, educational and other socio-cultural productions that coercively manipulate citizens to adopt oppressive meanings. Hegemony is a process by which dominant groups in society come together to form a block and sustain leadership over the subordinate groups. Through hegemony the educational institutions have to create and re-create the

existing culture, beliefs and practices (Freire Project 2010). In other words, the structures within the educational institutions, the subject matter and the organization of the school, contribute to the hegemony of the society (21st Century Schools 2010). Through hegemony, it appears as if subject matter existed simply as knowledge on its own independent behalf and as if study were the mere act of mastering it for its own sake irrespective of any social values (Kincheloe 2004: 55; 21st Century 2010).

According to Apple, hegemony acts to saturate the consciousness of the learners so that the educational, economic and social world they see and interact with and the common sense interpretations we put on it become the real world which is the only world (Kincheloe 2004: 47). Thus according to critical pedagogy, educational institutions act as agents of selective tradition and cultural incorporation. They help to create people (with the appropriate meaning and values) who see no other serious possibility to the economic and cultural assemblage which could by then be extant (21st Century Schools 2010).

Freire states that there is no such thing as a neutral education process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it or it becomes “the practice of freedom.” The practice of freedom is the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (Freire Project 2010; 21st Century Schools 2010).

Critical pedagogy regard specific belief claims not primarily as propositions to be assessed for their truth context but as parts of systems of belief and action that have aggregate effects within the power structures of society (Popkewitz & Fendler 1999:137). Thus critical pedagogy asks about the systems of belief and action focusing on the question, “who benefits?” (Freire Institute 2013).

Critical pedagogy rejects the notion that the purpose of education is primarily to train the child cognitive capacity for reason in order to produce an adult capable of functioning independently in the world. The current social context is characterized by oppression that benefits whites, males and the rich at the expense of everyone else. In other words, the oppression in society leads to an education system that reflects only and primarily the interests of those in position of power.

Critical pedagogy insists that education of the marginalized learner should focus on the achievements of non-white, females and the poor, it should highlight the historical crimes of whites, males and the rich; and it should teach the students that science's method has no better claim to yielding the truth than any other method. Accordingly, students should be equally receptive to alternative ways of knowing (Wiesen 2014). The so called science methods are considered to be the modernist educational practice (Friere Institute 2013). According to critical pedagogy, the modernist bias of educational practice must be recast totally. There should be a radical or progressive educational change that requires epistemology which endorses truth and justification as viable theoretical notions (Popkewitz & Fendler 1999:128). Critical pedagogy requires that educators re-examine what is meant by knowledge and also requires educators to rethink curricular and what should and should not happen in an education institution (Higgs & Smith 2002:89). The educator is required to be a transformative intellectual who uses critical pedagogy as a form of cultural politics (Giroux 1988: 25).

The marginalized student within a system may not be conscious of the oppressive activities. The lack of consciousness in the learners is consciously developed and perpetuated through a hegemonic ideology of the oppressor who monologically justifies the essences of the oppressive activities. Critical pedagogy has a mandate to help students develop consciousness of freedom, recognize authoritarian tendencies and connect knowledge to power and the ability to take constructive action to liberate themselves (Shor 1997: 56). Thus critical pedagogy is an emancipatory educational movement.

A genuine critical pedagogy involves an examination of existing social relationships at three levels. The levels are history, current practice and the potential to transform arrangements in the future. For the first level, the focus is on conscientization. The history about the oppressive relationships should be known to the oppressed people. The focus of the second stage is on the instrumentation that is used to maintain the status quo. The final level focuses on how the current social injustice can be dismantled (Leonardo 2005:13).

Both Marcuse and Freire's theories never mentioned that existing inequalities in society were possible to overcome once the oppressed become aware of the hegemony - the blindness, unconsciousness of the true situation and possibilities which held them captive (21st Century Schools). The literature about critical pedagogy as an ideology provided insights on the aspects to be focused on when the researcher was designing the research instruments. Being an ideology implied that critical literacy was indispensable in unveiling the hidden agendas of important social institutions like education.

3.8 Reflections on critical pedagogy as a class struggle

The primary pre-occupation of critical pedagogy is with social injustice and how to transform inequitable, undemocratic or oppressive institutions and social relations (Popkewitz & Fendler 1999:128). Critical pedagogy raises questions about inequalities of power; the false myths of opportunity and merit for many students and also the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to question or change their lot in life (Freire Project 2010). Thus the aim of critical pedagogy is to raise ambitions, desires and real hope for those who wish to take seriously the issue of educational struggle and social justice (Giroux 1988: 177).

The most important theme running through the literature is the belief that educational systems the world over are political (Freire 1973; Freire & Macedo 1987; Giroux 1988; Shor 1997). The decisions about whom to hire, what curriculum to follow; which books to buy and what language to use are all political. Educators also claim

to be neutral but are de facto political (Freire Institute 2013). Referring to education as “neutral” is actually a mode of supporting the status quo. In other words, when education pretends to be politically neutral, it supports the dominant, existing power structure (Kincheloe 2004:11). In fact all of the decisions that educators make regarding programmes and lesson goals, the materials to be used and the nature of teacher interaction with students are actually negotiations over whose values, interests and beliefs will be validated at school (Freire Project 2010). Thus critical educators must be political for them to detect curricular that promote mainstream beliefs, culture, politics and goals.

The idea that education is political is tied to the idea that the structure of schools, the way in which teachers are educated in teacher education programmes, the official curricular and the methodologies that teachers implement are all influenced by those who currently hold power, including government, religious and private sector leaders (Bartolome 1996: 237). Critical pedagogy contents that whenever one is teaching he/she should be aware of the fact that education is a political activity. Education refers to power and how it is distributed in the world (Kincheloe 2004:09). For example decisions made in education privilege students from dominant cultural backgrounds who are the upper middle class, white heterosexual, first language English and Christian (Freire Project 2010; Kincheloe 2010: 09). Thus the poor, non-English First language, gay, lesbian and bisexual, physically challenged, non-athletic, non-white, overweight, shy, and short students often find themselves oppressed in various ways in school (Kincheloe 2004:24).

Critical pedagogy is interested in the margins of society, the experiences and needs of individuals faced with oppression and marginalization (Kincheloe 2004: 24). In other words, critical pedagogy always searches for new voices that have been excluded by the dominant culture or by critical pedagogy itself (Freire Project 2010; Kincheloe 2004: 24). Critical pedagogy endeavours to amplify the voices of those who have to struggle in order to be heard.

Critical pedagogy exposes the hidden politics of what is labelled neutral. The political dimensions of education should be pointed out in all teaching and learning situations. Thus critical pedagogy is concerned with these individuals who are suffering, whose lives are affected by the sting of discrimination and poverty (Kincheloe 2004: 212). Education is always political as it supports the needs of the dominant culture while subverting the interests of marginalized cultures (Freire Project 2010). Critical pedagogy is thus dedicated to realizing the harmful effects of dominant power. In other words, advocates of critical pedagogy work to expose and contest oppressive forms of power as expressed in socio-economic class elitism, Eurocentric ways of viewing the world, patriarchal oppression and imperialism around the world (Kincheloe 2004: 38).

Proponents of critical pedagogy understand that every dimension of schooling and every form of educational practice are politically contested spaces (Kincheloe 2004: 02). Thus the main focus of critical pedagogy is the studying of the role which schools play in maintaining the social stratification of society and the possibilities for social change (21st Century Schools). Education for the marginalized learners under the guise of modernism propound that education endeavours to expose learners to the “objective truth”. According to critical pedagogy, there is no such thing as objective truth but there are only arbitrary truths created by those in power in order to manipulate the powerless masses (Higgs & Smith 2002: 86). Critical pedagogy claims that human interactions are structured around certain power relationships and these relationships then dominate the production of all forms of knowledge (Freire Institute 2010; Freire Project 2010; 21st Century Schools 2010; Higgs & Smith 2002: 89). Thus in other words, according to critical pedagogy, there is no such thing as absolute knowledge or truth in the education phenomenon that learners can grasp or at least try to grasp. All what learners encounter in education are opinions of those in power (Higgs & Smith 2002:88).

Critical pedagogy wants to see human beings free of all forms of oppression and rule. The oppression is not only political. For example in formerly colonized states, the white cultural norms are considered superior to traditional African values. Today political organizations such as PAC and the SACP claim that in South Africa,

liberation is bogus since there are still huge inequalities between race groups (Higgs & Smith 2002: 88).

Race has been interwoven into critical pedagogy but often in relation to a prioritized engagement in class struggle (Leonardo 2005:11). There has been evolved a critical pedagogy of white supremacy. Thus critical pedagogy analyzes the actions, decisions and structures that make white privilege possible. The white racial hegemony has saturated everyday life. The saturation has been secured by a process of domination or these acts, decisions and policies that white subjects perpetrate on people of colour (Leonardo 2005:12). Critical pedagogy implores that through text and dialogue, critical educators need to create an environment of dissonance that brings white students to a point of identity crisis (Leonardo 2005: 12). Thus critical pedagogy calls up for attention to the essential political nature of curriculum and instruction.

The role of critical pedagogy in higher education can be understood through critical race pedagogy. According to Leonardo (2005: 88) the overall goal of critical race pedagogy in higher education is to develop a pedagogical strategy that accounts for the central role of race and racism in higher education, and work towards elimination of racism as part of a larger goal of opposing or eliminating other forms of subordination such as gender, class and sexual orientation in and out of the classroom. Thus critical race pedagogy is committed to racial justice. It is liberatory and transformative in the wake of being confronted by racial, gender and class oppression. Social justice education is envisioned as the curricular and pedagogical work that leads to two crucial aspects of educational life. Firstly it is meant to eliminate racism, sexism and poverty. Secondly it is meant to empower the under-represented minority groups (Leonardo 2005: 89).

Critical race pedagogy challenges the traditional claims that the educational system and its institutions make towards objectivity, meritocracy, colour-blindness, race neutrality and equal opportunity. The critical race educators argue that these traditional claims act as a camouflage for the self-interest, power and privilege of the

dominant groups in society. Critical educators acknowledge that the camouflage is so finely meticulously presented that the hidden agenda is difficult to detect. Thus the educational institutions operate in contradictory ways. They have the potential to oppress and marginalize co-existing with their potential to emancipate and empower (Leonardo 2005: 89)

Critical race pedagogy implores schools, colleges and universities to help teachers and students to uncover old concepts of the difference of members of society. These institutions should help to construct and institutionalize new conceptions of marginalized groups. The educators and the students are encouraged to rethink, re-imagine and reconstruct their images and representations of groups of colour and of American exceptionalism as presented in textbooks and the popular culture (Leonardo 2005: 124).

Critical pedagogy would never find it sufficient to reform the habits of thought of thinking without challenging and transforming the institutions, ideologies and relations that engender distorted oppressed thinking in the first place (Popkewitz & Fendler 1999: 147). Critical pedagogy emphasizes that the strongest potential of education lies in studying the politics and student cultures affecting the classroom (Shor 1992: 27). It is politically naïve or simply “technocratic to see the classroom as a world apart where inequality, ideology and economic policy do not affect learning (21st Century Schools 2010). Teachers should not be mere technicians who implement the technical/instrumental “how to” agenda while all critical questions are decided by those people far removed from education (Smith 2011: 14).

Despite meticulous descriptions of critical pedagogy and what it does for the oppressed people, it has not been spared of criticism. Whites exhibit all the characteristics of an oppressor group mentioned by Freire but they do so in race specific ways that the Freirean lens fail to capture (Leonardo 2005: 12). Thus the criticism is that critical pedagogy has failed to address adequately the question of race that scholars of colour were beginning to challenge assumptions that initial pedagogy has universal applicability. Some failure of critical pedagogy is also seen in that it offered a language of critique but not a language of possibility. Critical

pedagogy sees schools primarily as instruments for the reproduction of capitalist relations and for the legitimization of dominant ideologies but is unable to construct a discourse for “counter-hegemonic” practices in schools (Giroux 1988: 111-112).

Critical pedagogy takes side on behalf of those groups who are disenfranchised from social economic and political possibilities (Popkewitz & Fendler 1999: 148). It offers theoretical framework for self-emancipation. For critical pedagogy self-emancipation is contingent upon social emancipation (Freire Project 2010). A critical pedagogical vision grounded on social cultural, cognitive, economic and political contexts should be employed to understand what goes on in the schools (Kincheloe 2004: 06). Thus in the wake of critical pedagogy being a class struggle, critical literacy was considered as being cynical. The instruments that were crafted to investigate issues were cynical about the status quo.

3.9 Role of critical pedagogy in critical literacy

Critical pedagogy in literacy can be referred to as critical literacy which looks at how one’s identity is inscribed by literacy practices (Degner 2007:218). According to Critical pedagogy becoming literate involves not just learning how to read and write but also learning how to use literacy to examine critically one’s position in life in terms of socio-economic status, gender, educational background and race (Auerback 1989; Freire 1993; Freire & Macedo 1987; Giroux & McLaren 1992; Street 1995). Different literacies are socially constructed within contexts where access to economic, cultural, political and institutional power is structured unequally (Lankshear and McLaren 1993: xviii). The same literacies evolve and are employed in daily life settings that are driven with conflicting and otherwise competing interests (Degner 2007: 218).

Critical pedagogy challenges and popularly held belief that becoming literate will itself effect dramatic change in the lives of marginalized people (Freire Institute 2013). Educators should not only teach content but should educate students about the political and social inequities that have prevented them from becoming

academically successful thus far (Degner 2007: 218). Race, gender and socio-economic status are all factors that critically affect whose literacy counts (Taylor 1997: 02).

According to Critical pedagogy, texts once served an unmasking function and now it is the texts which must be unmasked (Searl 1990: 62). An embodiment of critical pedagogy is critical literacy which more concretely involves teaching the skills that will empower students to become sensitive to the politics of representations of race, ethnicity, gender, sexuality, clans and other cultural differences in order to foster critical thinking and enhance democratization (Kellner 2007). Critical literacy aims to make readers more critical and discriminating readers and producers of texts. There is a need to develop at all levels of schooling a radical pedagogy concerned with critical literacy that stresses on helping students to “read” the world critically (Giroux 1988:01). In other words critical pedagogy is against a conservative pedagogy which emphasizes on the mastery of the “facts”. Critical pedagogy provides tools so that individuals can dissect the instruments of cultural domination and transform themselves from objects to subjects, from passive to active (Kellner 2007). Thus a conservative pedagogy that emphasizes on technique and passivity should be done away with in education situations.

Conservative pedagogy employs traditional language which anchors schooling in a rather mechanical and limited worldview (Giroux 1988:02). It is a world view borrowed from the discourse of behavioristic learning psychology. This world view focuses on the best way to learn a given body of knowledge. The result has been a language that prevents educators from critically examining the ideological assumptions in their own language and schooling experiences that they help to structure (Giroux 1988:02)

According to conservative pedagogy, the notion of language is evaluated according to whether it is simple or complex clear or vague, concrete or abstract. This analysis falls prey to a theoretical error which reduces language to a technical issue that is the issue of clarity (Giroux 1988: 02). Critical pedagogy, through critical literacy understands educational language as the product of a specific theoretical framework that is socially, politically and ideologically conservative. According to critical

literacy, any educational theory that is to be critical and emancipatory must generate a discourse that moves beyond the established language of administration and conformity (Giroux 1988: 03).

Education's method of moulding is linguistic, so the language to be used is that which is meant to create a human being sensitive to its racial, sexual and class identity (Wiesen 2014). Thus critical literacy education, based on a political, socio-cultural theory of language is particularly indispensable in teaching learners how to understand and manage the relationships between language and power (Janks 2000). Critical pedagogy provides students with tools to analyze critically how texts are constructed. The tools are intellectual and are enhanced by the dialogical relationships between the educators and the students (Degner 2007: 218). The educator should encourage the learners to rethink text critically so as to enable them to fully comprehend what led the writer to produce the text (Kaufmann 1966:11).

Conservative pedagogy requires learners to remember and reproduce "facts" in the text (Kaufmann 1966:11). Contrary to that, critical pedagogy is driven by the desire to demonstrate that there is not a single "correct" interpretation of text. Rather than demonstrating knowledge of a "correct answer the student instead must be able to critically analyze his or her reading of the text (Wiesen 2014). In this way, learning and understanding are demonstrated by the student's ability to show critical reading of the text. Students are encouraged to build their own meaning based on their own experiences and views, and this type of personal reading tends to create a stronger connection between reader and text (Wiesen 2014).

Critical pedagogy advocates for the creation of classroom practices that help students understand that, texts are social constructions that are not neutral, authors make certain conscious and unconscious choices when constructing texts and that all texts have gaps or silences and have particular representations within them (Wink 2005). Thus critical literacy is empowering, enabling, students to, become critical producers of meanings and texts and able to resist manipulation and domination.

3.10 Conclusion

The focus of this chapter is on the nature of critical pedagogy as an educational-philosophical dimension that informs critical literacy. The characteristics of critical pedagogy were explored. First and foremost, the term critical pedagogy was explicated, then the historical background was explored. As a cynical theoretical framework, critical pedagogy was explained in various ways. The different characteristics of critical pedagogy were be explained.

CHAPTER FOUR

RESEARCH DESIGN AND METHODS

4.1 Introduction

This chapter focuses on the research design and the methods that were used in the generation of data. This study employed mixed research methodology. For a comprehensive understanding of the design and methods within the methodology, the research paradigms were identified and explicated. The data generation procedures were also focused on.

4.2 Mixed methodology

Mixed research methodology is the research approach or methodology that *inter alia* focuses on research questions that call for real-life contextual understandings by employing rigorous quantitative research assessing magnitude and frequency of constructs and rigorous qualitative research exploring the meaning and understanding of constructs (Johnson, Onwuegbuzie & Turner 2007: 118; Green 2007: 73). In mixed research methodology, the investigator intentionally integrates the quantitative and qualitative data rather than keeping them separate (Creswell & Plano 2011: 146). The basic concept is that integration leads to maximizing the strengths of the quantitative and qualitative data and minimizing their weaknesses (Bryman 2006: 104). The employment of mixed methodology in this research was aimed at gaining a better understanding of the research problem than either methodology alone. Thus the researcher had the intention of offsetting weaknesses of both quantitative and qualitative research. For example the voices of participants are not directly heard in quantitative research and qualitative research methodology makes up for such weaknesses (Creswell 2003: 10). Mixed methodology afforded the researcher permission to use any of the research tools he deemed necessary, without being restricted to the types of data collection methods that are typically associated with qualitative research or quantitative research. Thus the researcher thought that the mixed methodology would help in yielding data that could be rated as authentic whenever there could be some convergence.

4.2.1 Qualitative research methodology

The qualitative research methodology is referred to as naturalistic research. Schumacher and McMillan (2010: 372) contend that "... qualitative research is based on naturalistic phenomenological philosophy that views reality as multilayered, interactive and a shared social experience". Qualitative research is referred to as such since it is appropriate for the natural setting of the participant and thus minimizes the presuppositions with which the researcher approaches the phenomenon being studied (De Vos, Strydom Fouche & Delport 2011: 266). According to Hussey and Hussey (1997: 12), "... qualitative research as an approach, which is more subjective in nature and involves examining and reflecting perceptions in order to gain an understanding of social and human activities." From the definitions above, it is noteworthy to indicate that the term "*qualitative*" is an umbrella term for research based on the theoretical orientation, such as phenomenological approach, natural observation, case studies, symbolic interaction, ethnography, ethno-methodology, cultural studies, narrative reports and constructivism. Thus among others, the qualitative methodology should have the following characteristics:

- Consider words as the elements of data;
- Be primarily an inductive approach to data analysis;
- Result in theory development as an outcome of data analysis; and
- Be an alternative to the experimental method (Leedy 1993: 140).

Qualitative research can also be viewed as a multi-perspective approach to social interaction aimed at describing, interpreting or reconstructing this interaction in terms of the meanings that the participants attach to it (Schulze 2002: 45). Thus the qualitative research methodology refers to the research that produces descriptive data, which is data in the form of people's own written or spoken words or observable behaviour (Bogdan & Biklen 2006: 02).

4.2.1.1 Research paradigm

All qualitative researchers approach their studies with a certain paradigm or world view, a basic set of beliefs or assumptions that guides their inquiries. The

assumptions relate to issues such as; nature of reality, relationship of the researcher to that being researched, role of values in the study and the process of research (De Vos et al 2011: 266). A paradigm is the fundamental model or frame of reference that the researcher uses to organize his findings and reasoning (Babbie 2001: 42). The discussion of the research paradigm is imperative since it clarifies the research structure and the methods that are used in the generation of data. The research paradigm also guides the research process by offering an operational framework. Thus from this perspective, a paradigm is a pattern of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and process through which investigation is accomplished (Weaver & Oslon 2006: 460). In other words, a paradigm is a perspective to theory and research (Neuman 2011: 372; Taylor, Kernode & Roberts 2007: 05). The qualitative research methodology shares its philosophical foundations with the interpretive paradigm. Thus the research paradigm for this study is the interpretive paradigm.

The interpret paradigm is concerned with methodological approaches that provide an opportunity for the voice, concerns and practices of research participants to be heard (Cole 2006: 26; Weaver & Oslon 2006: 460). The primary concern of interpretive paradigm is to understand the respondent's point of view and point of reference (Bogdan & Biklen 2003: 02). Thus in the interpretive paradigm, researchers are more concerned about uncovering knowledge about how people feel and think in the circumstances in which they find themselves than making judgements about whether those thoughts and feelings are valid (Cole 2006: 26). In the interpretive paradigm, the researcher interviews the stakeholders and should recognize the value and depth of the individual context. It should be valued that different people have different perceptions, needs and experiences. Thus the data that are generated are based on descriptive, explanatory and contextual words.

The concern of the interpretive paradigm is corroborated by Taylor and Bogdan (1998: 06) who postulate that the aim of the researcher is not finding "truth" or "morality" but understanding the respondent's perspective. The focus is on how the

respondents make sense of their lives. Thus the interpretive paradigm is related to hermeneutics (Neuman 2011: 62). Hermeneutics is the science of understanding or the art of interpretation or the science of communication (Higgs & Smith 2002: 21). For the interpretive social researcher, it is imperative to interpret the meanings people construct in social action in their natural settings.

The interpretive paradigm, in the context of this research, incorporates some aspects of the critical research theory. Critical research theory is pertinent to this research study since social reality changes and is subject to socially created meanings. Thus in line with this property, qualitative-interpretive researchers develop the research focus as they generate their data. The initial research question can be changed as the research progresses. Focus of the critical research theorists is mainly on unveiling the injustices that are inherent in social action (Kincheloe and McLaren 1994 cited in Neuman 2011: 75). Thus this research is within the realm of critical educational research since it examines and interrogates the relationships between educational institutions and society. For this research, focus is particularly on how educational institutions could perpetuate social injustices through text used as content knowledge in these institutions.

4.2. 1.2 The research design

The research design for this study was phenomenology. A research design is a plan, recipe or blueprint that describes the conditions and procedures for generating data (Schulze 2002: 04; Mouton 2011: 42). The aim of phenomenology is to understand the lived experiences of the respondents. These lived experiences are expressed empirically (that is as free as possible from theoretical constraints), in the respondents' own words (O' Leary 2010: 271; De Vos et al 2011: 295). The researcher is not interested in the explanation (that is what causes what) but in the essence of a situation or experience (that is what is the situation all about) (Hoberg 2001: 52).

In phenomenology researchers generally use interviews (Hoberg 2001: 52). There are generally two voices of interpretation of situations or experiences when interviews are used. The voices of interpretations are of the respondents' and that of the researcher. The respondents' interpretations of experiences in their own words are known as the emic interpretations. These provide the basis for more accurate etic interpretations that is the researchers' interpretations (Hoberg 2001: 68). Phenomenology attempts to penetrate illusions of situations of experiences in order to get to the reality underlying that illusion. Thus for the etic interpretations, the researcher is encouraged to explore, to "look again" and to reflect on the emic interpretations of the experiences (Higgs & Smith 2002: 67).

Phenomenology deals with data that are primarily verbal (Neuman 2011: 329; O' Leary 2010: 271; Schulze 2002: 04). In other words, the data are in the form of words. The data generated, analyzed and interpreted are rich in description of people's behaviours, perceptions and conversations. The primary concern is to understand behaviour from the respondent's point of view (Cohen, Manion & Morrison 2011: 559; Bogdan & Biklen 2006: 02).

4.2.1.3 Data generation methods and instruments

In phenomenology, researchers generally use interviews. The types of interviews that were used are the semi-structured individualized interviews. The interview guide had some open-response questions that were related to the stated research questions. The essence of the open-response questions was to obtain data of respondents' meanings that is how respondents conceived of their world and how they explained or made sense of the important events in their lives. The interview questions were aimed at illuminating the research questions stated and helped in the generation of more assumptions.

The qualitative interviews can take several forms; the informal conversational interview, the interview guide approach and the standardized open-ended interview. Each of these forms varies in degree of its structure and planning and the comparability of responses in data analysis (Hoberg 2001: 78). The selection of the interview strategy depends on the context and purpose of the research. For this research study, the interview guide form was used. The interview guide approach is relatively conversational and situational. In the interview guide approach, topics are selected in advance but the researcher decides the sequence and wording of the questions during the interview.

The interview guide approach requires the interviewer to embark on in-depth interviewing. In-depth interviewing consists of one or more face-to-face interactions between an interviewer and an interviewee, where the purpose is to understand the interviewee's life experience or situation as expressed in his or her own words (Schulze 2002: 54). Interviews provide access to what is 'inside a person's head' that is interviews make it possible to measure what a person knows and what a person thinks. If the interviewer does his job well (that is establishes rapport, asks questions unambiguously) and if the respondent is sincere and well-motivated, accurate data may be obtained (De Vos et al 2011: 298). Of course, all kinds of bias are liable to creep in. Some of the features of the biases are; lying, or the tendency to give socially desirable responses. Such biases are difficult to eliminate but with skill they can largely be eliminated. The tendency to give socially acceptable answers could be result of an interview situation that is threatening. The researcher endeavoured to establish a contractual relationship. A contractual relationship between the interviewer and the interviewee is a relationship between two people, which is based on assumed equality between the parties concerned (De Vos et al 2011: 292). A contractual relationship is achieved when the interviewer and the interviewee reach an agreement on the objectives of the research and the way in which they should be achieved. Thus the researcher made sure that the interviewee was aware of the objectives of the research.

The interviewer can further enhance his skill by considering three strategies. Firstly the interview must prepare a handful of the main questions with which to begin and guide the conversation. The purpose of preparing the main questions of the interview is to minimize the drop rate. The drop rate is the extent of the amount of irrelevant information in the interview. The second strategy is about making some probes. When responses lack sufficient detail, depth or clarity, the interviewer probes (that is asks some issue-piercing questions) to complete or clarify the answer, or to request further examples and evidence (De Vos et al 2011: 299). The probing techniques that can be used are; open-ended questioning, tracking, asking for clarification and providing a reflective summary (Schulze 2002: 55). Tracking is very important for probing. When engaged in tracking, interviewers closely follow the content and meaning of interviewee's verbal and non-verbal conversations. The third strategy that can be considered is the making of follow-up questions. The questions pursue the implications of answers to the main questions (Neuman 2011: 255; De Vos et al 2011: 299). The researcher tried to enhance his research skills by considering the strategies.

The interview guide was divided into five categories of questions as is suggested by Kruger (1994) cited in Hoberg (2001: 140);

- The opening question is intended to foster a contractual relationship between the respondent and the interviewer. For example, "What are your expectations and /or fears about this interview?"
- The introductory question is intended to prepare the respondent for the interview. For example, "What can you say about the authenticity of text that is presented to you?"
- The transition question is intended to link the introductory question and the key questions. For example, "What do you think should be done to the text that is presented to you for the safe guarding of authenticity?"
- The key questions focus on the respondents' perceptions on the different aspects that are contained in the different sub questions in this research. For example;

- Do you think you are intellectually capable to rationally critique text that is presented to you?
 - How does your religious orientation influence your critiquing of the text that is presented to you?
 - How does your gender influence your critiquing of the text that is presented to you?
 - How do your lecturers influence your critiquing of the text that they present to you?
 - In what ways do your cultural ethics like gerontocracy influence your critiquing of text that is presented to you?
 - How does the prevailing political situation influence your critiquing of text presented to you?
- Ending questions were intended to wind up the interview. For example; “What are the important aspects that have been discussed?” and “What other factors influence your critiquing of text that is presented to you?”

The interview guide was pre-tested. Some respondents representative of those who participated in the interviews were involved in the pre-test. The pilot testing can bring some valuable insights to the crafting of a more efficacious instrument (Neuman 2011: 195; De Vos et al 2011: 177). The pilot-testing helped to ensure that errors of whatever nature were rectified before incurring costs by administering a less efficacious instrument that would require corrections and re-administration. For example some respondents felt uneasy and adopted avoidance tactics when certain questions were asked. The researcher noted the questions that elicited such responses and then adjusted the depth of the questions since they were delving into sensitive issues of the respondents’ lives. Also, there were some ambiguous questions that elicited diverse responses that are difficult to compare. Such questions were noted and refined appropriately.

4.2.1.4 Report on trustworthiness

Just as a quantitative study cannot be considered without validity and reliability, qualitative study cannot be called credible unless it is trustworthy. In the qualitative research paradigm, the term trustworthiness is more appropriate than the terms 'reliability and 'validity'. Data in qualitative research should be verified for their trustworthiness. Data verification involves checking for the most common biases that could steal into the process of drawing conclusions Schulze (2002: 62). Marshall and Rossman (1995: 144) contend that qualitative research must respond to the canons that stand as criteria against which trustworthiness of a project can be evaluated. There are four criteria for trustworthiness in qualitative research. One of the criteria is 'truth value'. Truth value is a test of whether the researcher has established confidence in the truth of the findings for the participants and the context in which the study was undertaken (Shulze 2002: 62). Truth value is attained when the researcher explores factors that would militate against the study and consequently takes some precautionary measures. For the attainment of truth value in this study, the researcher pilot-tested the instruments with the respondents who had very similar characteristics with the sample that was studied in this research. The adjustments that were made to the instruments due to insights got from the pilot-test to some extent enhanced truth value. According to this research, truth value is determined by the extent to which data obtained from different instruments about the same aspect converge.

The other criterion of trustworthiness is applicability. Applicability is the degree to which the findings can be applied to other contexts and settings (Schulze 2002: 62). Thus applicability has a lot in common with generalization of findings. Though generalization is not important in qualitative research, some findings fit in contexts outside the delimited situation because of similarity of the situations. For example what happens in one teachers' college in Masvingo province can cautiously be generalized to the other teachers' colleges in Zimbabwe.

The third criterion for trustworthiness is 'consistency'. Consistency is a test whether the findings are consistent if the inquiry were replicated with the same participants or

in a similar context (Schulze 2002: 62). With consistency in mind, the researcher was made to be wary of the possible biases that could creep in during the inquiry. In an attempt to avoid most of the biases, the researcher maintained the naturalness of the context of the research. For example, the interviews were uncoloured and unaffected by interviewer's biases. Closely linked to the criterion of consistency is neutrality. Neutrality is the criterion which probes the degree to which the findings reflect solely the opinions of the informants and conditions of the research, and none of the researcher's other biases (Schulze 2002: 62). The researcher was thus not judgemental when writing some field notes. What was observed during the interviews was described vividly, in picturesque form. The judgements were made later on when the analyses were done.

For the achievement of trustworthy data, some strategies that are namely; credibility, transferability, applicability, dependability and confirmability were considered (Cohen, Manion & Morrison 2011: 201; De Vos et al 2011: 168; Schulze, 2002: 62). Credibility indicates that the research was carried out in such a manner that the phenomena are accurately identified and described. To ensure credibility, the qualitative researcher should give a thick description or picturesque description of the setting in which the problem occurs, social group and pattern of interactions of the members of the social group. Within the parameters of a particular setting, population and theoretical framework, qualitative research becomes trustworthy. The researcher should thus adequately state the parameters, thereby delimiting the study (De Vos et al 2011: 351).

Transferability demonstrates the applicability of one set of findings to another context (Schulze 2002: 26). In order to ensure transferability, the researcher should always make references to the original theoretical framework that shows how data collection and analysis will be guided by the concepts in the study. The researcher should thus clearly state the theoretical parameters of the study. The other strategy to enhance transferability is the triangulation of sources of data (De Vos et al 2011: 351). For this study, the respondents to the interviews are from three teachers' colleges in Masvingo province in Zimbabwe.

Dependability is concerned with the accountability for changes in conditions surrounding the phenomena chosen for research and for changes in the research design as the research proceeds. The changes are usually precipitated by an increasingly refined understanding of the setting. The qualitative researcher can ensure dependability by providing a reflective rationale for the changes in the design.

Lastly but not by all means least, the criterion of confirmability is used to test whether another researcher would come to same conclusions when analyzing data produced by the present research (Schulze 2002:26). To ensure confirmability, the researcher should strive for inter-coder consistence in data analysis. Thus after his/her initial analysis of data, the researcher should give the data to someone else to analyze the same data. A convergence of the two independent analyses confirms consistence. However, a divergence of the results should not be considered as a vice but as insightful of issues that are not clear, that would need a discourse.

4.2.1.5 Population, sample and sampling procedures

A population is the collectivity of study units which the researcher intends to study and make claims about (Neuman 2011: 203) A population can also be referred to as the totality of persons, events or other sampling units with which the research problem is concerned (Schulze 2002: 33). To define the population, the researcher specifies the unit being sampled, the geographical location and the temporal boundaries of the population (Neuman 2011: 203). For this research, the population comprised of all the final year students in Masvingo province teacher education colleges who were their final residential phase.

It was not feasible to study the whole population, thus a sample was selected. A sample is the element of the population considered for inclusion in the study (Schulze 2002: 33). The process of choosing elements for inclusion in the study is referred to as sampling. The sampling that was done for this study was convenience sampling. Those students who were easily available for the interviews were the ones who were interviewed (Schumcher & McMillan 2010: 265). For example when the

researcher got to the teachers' colleges for the generation of data, he interviewed those students who were not having lectures. However, Neuman (2011: 204) contends that when a researcher haphazardly selects cases that are convenient, he/she can easily get a sample that seriously misrepresents the population. Since the teacher education students are assigned to learning class by alphabetical order of their surnames, whatever group would be free from lectures may not essentially be different from the population.

4.2.1.6 Data generation and analysis.

The responses to the interview questions were audio-taped. There was an assistant who took care of the audio-taping. He was also responsible for capturing all the interviewees' gestures during the interviews. As the interviewer, I made probes whenever there was need.

Data analysis in qualitative research begins during interviewing (Neuman, 2011: 426; Mouton 2001: 78; De Vos et al. 2011: 340; Hendricks, 2006: 146). The preliminary analyses are cursory but very valuable in giving insights in the appropriateness of questions. During the interviews, some questions were rearranged or restructured whenever there was need.

The audio-tape recorded interviews were transcribed verbatim. During the transcriptions, the researcher did not only note the literal statements but also non-verbal and paralinguistic communication. This was the first step of formal analysis of the data.

Analysis is a reasoning strategy the objective of which is to split a complex whole into its constitutive parts in order to understand the relationships of the parts (Schulze 2001: 33). According to Mouton (2011: 108), "Analysis involves 'breaking up' the data into manageable themes, patterns, trends and relationships." In qualitative research, data analysis entails the search for patterns in data that is recurrent behaviour (Neuman 2011: 203). According to Hoberg (2001: 65), "... qualitative researchers integrate the operations of organizing, analyzing and interpreting data and call the entire process 'data analysis.' Thus in this study, the

researcher integrated the operations that are listed above. Considerations of some characteristics of the qualitative research methodology were also done.

Data analysis in qualitative research has a number of characteristics. One of the characteristics is that data generation and data analysis occur simultaneously. Alongside the interview transcripts, the researcher generated some analytic memos. These included notes about probing on ambiguous and ambivalent statements and also notes on the pursuit of recurring issues.

Data analysis is primarily an inductive process. This means that "... categories and patterns emerge from data rather than being imposed on the data prior to data generation" (Hoberg 2001: 165). In other words, data generation is a posterior. Although a number of qualitative researchers and qualitative research theorists have explained that themes 'emerge' from data, Shanks (2003) in Hendricks (2006: 134) explains;

... themes do not really emerge from data. What emerges, after much hard work and creative thought, is an awareness in the mind of the researcher that there are patterns of order that seem to cut across various aspects of data. When these patterns become organisationed [SIC] and when they characterize different segments of data, then we call them themes.

The quotation above suggested to the researcher that there was a dire need to be involved in bracketing and phenomenological reduction. This means suspending (bracketing) as much as possible the researcher's (etic) meaning and interpretations and entering into the world of the unique individual who was interviewed (Hoberg 2001: 98). The term "bracketing" means that the researcher lays aside what is known about the experience being studied. In other words the researcher gets rid of any preconceived ideas about the research (De Vos et al 2011: 337). Thus the researcher set out to understand what the interviewee said rather than what he expected them to say. The researcher got involved in what (Hoberg 2001: 98) refers to as "listening to the interview for a sense of the whole". This involves listening to the entire tape several times and reading the transcription a number of times in order to provide a context for identifying patterns that would later on be condensed into

themes. The researcher was sensitive to recurring words and phrases that the respondents used. In this way, the themes were discovered.

Whenever a theme was noted, statements said by the respondents were compared to see if there was a concept which united them (Schulze 2002: 61). Thus qualitative analysis entails constant comparison. The researcher employed the analytic technique in the analysis of data. The analytic technique is about constant comparison. Themes and categories were compared and contrasted to determine the distinctive characteristics of each (Hoberg, 2001: 98).

There are a number of activities that should be followed when analyzing data transcripts. The method of Johnson and Christensen was used for the analysis of the interview transcripts. The method has the following steps; segmenting, coding, compiling a master list, checking for inter-coder and intra-coder consistency, enumeration and indicating relationships among categories (Johnson & Christensen 2008: 356; Slavin 2007: 356; Steyn, Mc Donald, Van der Horst, Louber, Niekerk, Kamper, Schulze & Dreyer 2004: 56).

Segmenting involves dividing data into meaningful analytical units. The researcher did this by reading the transcribed data line by line and asking himself the following questions;

- do I see a segment of the text that is important for the research?
- does it differ from the text coming before or after it?
- where does the segment begin and end?

A segment was regarded as a word, phrase, sentence or several sentences that were independent and of relevance to the research question. The segments were demarcated by means of brackets (Schulze, Kamper, Mellet & Smit 2002: 31).

According to Miles and Huberman (1994) cited in Neumam (2011: 422), “codes are tags or labels for assigning units of meaning to descriptive data. Codes are attached to ‘chunks’ [segments] of varying sizes; words, phrases, sentences or a whole paragraph”

The identified segments of data were coded by means of category names and symbols. The researcher gave abstract names to categories instead of the exact concrete names that the participants used. The abstract names were more encompassing in nature. "... the categories are given a name that captures the essence of a concept they contain" (Schulze, Kamper, Mellet & Smit 2002:164).

All the subthemes that were noted were put on a master list with their symbolic codes. The codes on the master list were then considered for categorization of new segments of text. Thus the master list was expanded as need arose.

Inter-coder consistency was checked by means of another coder who verified the appropriateness of the codes allocated to segments. The researcher checked for intra-coder consistency by reflecting on the transcripts several times after a period of time. The intra-coder consistency was done after a day.

4.2.2 The quantitative methodology

The research design employed under this approach was the quantitative analytical survey. In the quantitative analytical survey research design, "... [the] researcher asks people questions in a written questionnaire ... The researcher manipulates no situation or condition; people simply answer questions" (Neuman 2011: 31). The research design is also considered as a survey since the events undertaken also satisfy the following criterion, "... surveys gather data at a particular point in time with the intention of describing the existing nature of existing conditions, ... or determining the relationships that exist between specific events," (Mouton 2001: 152).

4.2.2.1 Research instruments

A questionnaire in the form of a five point Likert scale was used to collect data about the extent of influence of different aspects on critical literacy. A questionnaire is a set of questions on a form which is completed by the respondent in respect of a research project (De Vos et al 2011: 172). The data from the questionnaire tend to

fall into two broad categories that are facts and opinions (Mellenberg 2008: 221). Thus questionnaires are very much likely to include questions about both “facts” and “opinions” (Gilham 2008: 142). The questionnaire may include both close and open type questions (Munn & Drever 2004: 86). It was used by the researcher to collect the facts and perceptions of a sample of population on certain facts or factors of the problem under investigation. The questionnaire is usually used in descriptive type of research (Denscombe 2007: 148). The spectrum of descriptive studies includes a large variety of different types of research. On one hand it emphasizes the in-depth research conducted regarding a specific individual, group or issue. On the other hand the researcher may emphasize the frequency with which a specific characteristic occurs in a sample. The description of a sample may range from a narrative type of description in qualitative research to highly structured statistical analysis conducted in quantitative research. A questionnaire often takes the quantitative approach to measuring attitudes and is typically used for determining trends and making critical decisions (Alden 2007: 48).

Questionnaires are highly beneficial in promoting deep and meaningful understandings of content area topic by activating and building interest in and motivation to learn more about particular topics. The factors that are assumed to have some influences on critical literacy were operationalized into finer items. Operationalization is the process of defining certain central constructs in terms of concepts or procedures to be performed to observe the occurrence of the constructs (De Vos et al 2011: 111). A construct is a concept that has been deliberately invented or adopted for a special scientific purpose (Schumacher & McMillan 2010: 81). A concept is an idea or visualization of something (Schulze 2002: 21). The finer items about the concepts in the questionnaire were meant to promote self-examination of the constructs (Burden 2011). For example in this research monological teaching techniques is a construct.

The questionnaire had two sections. The first section enquired about the bio-data of the respondents. The second section focused on the respondents' perceptions on critical literacy and was a Likert scale with some open ended questions at the end. It

is always necessary that there could be spaces for students to give a reason for their opinions (Burden 2011).

A Likert scale is a form of an attitude scale (McLeod 2008). Attitude scales measure attitudes of respondents towards some issues. The emphasis is on students' points of view and not on the correctness or social acceptability of their perceptions (Burden 2011). An attitude is a learned emotional response for or against something (Descombe 2007: 178). An attitude compels one to act either favourably or unfavourably according to what one perceives to be correct (McLeod 2008). Thus according to McLeod (2008) and with reference to this research study, the teacher education students' perceptions about critical literacy were measured as their attitudes.

A Likert scale comprises of Likert items. A Likert item is a statement worded for or against a proposition. It assumes that the intensity of a perception of something is linear, that is on a continuum from "strongly agree" to "strongly disagree" and makes the assumption that perceptions can be measured (McLeod 2008). The respondents were provided with a number of pre-coded responses that were odd in number for example 5, 7 or 9. Each Likert item had to be symmetric or balanced (that is there were equal numbers of positive and negative options). There was also the neutral option which the respondent chose when he/she was not sure. Thus the respondent was not forced to deliberately lie because of being uncertain.

For this research, the Likert scale was a five point scale which allowed the respondent to express how much he agreed or disagreed with a particular statement. The Likert scale technique assigns a scale value to each of the five responses. All statements are scored from maximum to minimum (that is from a score of 5 to a score of 1 for "strongly agree" to "strongly disagree" respectively. The values assigned to a Likert scale have no objective numerical basis. They are simply determined by the researcher designing the survey (Carifio & Rocco 2007: 112).

The Likert scale is vulnerable to three types of biases. One of the biases is the central tendency bias. The respondents who succumb to this bias avoid extreme response options. The other bias is the acquiescence bias. Respondents prone to this bias agree with statements as presented. Lastly, there is the social desirability bias. Some respondents who succumb to this bias portray themselves in more favourable light (Jamieson 2004: 1217; Dawes 2008: 68). The neutral response to some extent minimized the creeping in of the biases.

4.2.2.2 Report on validity and reliability

In social research, constructs that are researched on are often diffuse and not directly observable. Reliability and validity are indispensable in social research since they are concerned with how concrete measures or indicators are developed for the abstract constructs to be investigated thoroughly. Validity is the soundness of the researcher's interpretations. Thus validity emphasizes on the results that the researcher interprets not on the instruments or procedures (Johnson and Christensen 2008: 257; Nitko 2003: 36). In this study, concern was with measurement validity. "Measurement validity is the degree of fit between a construct and indicators of it" (Neuman 2011: 141). Thus there should be a close mesh between the conceptual and operational definitions. Particularly, content validity was focused on. The items into which a construct was operationalized were exhaustive to some extent since they were recommended by some specialists.

After the items of a construct had content validity, focus was on reliability. Reliability deals with the indicator's dependability and consistency (Neuman 2011: 138). In other words reliability means that the data generated by an instrument do not vary as a result of the characteristics of the instrument and circumstances that are temporal (Neuman 2011: 138; Cohen, Manion & Morrison 2011: 201). Thus reliability is the degree to which responses are the same when; respondents complete the same tasks on two different occasions, two or more people interpret the responses on the same tasks and/or respondents complete different but equivalent tasks on the same or different occasions (Nitko 2003: 63). There are various types of reliability. In this

research equivalence reliability was focused on. “Equivalence reliability addresses the question, ‘does the measure yield consistent results across different indicators?’ (Neuman 2011: 139). The half Likert scale items were used to calculate the coefficient using the Spearman-Brown double length formula. The Spearman-Brown double length formula is according to Nitko (1997: 68) given as follows:

$$\text{Whole – test reliability} = \frac{2 \times \text{correlation between half – test scores}}{1 + \text{correlation between half – test scores}}$$

For the analysis of data, the chi-square and the z-test statistics were used. The significance levels of 10% and 1% were used respectively.

The equivalent forms reliability coefficient using the split-halves procedure was calculated. The reliability coefficient was got to be 0.74. The coefficient that was got indicated that reliability was high.

In social research, perfect reliability and validity are virtually impossible to achieve. However, the social researcher should strive to achieve them. Thus pilot testing a questionnaire is indispensable. The questionnaire in its semi-final form should be pilot tested to ensure that errors of whatever nature are rectified immediately at little cost. No matter how effective the sampling or analysis of results is, ambiguous questions lead to no-comparable responses, leading questions lead to biased responses and vague questions lead to vague answers. It is only after the necessary modifications have been made following the pilot test should the questionnaire be presented to the full sample. The pilot test guarantees reliability and validity to some extent (Neuman 2011: 195; De Vos et al 2003: 177). Thus the instruments were pilot tested.

4.2.2.3 Population, sample and sampling procedures

The population of the questionnaire respondents comprised of all the final year students in Masvingo province teacher education colleges who were in their residential phase. The stratified random sampling technique was used to come up with samples of one hundred respondents per college. Stratified random sampling is

a procedure which is used when the population is divided into sub groups or strata. The division is done on the basis of a variable chosen by the researcher such as gender, age or level of education (McMillan and Schumacher 2010: 162). After dividing the population into strata, the researcher draws a random sample from each of the strata. In stratified sampling, the researcher controls the relative size of each stratum. Stratified sampling guarantees representativeness of the proportions of different strata within a sample (Neuman 2011: 212). The strata that were used for this research were based on the respondents' sex.

4.2.2.4 Data collection and analysis

The questionnaire was group administered. For the group administered questionnaire, each respondent should receive the same stimulus and complete his own questionnaire without discussing it with other members of the group (De Vos et al 2011: 174). The researcher manipulates no situation or conditions, respondents simply answer questions (Schumacher & McMillan 2010: 87; Neuman, 2011: 340; De Vos et al 2011: 76).

After the questionnaire was completed, the researcher's task was to reduce the mass of data obtained to a form suitable for analysis. The process is known as data reduction and consists of coding data in preparation for analysis. Prior to coding, the questionnaire had to be edited. For editing, the researcher considered three central tasks that are completeness, accuracy and uniformity (Hoberg 2001: 180). Completeness is about checking whether there was an answer to every question. The questionnaires with some items not answered were considered but with caution. For accuracy, checks whether there were responses that were erroneously entered were done. For example where there was more than one response to a question, the researcher considered the questionnaire as spoiled. The criterion of uniformity was considered to be of importance in the responses to the questions. Uniformity is concerned with homogeneous and consistent interpretation of the questions. When there was a wide discrepancy on the interpretation of the questions, then those that deviated significantly were considered as spoiled questionnaires.

The primary task of data reduction is coding, that is assigning a code number or letter to some responses on the questionnaire. For example a code 0 was assigned to the female respondents and a code 1 to the male respondents. Also the questionnaires of respondents who were agreeable to certain items were coded 'A' and those not agreeable were coded 'B'. It is vital to get coding frames right from the outset – extending them or making alterations at a later point in the study is wearisome (Neuman 2011: 295).

The responses to the typical performance test (the items on the Likert scale) were summed up to create a score for a group of items. The groups of items were the aspects that were assumed to be having some influence on perceptions on critical literacy. Because of the summing up of values that is done in the analysis of data gathered by the Likert scale, it is often called a summative scale. A binomial form of responses was obtained by summing “agree” and “disagree” responses separately. The binomial form enabled the data to be analyzed using the univariate statistical techniques. Non-parametric tests such as the chi-square test can be used in the analysis of data from the Likert scale (Norman 2000: 628; Allen & Seaman 2007: 64). Thus for this research, the chi-square tests were used for data analysis. The z-test statistics were also used to make some inferences to the analyzed data.

In order to come up with the scores that were used for the chi-square tests the response to each item on the Likert scale was given a score basing on the acquiescence level of respondent. The scores of responses to a group of items under each theme were summed up. In order to determine whether the respondent was generally agreeable or disagreeable to the text items under each theme, the aggregate score of all items under each theme was subtracted from the total neutral score. For example the items under the theme religion were thirteen (13) the aggregate score of all items could have been 33 and the total neutral score was 39 (thus 13×3). When 33 was subtracted from 39 a score of 6 was got. The score showed that the respondent was generally agreeable to the items since its positive. If the subtracted score were negative then the respondent was generally

disagreeable to the items under the theme. Thus the respondents were classified as agreeable or disagreeable to the items under each of the themes.

4.3 Research ethics

The consideration of ethics is indispensable in researches in education. Ethics is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behavioural expectations about the ideal conduct towards respondents, employers, sponsors, other researchers, assistants and students (De Vos et al 2011: 68; Schulze 2001: 05).

In this research, ethics were observed in two categories. Firstly, professional ethics were considered. The research findings were reported fully, not misrepresenting them in any manner. There was no fabrication of data. All sources made reference to were acknowledged. The researcher had in mind the recommendation by UNISA Policy on Research Ethics (2012: 04) that asserts, "Researchers may not commit plagiarism, piracy, falsification or the fabrication of results at any stage of the research. The findings of the research should be reported accurately and truthfully".

The second category of research ethics focused on the rights of the respondents. "Participants are autonomous agents who have a right to choose whether or not to be part of the research" (UNISA Policy on Research Ethics (2012: 11). The researcher observed the ethics that respondents have a right to refuse to be interviewed. The respondents gave their 'informed consent' to take part in the research. Their consent to be audio-taped was also sought. The other aspect of ethics that was observed, is proclaimed as, "Measures to ensure privacy, anonymity and confidentiality of participants, as well as any risk of breach of confidentiality and anonymity should be explained' (O' Leary 2010: 41-42; UNISA Policy on Research Ethics 2012: 13). The respondents were assured of anonymity and that their responses were going to be treated with the strictest confidentiality since the responses were going to be used for research purposes only.

The answering of the questionnaire by the respondents was spontaneous. The researcher did not resort to coercion. Coercion includes taking undue advantage of the status of the respondents by abusing the authority of the researcher. The researcher was also wary of the ethics that he was not supposed to resort to undue influence or the promise of unrealistic benefits to make respondents give some responses. Thus in other words, the respondents were not induced to be involved in the research. Inducement includes a promise of material or financial rewards, services or opportunities (UNISA Policy on research ethics 2012: 11). However, incentives were given in trying to maximize response rates. Hoberg (2001: 177) and UNISA Policy on Research Ethics (2012: 11) encourage incentivizing the respondents. Care was taken in selecting the most appropriate type of incentive. The researcher made an effort to choose an incentive that was clearly seen as a token of appreciation rather than a payment for the respondent's efforts. For this research ballpoint pens were given as incentives and were appropriate to the task required of the respondent.

4. 4 Conclusion

The focus of this chapter was on research methodology. The research methodology that was focused on was the mixed methodology research. The paradigm for the qualitative part was the interpretive. The appropriate design for the research which was phenomenology was also explicated. The quantitative research design was the analytic survey. The two instruments that were used to generate data were also discussed. When the instruments were administered, there was need to observe research ethics. Thus research ethics were also looked into.

CHAPTER FIVE

5.0 DATA PRESENTATION, ANALYSIS AND DISCUSSION

5.1 Introduction

The previous chapter focused on research methodology. The research methodology that was considered for this research was mixed methodology. Thus instruments in the two basic methodologies; that are namely quantitative and qualitative were used to complement each other. The instruments that were used are the questionnaire and the interview guide. The extent of the complementary of the two instruments in data generation is one of the key issues focused on in this chapter.

Chapter five focuses on basically three issues. The first issue is about the presentation of the data that were generated. The data that were generated using the questionnaire are presented in tabular form showing the calculated chi-square values, the critical values and the level of significance. The data that were generated using the interview guide are presented in table form. The table presentations have three columns with the titles; themes, subthemes and excerpts. The presentations of the data generated imply that some analysis would have been done. The second issue focused on, is interpretation. Interpretation involves the synthesis of one's data into larger coherent and meaningful wholes (Mouton 2011: 109.) Thus interpretation is about making sense of the data that were generated. The third issue that is focused on in this chapter is data discussion. Data discussion and data interpretation are closely intertwined. Discussions of data involve relating results and findings to the existing theoretical frameworks or models and showing whether these are supported or falsified by the new interpretation (Mouton 2011:109). Thus discussions involve taking into account the explanations or interpretations of the generated data and showing the levels of support that the data provide for the given interpretations.

5.2 Data presentation and analysis

5.2.1 Perceptions of critical literacy per institution

The students' perceptions of critical literacy were compared using the chi-square tests. The perceptions on each of the themes were considered per each institution. The purpose of such a consideration was to find out whether there could be any institutional peculiarities that could influence the extent to which critical literacy is experienced in the different institutions.

Table 5.1: Chi-square values of teacher education students' perceptions of critical literacy per institution.

Variable	Response	College A	College B	College C	Total	Calculated chi-square
<i>Self-theories</i>	Agree	30 (31.6)	38 (37)	23 (22.4)	91	0.1
	Disagree	28 (26.4)	30 (30.9)	18 (18.6)	76	
	Total	58	68	41	167	
<i>Gender</i>	Agree	46 (44.9)	49 (50.1)	31 (31)	126	0.2
	Disagree	15 (16.1)	19 (17.9)	11 (11)	45	
	Total	61	68	42	171	
<i>Politics</i>	Agree	46 (44)	51 (51.2)	30 (30.8)	126	0.4
	Disagree	14 (16)	19 (18.8)	12 (11.2)	45	
	Total	60	70	42	172	
<i>Religion</i>	Agree	35 (31.9)	36 (38.9)	22 (22.2)	93	0.3
	Disagree	24 (27.1)	36 (33.1)	19 (18.8)	79	
	Total	59	72	41	172	
<i>Monological teaching techniques</i>	Agree	40 (41.4)	48 (47)	28 (27.6)	116	0.1
	Disagree	20 (18.6)	20 (21)	12 (12.4)	52	
	Total	60	68	40	168	
<i>Ubuntuism/Unhuism</i>	Agree	47 (44)	46 (50.5)	29 (27.4)	122	0.8
	Disagree	14 (17)	24 (19.5)	9 (10.6)	47	
	Total	61	70	38	169	

The perceptions of critical literacy of the teacher education students on texts about self theory in the different institutions was calculated and found to be 0.1. At a significance level of 10% there is no significant difference between the proportions of students in different institutions who favourably perceive texts about critical literacy on self theory and those who perceive the items unfavourably. The students' perceptions of critical literacy about self theories are not influenced by any institutional variables.

The chi –square value of 0.2 about students' perceptions of critical literacy texts about gender issues in the different institutions was obtained. At 10% level of significance, there is no significant difference between the proportions of students in different institutions who favourably perceive texts about critical literacy on gender issues and those who perceive the texts unfavourably. The students' perceptions on critical literacy about gender issues are essentially the same.

It was also found that the students in different institutions have perceptions essentially the same at 10% level of significance. The chi-square value of 0.4 was got. The chi- square value indicates that there is no significant difference between the proportions of students in the difference institutions who favourably perceive texts about critical literacy on politics and those who perceive the texts unfavourably.

The chi-square value of perceptions of students on critical literacy texts about religion in the difference institutions was calculated and was found to be 0.3. At a significance level of 10% there is no significant difference between the proportions of students in different institutions who favourably perceive texts about critical literacy on religion and those who perceive the texts unfavourably . The student's perceptions of critical literacy texts about religion are not influenced by any institutional variables.

The research findings also show that at 10% level of significance there is no significant difference between the proportions of students in different institutions who favourably perceive texts about critical literacy on monological teaching techniques and these who perceive the texts unfavourably. The chi-square value found was 0.1. Thus institutional variables about monological techniques do not have significant

effects on critical literacy. The educators in the different institutions transact their duties essentially in the same way.

The chi-square value of 0.8 about students' perceptions of critical literacy texts about "ubuntuism/unhuism" in the different colleges was obtained. At 10% level of significance, there is no significant difference between the proportions of students in different institutions who favourably perceive texts about critical literacy on "ubuntuism/unhuism" and those who perceive the items unfavourably. The perceptions of students in different institutions on critical literacy concerning "ubuntuism/ unhuism" are essentially the same. Thus the location of the college whether rural or urban has no significant influences on perceptions on "ubuntusim/unhuism,"

The research findings show that the students' perceptions of critical literacy concerning all the aspects tested do not differ significantly. The findings about perceptions of critical literacy of students in all the three colleges can thus be merged when making some considerations. The findings can be generalized though continuously about all the third year students in their final residential phase at the three colleges of teacher education in Masvingo province.

5.2.2 Influences of aspects about biographical data on critical literacy concerning self theory.

Each of the aspects that constitute the biographical data was tested using the chi-square tests in order to ascertain whether the students' perceptions on critical literacy are influenced by any of the aspects. The data that are presented in table two are about the influence of different aspects of the biographical data on critical literacy about self theory.

Table 5.2: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about self theory.

Biographical aspects	Variable	Agree	Disagree	Total	Chi-square value
<i>Gender</i>	Female	69 (74)	67 (62)	136	3,46
	Male	23 (18)	10 (15)	33	
	Total	92	77	169	
<i>Age in years</i>	20 and below	21 (1,1)	0 (0,9)	2	11,88
	21-25	43 (38,4)	27 (31,6)	70	
	26-30	18 (10)	20 (28)	38	
	31- 35	17 (16)	13 (14)	30	
	36+	11 (14)	15 (12)	26	
	Total	93	73	166	
<i>Academic Level</i>	'O' Level	74 (77,9)	65 (61,1)	139	2,29
	'A' Level	19 (15,1)	8 (11,9)	27	
	Total	93	73	166	
<i>Marital Status</i>	Never married	32 (28,3)	19 (22,7)	51	1,31
	Married	51 (52,7)	44 (42,3)	95	
	Separated	3 (4,4)	5 (4,6)	8	
	Divorced	0 (0)	0 (0)	0	
	Widowed	1 (1,7)	2 (1,3)	3	
	Total	87	70	157	
<i>Residence Location</i>	City	41 (40,9)	34 (34,1)	75	3,30
	Communal area	45 (46,4)	40 (38,6)	85	
	Industrial area	1 (1,1)	1 (0,9)	2	
	Military barracks	3 (1,6)	0 (1,4)	3	
	Total	90	75	165	
<i>Political involvement</i>	Not involved	58 (55,7)	40 (42,3)	98	1,93
	Moderate	38 (41,5)	35 (31,5)	73	
	Active	2 (1,1)	0 (0,9)	2	
	Very active	2 (1,7)	1 (1,3)	3	
	Total	100	76	176	

The students' perceptions of critical literacy texts about self theory between male students and female students was calculated and found to be 3.46. At a significance

level of 10% there is a significant difference between the proportions of male students and female students who favourably perceive texts on critical literacy about self theory. Male students seem to be more inclined to critical literacy about issues concerning self theory than their female counterparts.

The research findings show that at 10% or even 5% level of significance there is a significant difference between the proportions of students in different age categories who favourably perceive texts about critical literacy on self theory and these who perceive the items unfavourably. The chi-square value that was obtained is 11.4. Thus age influences the extent of critical literacy of the learners. The younger the learners, the more they are critically literate about texts concerning the self theory.

The chi-square value of perceptions of students on critical literacy texts about self theory with regards to academic level was found to be 2.29. At a significance level of 10%, there is no significant difference in perceptions of critical literacy about self theory between students who did 'O' level and there who did 'A' Level.

According to the research findings, there is no significant difference in perceptions of critical literacy about self theory of students teachers with regards to their marital statuses. A chi-square value of 1.31 was obtained. Thus at 10% level of significance, the marital status of the teacher education students does not influence the extent of their critical literacy of texts concerning self-theory.

It was also found that at 10% level of significance the student teachers' self theory is not significantly influenced by the student teachers' location of residence. The chi-square value of 3.3 which was got indicates that there is no significant difference between the proportions at students in the different locations of residence who favourably perceive texts about critical literacy on self theory and those who perceive the texts unfavourably.

Research findings show that at 10% level of significance there is no significance difference between the proportions of students with different political participation levels who favourably perceive texts about critical literacy on self theory and these who perceive the texts unfavourably. The chi-square value that was obtained is 1.93.

The students' responses to the open ended questions about critical literacy concerning self theory were extracted verbatim from the questionnaire and were categorized as favourable perceptions and unfavourable perceptions. Thus the verbatim extractions also referred to as excerpts were categorized into themes. The themes and their constituent excerpts about self theory are presented in table 5.3.

Table 5.3: Student teachers' perceptions of critical literacy about self theory.

Theme	Excerpts
<i>Positive perceptions about self theory</i>	<ul style="list-style-type: none"> • I am enlightened about knowledge concerning myself. • I am provoked to want to know more about myself. • I should always be critical about what I read about myself. • I am enabled to see the brighter side of myself. • I am helped to becoming a more dignified man. • Not all written texts are true about me, they should be interrogated. • I am made to understand my status about different issues. • I should always be cautious when making interpretation of texts.
<i>Negative perceptions about self theory</i>	<ul style="list-style-type: none"> • Critical literacy confuses me – I will remain what I was and what I am • Information about who I am is distorted. • Critical literacy causes self-deception. • Critical literacy causes individualism and narcissism.

5.2.3 Influence of aspects about biographical data on critical literacy concerning gender.

The extent of influence on critical literacy about gender of each item constituting biographical data of the student teachers is presented in the table below.

Table 5.4: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about gender.

Biographical aspect	Variable	Agree	Disagree	Total	
Gender	Female	101 (98,2)	20 (22,8)	121	0,61
	Male	24 (17,8)	9 (6,2)	33	
	Total	125	29	154	
Age in years	20 and below	4 (2,9)	0 (1,1)	4	5,86
	21-25	60 (53,4)	13 (19,6)	73	
	26-30	27 (28,5)	12 (10,5)	39	
	31- 35	16 (21,2)	13 (7,8)	29	
	36+	18 (19)	8 (7)	26	
	Total	125	46	171	
Academic Level	'O' Level	102 (104)	40 (38)	142	0,83
	'A' Level	24 (22)	6 (8)	30	
	Total	126	46	172	
Marital Status	Never married	42 (38,6)	11 (14,4)	53	2,25
	Married	65 (67,7)	28 (25,3)	93	
	Separated	6 (5,8)	2 (2,2)	8	
	Divorced	0 0	0 0	0	
	Widowed	2 (2,9)	2 (1,1)	4	
	Total	115	43	158	
Residence Location	City	53 (55,6)	23 (20,4)	76	1,13
	Communal area	68 (65,8)	22 (24,2)	90	
	Industrial area	2 (1,5)	0 (0,5)	2	
	Military barracks	2 (2,2)	1 (0,8)	3	
	Total	125	46	171	
Political involvement	Not involved	67 (53,2)	20 (23,8)	87	7,0
	Moderate	56 (58,1)	24 (21,9)	80	
	Active	1 (1,5)	1 (0,5)	2	
	Very active	1 (2,2)	2 (0,8)	3	
	Total	125	47	172	

Research findings show that at 10% level of significance, the student teachers' perceptions of critical literacy about texts concerning gender issues are not significantly influenced by the sex of the students. The chi-square value of 0.61

which was got indicates that there is no significant difference between the proportions of male students and female students who favourably perceive texts about critical literacy on gender, and those who perceive the items unfavourably.

The chi-square value about perceptions of student teachers concerning critical literacy texts about gender among student teachers of different age groups was calculated and found to be 5.86. At a significant level of 10% there is no significant difference between the proportions of students in different age groups who favourably perceive texts about gender and those who perceive the texts unfavourably.

According to the research findings there is no significant difference at 10% significance level in perceptions of critical literacy about gender of student teachers with regards to their level of academic qualifications. A chi-square value of 0.83 was obtained.

Research findings show that at 10% level of significance, the proportions of student teachers who favourably perceive texts on critical literacy about gender are not significantly different from those who perceive the same texts unfavourably when different marital statuses are considered. A chi-square value of 2.25 was got.

The chi-square value of perceptions of students on critical literacy text about gender with regards to different residential locations was found to be 1.13. At a significance level of 10%, there is no significant difference in perceptions of critical literacy about gender between student teachers living in residence that are found in different locations.

Research findings show that at 10% level of significance, the proportions of student teachers who favourably perceive texts on critical literacy about gender is significantly different from the perceptions of students who unfavourably perceive the same texts when political participation is considered. A chi-square value of 7.0 which was obtained indicates that there is a significant difference. The student teachers who do not play active roles in politics responded more favourably to texts that are critical about gender issues than their counterparts who play more active roles.

The student teachers' responses to the open – ended questions about critical literacy concerning gender issues are presented in the table below.

Table 5.5: Perceptions on critical literacy about gender issues

Theme	Excerpts
<i>Positive perceptions about gender issues</i>	<ul style="list-style-type: none"> • I am made aware of the fact that women are an oppressed group. • I have been improved to want to know more about gender studies. • I have been enlightened on gender relations. • I have been empowered as a woman • Something needs to be done about gender issues without delay.
<i>Negative perceptions on critical literacy about gender</i>	<ul style="list-style-type: none"> • Critical literacy confuses me totally. • Critical literacy makes women rebellious. • Information about women is distorted • Critical literacy facilitates the exploitation of men by women. • Men should always be leaders

5.2.4 Influence of aspects about biographical data on critical literacy concerning political issues.

The extent of influence on critical literacy about politics of each item constituting biographical data of the student teachers is presented in the table 4.

Table 5.6: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about politics.

Biographical aspects	Variable	Agree	Disagree	Total	Chi-square value
<i>Gender</i>	Female	105 (101,6)	30 (33,4)	135	2,13
	Male	23 (26,4)	12 (8,6)	35	
	Total	128	42	170	
<i>Age in years</i>	20 and below	4 (3,3)	0 (0,7)	4	4,68
	21-25	56 (58,2)	15 (12,8)	71	
	26-30	29 (24,6)	1 (5,4)	30	
	31- 35	15 (18)	7 (4)	22	
	36+	23 (22,9)	5 (5,1)	28	
	Total	127	28	155	
<i>Academic Level</i>	'O' Level	100 (100,7)	36 (35,3)	136	0,12
	'A' Level	20 (19,3)	6 (6,7)	26	
	Total	120	42	162	
<i>Marital Status</i>	Never married	39 (3,83)	12 (12,7)	51	0,76
	Married	72 (72,9)	25 (24,1)	97	
	Separated	7 (6)	1 (2)	8	
	Divorced	0 (0)	0 (0)	0	
	Widowed	3 (3)	1 (1)	4	
	Total	122	40	161	
<i>Residence Location</i>	City	53 (55,7)	21 (18,3)	74	152
	Communal area	65 (63,7)	19 (20,7)	84	
	Industrial area	2 (1,5)	0 (0,5)	2	
	Military barracks	2 (1,5)	0 0,5	2	
	Total	122	40	162	
<i>Political involvement</i>	Not involved	61 (64)	22 (19)	83	2,87
	Moderate	68 (64)	15 (19)	83	
	Active	1 (0,8)	0 (0,2)	1	
	Very active	1 (2,3)	2 (0,7)	3	
	Total	131	39	170	

According to the research findings at 10% level of significance, the proportion of students who favourably perceive texts about political issues is not significantly different from the proportion of students who favorably perceive the texts about political issues. The chi-square value that was got is 2.13. It is below the critical value.

At 10% level of significance, the proportions of student teachers in different age groups who favourably perceive critical literacy texts about politics are not significantly different from those who perceive the items unfavourably. The chi-square value that was obtained is 4.68. Thus the ages of the student teachers do not critically influence perceptions of critical literacy concerning political issues.

The proportions of students who favorably perceive critical literacy texts about political issues with highest academic qualifications being "O" level and "A" level do not significantly differ at 10% level of significance. The chi-square value that was got is 0.12. Thus the level of academic qualifications of the student teachers does not significantly influence their perceptions of critical literacy concerning political issues.

According to the research findings at 10% level of significance the proportions of student teachers with different marital statuses who favorably perceive texts about political issues are not significantly different from those who unfavourably perceive the same texts. The chi-square value of 0.76 was got. Thus the marital statuses of the student teachers do not significantly influence their perceptions on critical literacy concerning political issues.

The chi-square value of 1.52 was got for the proportions of student teachers with residence in different locations who favourably perceive critical literacy texts about political issues and those who perceive them unfavourably. The chi-square value indicates that there is no significant difference at 10% level of significance in perceptions of critical literacy about political issues with regards to the location of residence of the student teachers.

The proportions of students with different political participation levels who favourably perceive critical literacy texts about political issues had a chi-square value 2.87. The chi-square value that was got indicates that there is no significant difference at 10% significance level in perceptions of critical literacy about political values with regards to the different levels of political participation. Thus the levels of political participation of the student teachers do not significantly influence their perceptions on critical literacy concerning political issues

The student teachers' responses to the open-ended questions' about critical literacy concerning political issues are presented in the table 5.7.

Table 5.7: Perceptions on critical literacy about political issues

Theme	Excerpts
<i>Positive perceptions of critical literacy about politics</i>	<ul style="list-style-type: none"> • I am enlightened on that I should be critical about what is presented to me. • Critical literacy unveils the hidden political agendas. • I realize that people in power distort facts of life. • My understanding of political issues has now been improved • All along I have been deceived by some texts about politics. • I am challenged to be critical of everything.
<i>Negative perceptions on critical literacy about politics</i>	<ul style="list-style-type: none"> • Critical literacy confuses me. • People in power were chosen by God – they do what God wants. • Critical literacy catapults me in trouble. • Critical literacy is very much biased against those in power. • It does not benefit me at all, in fact it confuses me. • It involves me in politics which I do not want.

5.2.5 Influence of aspects about biographical data on critical literacy concerning religious issues.

The extent of influence on critical literacy about religious issues of each item constituting biographical data of the student teachers is presented in the table below:

Table 5.8: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about religion.

Biographical aspects	Variable	Agree	Disagree	Total	Chi-square value
Gender	Female	70 (73.3)	67 (63.7)	137	1.33
	Male	21 (17.7)	12 (15.3)	33	
	Total	91	79	170	
Age in years	20 and below	1 (2.2)	3 (1.8)	4	2.25
	21-25	38 (29.5)	34 (32.5)	72	
	26-30	22 (20.9)	16 (17.1)	38	
	31- 35	19 (17)	12 (14)	31	
	36+	15 (15.4)	13 (12.6)	28	
	Total	95	78	173	
Academic Level	'O' Level	78 (78.9)	58 (57.1)	136	0.152
	'A' Level	16 (15.1)	10 (10.9)	26	
	Total	94	68	162	
Marital Status	Never married	23 (26.2)	29 (25.8)	52	1.75
	Married	57 (54.3)	51 (53.7)	108	
	Separated	4 (3)	2 (3)	6	
	Divorced	0 (0)	0 (0)	0	
	Widowed	1 (1.5)	2 (0.5)	3	
	Total	85	84	169	
Residence Location	City	39 (40.1)	36 (34.9)	75	0.33
	Communal area	49 (48.2)	41 (41.8)	90	
	Industrial area	1 (1.1)	1 (0.9)	2	
	Military barracks	2 (1.6)	1 (1.4)	3	
	Total	91	79	170	
Political involvement	Not involved	44 (44.9)	39 (38.1)	83	1.9
	Moderate	44 (44.4)	38 (37.6)	82	
	Active	2 (1.1)	0 (0.9)	2	
	Very active	2 (1.6)	1 (1.4)	3	
	Total	92	78	170	

The research findings show that at 10% level of significance, the proportion of male student teachers who favourably perceive texts about religious issues is not significantly different from the proportion of female students who favourably perceive the same texts about religious issues. The chi-square value that was got is 1.33. Thus the sexes of the student teachers do not significantly influence their perceptions of critical literacy concerning religious issues.

According to the research findings, at 10% level of significance, the proportions of student teachers in different age group categories who favourably perceive critical literacy items about religious issues is not significantly different from those who perceive the texts unfavourably . The chi-square value that was obtained is 2.25. Thus the age of the student teachers does not significantly influence their perceptions of critical literacy concerning religious issues.

The proportions of student teachers who favourably perceive critical literacy items about religious issues with highest academic qualifications being “O” level and “A” Level had a chi-square value of 0.152. The chi-square value indicates that there is no significant difference on perceptions of critical literacy texts between students with different academic qualifications. Thus the level of academic qualifications of the student teachers does not significantly influence their perceptions on critical literacy concerning religious issues.

According to the research findings, at 10% level of significance, the proportions of student teachers with different marital statuses who favourably perceive texts about religious issues are significantly different from those who unfavourably perceive the same texts. The chi-square value of 1.75 was got. Thus the marital statuses of the student teachers do not significantly influence their perceptions of critical literacy concerning religious issues.

The chi-square value of 0.33 was got for the proportions of student teachers with residence in different locations who favourably perceive critical literacy texts about

religious issues and those who perceive them unfavourably. The chi-square value that was got indicates that there is no significant difference at 10% level of significance, in perceptions on critical literacy about religious issues with regards to the location of residence of the student teachers.

The proportions of student teachers with different political participation levels, who favourably perceive critical literacy texts about religious issues had a chi-square value of 1.9. The chi-square value that was got indicates that there is no significant difference at 10% significance level in perceptions of critical literacy about religious issues with regards to the different levels of political participation. Thus the levels of political participation of the student teachers do not significantly influence their perceptions of critical literacy concerning religious issues.

The student teachers' responses to the open ended questions about critical literacy concerning gender issues are presented in the table 5.9.

Table 5.9: Perceptions on critical literacy about religious issues.

Theme	Excepts
<i>Positive perceptions on religious issues</i>	<ul style="list-style-type: none"> • I have been provoked to be more critical about religious issues • I am enlightened in that many people are exploited in the name of God. • I should reflect on my religious beliefs. • Beneficiaries of religion give distorted interpretations of the Bible. • I have to look at religion anew.
<i>Negative perceptions on critical literacy about religious</i>	<ul style="list-style-type: none"> • Critical literacy is nonsensical - God should do as he pleases. • Critical literacy is biased against God. • Critical literacy is blasphemous. • Religions should be accepted as they are. • Religious beliefs are about one's choice, one should be left alone. • Critical literacy is satanic. • I am confused since prayer is the solution to all problems. • Critical literacy leaves me floating in the air. • Whatever, I will read the Bible and do as it says. • Critical literacy drives me away from my God. • People should be taught to fear God, reasoning against God is demonic.

5.2.6 Influence of aspects about biographical data on critical literacy concerning monological teaching techniques.

The extent of influence on critical literacy about monological teaching techniques of each item constituting biological data of the student teachers is presented in the table 5.10.

Table 5.10: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about monological teaching techniques.

Biographical aspects	Variable	Agree	Disagree	Total	Chi-square value
<i>Gender</i>	Female	97 (90.5)	36 (42.5)	133	7.37
	Male	16 (22.5)	17 (10.5)	33	
	Total	113	53	166	
<i>Age in years</i>	20 and below	3 (3.6)	1 (1.4)	4	7.1
	21-25	50 (44.7)	18 (23.3)	68	
	26-30	27 (32.2)	22 (16.8)	49	
	31- 35	16 (19.1)	13 (9.9)	29	
	36+	19 (16.4)	6 (8.6)	25	
	Total	115	60	175	
<i>Academic Level</i>	'O' Level	98	43 (42.8)	141	0.01
	'A' Level	19 (18.8)	8 (8.2)	27	
	Total	117	51	168	
<i>Marital Status</i>	Never married	35 (33.2)	13 (14.8)	48	0.42
	Married	65 (66.5)	31 (29.5)	96	
	Separated	5 (5.5)	3 (2.5)	8	
	Divorced	0 (0)	0 (0)	0	
	Widowed	3 (2.8)	1 (1.2)	4	
	Total	108	48	156	
<i>Residence Location</i>	City	57 (53.4)	21 (24.8)	78	4.42
	Communal area	55 (58)	30 (27)	85	
	Industrial area	1 (0.7)	0 (0.3)	1	
	Military barracks	1 (2)	2 (1)	3	
	Total	114	53	167	
<i>Political involvement</i>	Not involved	64 (55.5)	18 (26.5)	82	8.6
	Moderate	40 (48.1)	31 (22.9)	71	
	Active	1 (1.4)	1 (0.6)	2	
	Very active	2 (2)	1 (1)	3	
	Total	107	51	158	

The research findings show that at 10% level of significance, the proportions of male students who favourably perceive texts about monological teaching techniques is significantly different from the proportions of female students who favourably perceive the same texts about monological teaching techniques. A chi-square value of 7.37 was got. Female student teachers perceive critical literacy texts about monological teaching techniques more favourably than their male counterparts. Thus the sex of the student teacher has an influence on perceptions on critical literacy about monological teaching techniques.

At 10% level of significance, the proportions of student teachers in different age groups who favourably perceive critical literacy texts about monological teaching techniques is not significantly different from those who perceive the same texts unfavourably. The chi-square value that was obtained is 7.1. Thus the ages of the student teachers do not significantly influence perceptions of critical literacy concerning monological teaching techniques.

The proportions of students who favourably perceive critical literacy texts about monological teaching techniques with the highest academic qualifications being 'O' level and A' level do not significantly differ at 10% level of significance. The chi-square value that was got is 0.01. Thus the level of academic qualifications of the student teachers does not significantly influence their perceptions on critical literacy concerning monological teaching techniques.

According to the research findings at 10% level of significance, the proportions of student teachers with different marital statuses who favourably perceive texts about monological teaching techniques are not significantly different from those who unfavourably perceive the same texts. The chi-square value of 0.42 was obtained. Thus the marital statuses of the student teachers do not significantly influence their perceptions of critical literacy concerning monological teaching techniques.

The chi-square value of 4.42 was got for the proportions of student teachers with residence in different locations, who favourably perceive critical literacy texts about monological teaching techniques and those who perceive them unfavourably. The chi-square value that was got, indicates that there is no significant difference at 10% level of significance in perceptions of critical literacy about monological teaching techniques with regards to the location of residence of the student teachers.

The proportions of students with different political participation levels who favourably perceive critical literacy texts about monological teaching techniques had a chi-square value of 8.6. The chi-square value that was got indicates that there is a significant difference at 10% significance level in perceptions of critical literacy about monological teaching techniques with regards to the different levels of political participation. The student teachers who do not play an active role in politics tend to perceive critical literacy texts about monological teaching techniques more favourably than their counterparts who play more active roles in politics. Thus political participation levels contribute to perceptions on critical literacy about monological teaching techniques.

The student teachers' responses to the open-ended questions about critical literacy concerning monological teaching techniques are presented in the table 5.11.

Table 5.11: Teacher education students' perceptions of critical literacy about monological teaching techniques

Theme	Excepts
<i>Positive perceptions on critical literacy about monological teaching techniques</i>	<ul style="list-style-type: none"> • I should be more critical about how I am taught. • I am enlightened on that lecturers oppress me. • I have realized that lecturing is more than giving notes to the students. • I should have my voice heard in lectures. • I realize that lectures want students to believe that they know everything. • I realize that I am not a <i>tabula rasa</i>, my experiences are important.
<i>Negative perceptions on critical literacy about monological teaching techniques</i>	<ul style="list-style-type: none"> • Lecturers are goal oriented and want student to pass. • One cannot be wiser than his/her teacher. • Critical literacy distorts my position as a student. • I should always do what my lecturers tell me because they are more knowledgeable than me.

5.2.7 Influence of aspects about biographical data on critical literacy concerning Ubuntuism /Unhuism.

The extent of influence on critical literacy about “Ubuntuism/Unhuism” of each item constituting biographical data of the student teachers is presented in the table 5.12.

Table 5.12: Influences of biographical data on teacher education students' perceptions of critical literacy on texts about "Ubuntuism/Unhuism".

Biographical aspects	Variable	Agree	Disagree	Total	Chi-square value
<i>Gender</i>	Female	97 (96.4)	36 (36.6)	133	0.07
	Male	24 (24.6)	10 (9.4)	34	
	Total	121	46	167	
<i>Age in years</i>	20 and below	4 (2.8)	0 (1.2)	4	4.03
	21-25	53 (48.8)	16 (20.2)	69	
	26-30	30 (27.6)	9 (11.4)	39	
	31- 35	18 (21.9)	13 (9.4)	31	
	36+	18 (21.9)	13 (9.4)	31	
	Total	123	51	174	
<i>Academic Level</i>	'O' Level	98 (103.5)	45 (39.5)	143	6.64
	'A' Level	25 (19.5)	2 (7.5)	27	
	Total	123	47	170	
<i>Marital Status</i>	Never married	30 (33.9)	18 (14.1)	48	2.17
	Married	72 (68.6)	25 (28.4)	97	
	Separated	6 (5.7)	2 (2.3)	8	
	Divorced	0 (0)	0 (0)	0	
	Widowed	3 (2.8)	1 (1.2)	4	
	Total	111	46	157	
<i>Residence Location</i>	City	41 (44.4)	22 (18.6)	63	4.15
	Communal area	68 (64.2)	23 (26.8)	91	
	Industrial area	1 (0.7)	0 (0.3)	1	
	Military barracks	0 (0.7)	1 (0.3)	1	
	Total	110	46	156	
<i>Political involvement</i>	Not involved	60 (58.9)	11 (12.1)	71	5.23
	Moderate	60 (59.8)	12 (12.2)	72	
	Active	1 (0.8)	0 (0.2)	1	
	Very active	1 (2.5)	2 (0.5)	3	
	Total	122	25	147	

According to the research findings at 10% level of significance, the proportions of male students who favourably perceive texts about “Ubuntuism/Unhuism” is not significantly different from the proportion of female students who favourably perceive the texts about “Ubuntuism/Unhuism”. The chi-square value that was got is 0.07. Thus the student teachers’ sex does not influence their perceptions of critical literacy about “Ubuntuism/Unhuism”.

At 10% level of significance, the proportions of student teachers in different age groups who favourably perceive critical literacy texts about “Ubuntuism/Unhuism” is not significantly different from those who perceive the texts unfavourably. The chi-square value that was obtained is 4.03. Thus the ages of the student teachers do not significantly influence perceptions on critical literacy concerning “Ubuntuism/Unhuism”.

The proportions of students who favourably perceive critical literacy texts about “Ubuntuism/Unhuism” with the highest academic qualifications being “O” Level and “A” Level are significantly different at 10% level of significance . The chi-square value that was got is 6.64. The student teachers who have their highest academic level being “A” Level tend to perceive texts about “Ubuntuism/Unhuism” more favourably than the students who have their highest academic qualifications being “O” Level. The research findings show that the student teachers’ perceptions on critical literacy about “Ubuntuism/Unhuism” are to some extent influenced by their academic qualifications.

According to the research findings, at 10% level of significance the proportions of student teachers with different marital statuses who favourably perceive texts about “Ubuntuism/Unhuism” are not significantly different from those who unfavourably perceive the same texts. The chi-square value of 2.17 was got. Thus the marital statuses of the student teachers do not significantly influence their perceptions on critical literacy concerning “Ubuntuism/Unhuism”.

The chi-square value of 4.15 was got for the proportions of student teachers with residence in different locations who favourably perceive critical literacy items about “Ubuntuism/Unhuism” and those who perceive them unfavourably. The chi-square value that was got, indicates that there is no significant difference at 10% level of significance in perceptions of critical literacy about “Ubuntuism/Unhuism” with regards to the location of residence of the student teachers.

The proportions of students with different political participation levels who favourably perceive critical literacy texts about “Ubuntuism/Unhuism” had a chi-square value of 5.23. The chi-square value indicates that there is no significant difference at 10% significance level on perceptions of critical literacy about “Ubuntuism/Unhuism”, with regards to the different levels of political participation. Thus the levels of political participation of the student teachers do not significantly influence their perceptions of critical literacy concerning “Ubuntuism/Unhuism”.

The student teachers responses to the open-ended questions about critical literacy concerning “Ubuntuism/Unhuism” are presented in the table 5.13.

Table 5.13: Perceptions on critical literacy about “Ubuntuism/Unhuism”.

Theme	Excepts
<i>Positive perceptions on critical literacy about “Ubuntuism/Unhuism”.</i>	<ul style="list-style-type: none"> • I have been provoked to find more information about “Ubuntuism/Unhuism”. • I am helped in understanding more about my culture. • Some facts about life are unveiled. • I should be more critical about texts that describe my Africanness.
<i>Negative perceptions on critical literacy about “Ubuntuism/Unhuism”.</i>	<ul style="list-style-type: none"> • My knowledge has been distorted. • Critical literacy is not helpful at all. • I have been confused. • There are some facts of life that we shouldn’t dispute – that black students are not as intelligent as white students. • Am now in a dilemma as to who should lead who.

5.2.8 The student teachers’ responses to interview questions

The student teachers’ responses to the interview questions are presented in the tables that follow. There are some themes in the first column and there are some excerpts that support the themes in the other column of each table.

Table 5.14: Teacher education students' responses to interview questions about self- theory.

Theme	Excepts
<i>Positive perceptions on self- theory</i>	<ul style="list-style-type: none"> • I am intellectually capable of being critical about texts. • I can stand on my own when critiquing some texts • My view points of society are valid. I can reason out my standpoints. • I have the intellectual capacity to be critical but it depends on who you are talking to. • I have the mental capacity to be critical but I am not afforded the platform. • I can give valid interpretations but I am denied the opportunity. • It's unfair to attribute my failures to my background – I should make my own independent interpretations. • I am capable though I am made to consume what other people think is right.
<i>Negative perspectives on self theory</i>	<ul style="list-style-type: none"> • I do not want to embarrass myself when I wrongly interpret texts before others • I don't think I have the intellectual capacity of being critical about life wives • When I compare my intelligence with others, I don't think I can be a good interpreter of texts • I don't think I have the intelligence to be critical – sometimes I am not sure whether I would be doing the right thing to entice academically approved texts. • I am comfortable following behind others behind others • Doing a critical analysis of text is an uphill task for me.

Table 5.15: Teacher education students' responses to interview questions about gender issues.

Theme	Excepts
<i>Positive perceptions on gender issues</i>	<ul style="list-style-type: none"> • The presentation of texts makes me more critical about it - my femininity should not be used as a scapegoat of my complacency. • I don't see anything wrong about text- these are facts of life about men and women.
<i>Negative perceptions on the texts that are presented before the learners about gender issues.</i>	<ul style="list-style-type: none"> • It looks like femininity is a vice in society. • Texts ignore women when it comes to making important decisions. • Some texts are offensive to women, for example pictures of a hare and a baboon proposing love to very beautiful women. • Men are described as intelligent and brave whilst women are described as dependent on men. • Affirmative action implies that women are not as intelligent as men. • Texts about descriptions of beautiful women reduce women to statuses of things. • Women are made to believe what they are there to attract men. • Fashion that is considered to be about women is unfair to women. • Texts are prescriptive about gender roles at a very early stage, women should be looking after children and men should be creative, fending for the family.

Table 5.16: Teacher education students' responses to interview questions about political issues.

Theme	Excerpts
<i>Positive perceptions on political issues raised in text</i>	<ul style="list-style-type: none"> • The reportage in media should be taken as it is – the texts make the country tick. • People should not waste time being critical – failures in life are always complaining. • Whoever is in power should have his voice heard – there is nothing wrong with texts about political issues.
<i>Negative perceptions on political issues raised in text</i>	<ul style="list-style-type: none"> • I am forced to adhere to the texts supporting those in power. • At times you are blinkered by texts – there is only one way to follow. • It's a dream that my voice would be heard in politics. • My perspective on political issues is only heard in the ballot box. • Critiquing political texts means that I would be more in politics than in education. • Only God knows who is right in politics – we humans confuse one another. • Being critical may cause hostilities in the communities.

Table 5.17: Teacher education students' responses to interview questions about religious issues

Theme	Excerpts
<i>Positive perceptions on religious issues</i>	<ul style="list-style-type: none"> • The word of God should be respected. • Religious texts should be taken as they are. • God reveals truth in simple terms there is no need to grapple with the hidden meanings. • The word of God has no hidden agenda. • People sent by God to explain scripture should be respected. • God speaks to us through the Bible, pastors and prophets – who should be critical about sacred texts . • Those possessed by demons criticize the Bible.
<i>Negative perceptions on religious issues raised in texts.</i>	<ul style="list-style-type: none"> • Interpretation of Biblical texts is biased for benefiting religious leaders. • Religious texts promote the exploitation of women by men. • Being critical about religious texts makes one being branded a Satanist. • Prophets speak about visions that are dubious. • Some pictures depict the devil having the image of black Africans – it's discriminatory. • Many preachers and religious texts speak for male supremacy. • Religious texts preach about maintenance of the status quo.

Table 5.18: Teacher education students’ responses to interview questions about monological teaching techniques.

Theme	Excerpts
<i>Positive perceptions on monological teaching techniques</i>	<ul style="list-style-type: none"> • Lecturers’ interpretations of texts should be respected. • The way lecturers interpret texts makes us pass exams since they are the ones who set and mark exams. • There is always one best way of interpreting texts and that comes with the lecturer.
<i>Negative perceptions on monological teaching techniques.</i>	<ul style="list-style-type: none"> • There is a tendency by lecturers to give a decisive position on certain issues. • Lecturers sound superior and seem to be in control of all issues concerning my life. • I am forced though in subtle ways to think like my lecturer. • Even though I have relevant experiences, I am not allowed to bring them in discussions that help interpretation of texts. • Lecturer interpretations are at times at variance with real life experiences. • Lecturers create an impression of knowing everything about life. • Some lecturers distort information for their own personal benefits. • Being very vocal in lectures is misconstrued as trying to show off. • One can be begrudged for being very critical about texts presented by the lecturer. • Lecturers want us to regurgitate their “truths” about whatever they present. • Being critical about texts presented by the lecturers should be done in subdued voices.

Table 5.19: Teacher education students’ responses to interview questions about “Ubuntuism/Unhuism”.

Theme	Excerpts
<i>Positive perceptive on “Ubuntuism/Unhuism”</i>	<ul style="list-style-type: none"> • Being critical about our cultural values makes us lose our identity. • What was good for our ancestors should be good for us. • Our elders are the custodians of values and norms. • Being critical about issues upheld by the elders is being disrespectful of society. • Our cultural traits are about who we are and should be respected.
<i>Negative perceptions on “Ubuntuism/Unhuism”</i>	<ul style="list-style-type: none"> • Many cultural traits oppress women. • Elderly people do not want youngsters to be critical about life issues. • Elders in each family enforce what they think is right. • Even in the wake of globalization good ideas are from the elders in a community. • Being critical about what elders present is a sign of being disrespectful. • Elders think that the learned youngsters betray them culturally. • The daughter in-law in any home should never be openly critical about what the in-laws present. • Being critical about cultural issues should not be done publicly – you risk ostracism.

5.3 Discussions of research findings

5.3.1 Perceptions of critical literacy on texts about self theory

The proportions of students in the different teacher education colleges who favourably perceive the critical literacy texts about self theories are not significantly different from those who unfavourably perceive the same texts at 10% level of significance. Thus the students in the different teachers colleges have basically the same perceptions about self theories. Since the texts are biased towards positive self-theory, the expectation was that the student teachers were going to respond favourably to the items if they perceive critical literacy positively as empowering them. The calibre of the learners in the teacher education colleges is a depiction of what (Higgs and Smith 2002:99) postulate, that human beings are products of societies that nurture them. Thus many contemporary education settings are ideological apparatuses that help create some “standard” individuals who can perpetuate the interests of those in power. Thus the learners seem to lack a critical epistemology that is profoundly concerned with the creation of positive self- theory (see Kincheloe (2008) on p 23). They continue to possess distorted self- theories.

At 10% level of significance more female student teachers have distorted self-theories than their male counterparts. Thus the female student teachers have negative self- theories and could have been disempowered socio-culturally. They have been disempowered to the extent that they fail to pick out distortions and hidden philosophical beliefs that shape negative theories in academic pursuits (Kincheloe 2008:13). The female student teachers seem to be dependent more on the information got from others, thus they have negative self-esteems (Formica 2008). The reason why many learners have distorted and negative self- esteems is that in all social interactions, the learners are given instructions (Formica 2008). Thus the female students would have acquired inaccurate information in society and education that in some way their perceptions on self-theories are wrong or that they also do not deserve any respect (Lancer 2013).

The research findings also show that at 10% level of significance younger student teachers are more positive about their life theories than the older student teachers. The elder students succumb to the cultivation theory worse than the younger student teachers. The cultivation theory is the conscious effort to develop negative self-esteem (Formica 2008). The texts meant to promote the cultivation theory make the learners place a lot of credibility on their “presumed” negatives (Venzim 2014). The reason why the elderly learners tend to succumb to the cultivation theory is that they could be having some self-blame for not having pursued career studies earlier on (see Marcuse (1970) p 24).

Research findings indicate that at 10% level of significance there is no significant difference between the proportions of learners with highest academic qualifications as “O” level and “A” level who favourably perceive texts about critical literacy about self-theories. One would expect the student teachers with a higher academic qualification to respond more favourably than those with lower academic qualifications. The student teachers who have done “A” Level have been exposed to critiquing of texts in some way. Thus they could have been exposed to critical literacy in some way. Thus the education system has not taught learners even at higher levels to think introspectively. The learners show no readiness to observe themselves critically (Florack, Serabis & Gosejohann 2005: 98).

Research findings show that some teacher education students have developed the disposition of positive self-theory and are able to unveil their potentials and opportunities (Smith 2011:05). One of the student postulated, *“I am enlightened about knowledge about myself”*. The other students posited, *“I am intellectually capable of being critical about texts”* and *“My view points of society are valid – I can reason out my stand points”*.

According to McLaren (2002:15) the socio-political ideology that is perpetrated in the modern education institutions robs learners of the language for interpreting self and world by denying them media for organizing their own experiences. What McLaren (2002) postulates is confirmed by some students who posited, *“I have the intellectual*

capacity to be critical, but I am not offered the platform”, “I can give valid interpretations but I am denied the opportunity” and “I am capable , though I am made to consume what other people think is right.” Thus according to the teacher education students themselves, they are denied the opportunities to exercise their critical literacy even though they are intellectually capable.

The teacher education colleges are responsible for generating feelings of self-negation and defeat. These are underwritten by a victim-blaming psychologization of school failure (McLaren 2002: 37). Some teacher education students gave some confirmatory remarks that are; *“Critical literacy cause self-deception”* and *“Critical literacy confuses me- I will remain what I was and what I am”* (see Freire (2000) p 24; Groenke & Hatch (2009) p 25)).

The learners in teacher education colleges have developed negative self-theories since they exhibit particular characteristics for example they resist discussing critical issues and engaging in difficult conversations around socially constructed categories of gender race , ethnicity , class, sexual orientation, ability , etc (Groenke & Hatch 2009: 67). The confirmatory remarks echoed by the students are; *“I don’t think I have the intellectual capacity of being critical about life issues”* and *“I don’t want to embarrass myself when I wrongly interpret texts before others.”*(see McLeod (2008) p 27).

According to Groenke and Hatch (2009:66), some pre-service teachers who have negative self-theories are described by critical educators as willfully ignorant”. For example some teacher education students postulated, that *“Critical literacy items I read cause individualism and narcissism”* and *“I am comfortable following behind others”*. Such students would like to live within the hegemony of being “nice”(Gronke & Hatch 2009: 68). They are also described by Higgs and Smith (2002: 86) as wanting to create an impression of being “well-behaved”. Even in the face of direct experience, they deny “oppression” if the pattern of oppressions institutionalized in teacher education colleges (Groenke & Hatch 2009: 66).

One of the student teachers asserted, "*I don't think I have the intelligence to be critical sometimes I am not sure whether I would be doing the right thing to criticize some academically approved texts*". (see Florack, Serabis & Gosejohann (2005) p 29). What the student asserted is confirmatory of what Kincheloe (2008:29) posits, that a learner with a negative self-theory thinks that he/she is incapable of constructing his/her own meaning from the text that is presented before him/her (see Venzim (2014) p 26).

The learner with negative self-theories is also characterized by accepting boundaries or hierarchies in ways of thinking (Green, Rikowski and Raduntz 2007: 123). One of the teacher education students asserted, "*Doing a critical analysis of text is an uphill task for me*" (see Bukatko & Daehler (2001) p 30).

5.3.2 Perceptions of critical literacy on texts about gender issues

The student teachers perceptions on gender issues are basically the same for the three teacher education colleges. The items about gender issues are biased towards promulgation of equity on gender issues. The expectation was that the critically literate students would favourably perceive the items about gender. A z-test value for the teachers' colleges was got to be 3,65 ($P < 0,01$) shows that the student teachers significantly perceive the items favourably at 1% level of significance. This shows that the teacher education students are aware of the positionalities of women. Students are critically literate about the ever shifting positionalities of women concerned with race, class, gender, sexuality, language, colonialism, physically related issues and religion (Kincheloe 2008: 115).

According to the research findings, both male and female students perceive the positionalities of woman as essentially exploitative (see Leonardo (2005) p 39). The other biographical aspects of the student teachers like, age, academic qualifications, marital status and location of residence do not adversely influence the perceptions on critical literacy about gender.

Participation levels in the political sphere seem to influence critical literacy on gender issues in a significantly adverse manner at 10% significance level. The reason could be that in most situations politics is the domain of males. These males in politics are generally supremacists who in most cases are backed by patriarchal fundamentalism which holds to the conviction that everything that is not a male being is non-divine and regarded as a resource that is there for exploitation for human prosperity (Higgs & Smith 2000: 99).

One of the students asserted, *“I don’t see anything wrong about texts – those are facts of life about men and women”*. The student teacher was implying that women are inferior to men. What the student asserted is in line with what Morgan (2009: 188) contends, that texts have some “rules” for how to be masculine and feminine and how one is supposed to act as male or female. In most texts emphasis is laid more on male characters than female characters. Thus one of the students echoed, *“Men should always be leaders”* (see Higgs & Smith (2000 p 39; O’Leary (2013 p 39). Generally male characters are represented in roles associated with power and success, while female characters are often represented in domestic or subordinate roles (Witzman, Eifler, Hokada & Ross 1972: 1133).

One of the student teachers contends, *“Some texts are offensive to women, e.g. pictures of a hare and a baboon proposing love to very beautiful women.”* What the student posited is in line with the assertion by Anderson and Hamilton (2005: 149) that the stories that anthropomorphize animals exacerbate the issues of sexism and gender asymmetry.

According to Ly Kok and Findlay (2006: 252), there are stereotypical representations of occupations and professions along gender lines that are conveyed in texts. Thus one of the students articulated, *“Some texts are prescriptive about gender roles at a very early stage, women should be looking after children and men should be creative, fending for the family”*. The student has been made aware of the stereotypes that are riddled in texts. Thus the other student had this to say, *“I am made aware of the fact that women are an oppressed group”*, Critical literacy

activities help the student to understand how stereotypes are created in literature and how they exert influence on behaviour (Morgan 2007: 188).

There are some cultural productions and religious interpretations that reinforce economic, political, religious, social and psychological oppression of women (Brizee & Tompkins 2010). One of the student teachers posited, "*Critical literacy distorts the God ascribed roles*" The student teachers who perceive critical literacy this way are likely to thwart it and adopt a literalist interpretation of text. Thus one of the students responded, "*Critical literacy confuses me totally*" (see Hinchey (2004) p 40).

The other response that is against the critical literacy was, "*Critical literacy makes women rebellious*". The student teacher who has such a perception could have come across texts that have detrimental effects on the women's personhoods, that portray them as being best at nurturing others, at cooperating and at being peace keepers (Kruger & Trussoni 2005: 02).

According to Clay, Vignoles and Dittmar (2005: 466) the self-image of a woman is closely intertwined with her body image which is shaped by socio-culture factors such as unrealistic images of female beauty. Some students are aware of the unrealistic media images. One the student teachers postulated, "*Texts about descriptions of beautiful women reduce women to statuses of things*". The other student echoed "*Fashion that is considered to be about women is unfair to women*".

Women are oppressed by patriarchy economically, politically, socially and psychologically (Tyson 2008: 82). The patriarchal ideology is expressed through texts in which woman are considered as constituting an under-class of people. However some female student teachers are aware of the oppression. One of the female student teachers asserted, "*The presentation of text makes me more critical about it- my femininity should not be used as a scapegoat for my complacency.*" The other female student asserted, "*I have been enlightened on gender relations.*"

5.3.3 Perceptions of critical literacy on texts about political issues

The teacher education students' perceptions about politically issues are significantly the same for the three institutions. The responses are significantly favourable to the critical literacy items at 1% level of significance. The z-test statistic of 3.42 was obtained. The teacher education students are to some extent exposed to subversive education that nurtures active patriotic citizens who make critical inquiries into power and knowledge in a particular state (Shor 2007: 13). One of the student teachers remarked, "*I am enlightened on that I should be critical about what should be presented to me*". Thus such a remark shows that the student teacher is being nurtured into a patriotic citizen (see Solmitz (2001) p 63).

However in some instances, the student teachers are afraid to exercise critical literacy. One of the student teachers remarked "*Critical literacy catapults me into trouble*". The other one also remarked, "*Critical literacy involves me in politics which I don't want*". Thus, such students have not been nurtured into patriotic citizenship. Patriotic citizenship requires participation and that participation is based on an understanding that one can question without fear (Tasmania Department of education 2006: 04). The student teachers become critically literate through the exposure to and fearless discussion of texts that address social, political and cultural issues (Frey & Fisher 2014).

Some student teachers who perceive critical literacy on political issues negatively posited, "*Whoever is in power should have his voice heard – there is nothing wrong with texts about political issues*" and "*People should not waste time being critical, only these who are failures in life are always complaining about politics.*" Such student teachers are not critical readers since they passively accept what the author wanted them to believe in (Mclaughlin & De Voogd 2004: 06) (see Groenke & Hatch (2009) p 63). Students who perceive critical literacy as valuable examine the beliefs and values that underpin texts, question the purpose of the message and take a substantiated stance (Frey & Fisher 2014).

Some student teachers are not 'text critic' since they operate at the lower levels of reading. They are characterized by a superficial comprehension of text at the level

intended by the author. They also consider text to be neutral (Frey & Fisher 2014). One of the student teacher who is not a text critic remarked. "*The reportage in media should be taken as it is, the texts make the country tick*".

Some student teachers seem to be contented by the status quo. The remarks they gave were, "*People in power were chosen by God – they do what God wants*". According to Roberge (2013) such learners are robotic citizens who perpetuate a prevention of socio-political mobility (see Dewey (1927) p 62). Such student teachers have negative perceptions on critical literacy about political issues.

One of the student teachers remarked "*Only God knows who is right in politics – we humans confuse one another.*" Such a student has a negative perception on critical literacy (see Groenke & Hatch (2009) p 62). The student cannot subvert the anti-intellectualism that is ingrained in texts that are circulated in politically closed states (Hinchey 2004: 14).

Some student teachers feel that they are hurt by the maintenance of the status quo. The students perceive critical literacy on political issues as intellectually liberating. Two of the students asserted, "*I am forced to adhere to the texts supporting those in power*" and "*At times you are blinkered by texts – there is only one way to follow*". The assertions by the student teachers are in line with the assertion by Groenke and Hatch (2009:32), that many teacher education students often have the trouble with the political dimensions and the basic notion that schooling can be hurtful to particular students.

Some student teachers had the sentiments, "*I realize that people in power distort facts of life*" and "*Critical literacy unveils the hidden political agendas*". From the two sentiments expressed, the student teachers perceive critical literacy as liberatory. Those in power try to maintain the status quo through propaganda and manipulation of the learners (Hinchey 2004: 13).

"*Only God knows who is right in politics – we humans confuse one another*", asserted one of the student teachers. The student teacher shows that he/she lacks critical literacy skills that are indispensable for responsible citizenship (Tasmania Department of Education 2006: 04). Thus the instant availability of information and

misinformation from all corners of the world requires that readers sort through the barrage of messages, analyzing them for truth authenticity and integrity (Paul 1993: 58).

One of the student teacher exclaimed, "*My perspective on political issues is only heard in the ballot box*". According to Frey and Fisher (2014) the CIRCLE found that students who had experienced curriculum emphasizing on critical examination of social injustices such as racism were the most likely to be registered voters. Critical literacy is thus an effective vehicle for teaching students how to analyze social issues and unequal power relationships (Roberge 2013).

5.3.4 Perceptions of critical literacy on texts about religious issues.

The student teachers' perceptions on religious issues are significantly the same for the three teacher education colleges. The items to which the student teachers responded to about religious issues were biased towards favourable responses for those who value critical literacy. The z-test statistic of 0.38 was got for favourableness of the texts about critical literacy. At 1% level of significance, there is no significant difference in students being for or against the items. The findings are in line with the findings of Groenke and Hatch (2009:28) that the student teachers have negative perceptions on critical literacy about religious issues. Their 'closed' belief system provides simple answers to complex political and social problems (Taylor 2006: 4).

One the student teachers proclaimed, "*Critical literacy is nonsensical – God should do as he pleases*". The other one remarked, "*The words of God should be respected*". According to Webb (2003), such student teachers have religious authority that makes them believe that they know the will of God and that they are the instruments of God to build God's Kingdom on earth. Thus such students are influenced by historicism and essentialism to the extent that they believe that the dichotomous groups in society are a result of God's will and are incontrovertible (Corvi 2005: 53).

According to Tylor (2006: 40), Christian fundamentalists contend that either a belief comes from God and is therefore absolutely and eternally true or it comes from the secular world and ultimately from Satan and is therefore utterly false, no matter how reasonable it may seem. Thus some students who are in line with the fundamentalists thinking asserted, *“Critical literacy is blasphemous”* and *“People should be taught to fear God, reasoning against religious text is demonic”* (see O’Leary (2013) p 32). Fundamentalists believe that Satan is a fallen angel who has the power to “steal the seeds of faith” from God’s children through the clever, intellectual reasoning that he plants in the minds of the educated unbelievers (Webb 2003).

The Christian political fundamentalist promotes simplicity of literalism. All the believer has to do is to trust in God and accept things as they seem to be on the surface (Gronke & Hatch 2009: 28). Some students seem to have adopted the Christian political fundamentalist stance. They postulated; *“Whatever, I will read the Bible and do as it says”*, *“God reveals truth in simple terms, thus there is no need to grapple with the hidden meanings”* and *“The word of God has no hidden agenda.”* The assertion by the students evince that Christian political fundamentalism promotes naïve realism that simply ignores the deeper questions of meaning that attend to any form of social, cultural, political, theological and educational activity (Rycenga 2001:48; Gresson 2004:134). Naïve realism begets literalism and fear of scholarship and promotes indoctrination-based education. Thus Biblical literalism is a symptom of anti-intellectualism. The Bible is considered as the foundation of ‘truth’. Anything that disagrees with a fundamentalist interpretation of the Bible is Satanic (O’ Leary 2013). One of the student teachers who subscribes to the thinking of Biblical literalism proclaimed, *“Those possessed by demons criticize the Bible”* (see Taylor (2006) p 33). The other student who does not subscribe to Biblical literalism asserted *“Being critical about religious texts makes one being branded a Satanist”*.

The student teachers’ critical literacy could be stifled when they have a literalist mentality as their ‘educator’. Some student teachers, though in hermetically sealed educational environments are critically literate about religious texts. Some student teachers made the assertions; *“Interpretation of Biblical texts in biased for benefitting religious leaders”*, *“Religious texts promote the exploitation of women by men”* and

“Some pictures depict the devil having the image of black Africans – it’s discriminatory”.

5.3.5 Perceptions of critical literacy on texts about monological teaching techniques

The student teachers’ perceptions on monological teaching techniques are significantly the same for three institutions. The items to which the student teachers responded about monological teaching techniques were biased towards favourable responses for those who value critical literacy. The z-test statistic of 4.6 was got for favourableness of items for critical literacy. At 1% level of significance there is a significant acquiescence to items on critical literacy about monological teaching techniques. Thus generally the students view education from a radicalist perspective whereby education is no longer referred to as inculcating knowledge, skills and attitudes that reinforce the status quo (Leonardo 2005 : 74).

Some teacher education students have positive perceptions on critical literacy. One of the students posited, *“I am forced though in subtle ways to think like my lecturer”*. The student teacher realizes that he/she is not granted the opportunity to critique multiple forms of injustices that are inherent even in lecture halls. Thus the implication is that the teacher employs the banking-concept of education where learners are not essentially challenged to think authentically about the prevailing situation (Coffey 2011). Some educators in teacher education serve more as instructors than the facilitators of the conversations that question traditional power relations (Freire 2000: 72). According to the assertion of the student, the lecturers do not assume the facilitation roles that provide learners with conceptual tools necessary to critique society (Kretovics 1985 : 56).

According to Robinson (2003: 283), the educators who develop critical literacy in learners encourage them to look at texts from the other perspectives and re-create them from the stand point of marginalized groups. The assertion is contrary to what one of the student teachers posited, *“There is always one best way of interpreting texts and that comes with the lecturer.”* The lecturers are supposed to be critical literacy educators who are expected to encourage learners to examine the politics of

daily life within contemporary education with a view to understanding what it means (Bishop 2014.) Thus the teacher education students' perceptions on critical literacy are to some extent negatively influenced by the "educators" who take lecturing as the platform for producing and transmitting social practices that reproduce the dominant culture with its attendant institutional de-humanizations (Giroux 2004: 38). Thus the other student postulated, "*Lecturers sound superior and seem to be in control of all issues concerning my life*" (see Freire (2000) p 44).

Critical Literacy educators should help learners to interrogate historical and contemporaneous privileging of and exclusion of groups of people and ideas from mainstream narratives (Bishop 2014). The lecturers according to some students are not critical literacy educators. Confirmatory statement by one of the students is, "*There is a tendency by lecturers to give a decisive position on certain issues*". The critical literacy educator should develop ability in the learners not only to read "words" but to read the world (Morrell 2004: 57). The research findings seem to point to that the student teachers are not granted the opportunity to read the world. One of the student teachers posited, "*Even though I have relevant experiences, I am not allowed to bring them in discussions that help in interpretation of text*" (see Behrman (2006) p 44).

The lecturers seem not to be making learners to be aware of the fact that education can be used as an integral aspect of the dominant ideology that provides the social practices and material constraints necessary for ideology to do its work (Giroux 2004 : 38). Thus one of the student teachers proclaimed that, "*The way lecturers interpret text makes us pass exams since they are the ones who set and mark exams*" From the proclamation of the student teacher, the lecturers perpetuate the reproduction of specific social, cultural and political forms in which pedagogy occurs (Giroux 2004 : 38).

According to Wood, Soares and Watson (2006) the goal of critical literacy is to raise the students' critical and social consciousness. Educators can foster critical literacy by problematizing texts that is putting them for critical debate for weighing, judging, critiquing and looking at issues in their full complexity (Green 2001: 10). According to the research findings, some lecturers foster a perception on critical literacy that is

negative. One of the student teachers proclaimed, *“I should always do what my lecturers tell me because they are more knowledgeable.”* In much a situation the learners are expected to memorize the “educators” interpretations. However, learning context is far more engaging than memorizing “facts” from text (Levesque 2010). Another student gave a statement confirmatory of the situation under discussion. He exclaimed, *“Lecturer’s interpretation of text should be respected”*. Behrman (2006: 495) is contended that no pedagogy that presumes a hierarchical relationship can support the development of critical literacy learning. Thus lecturers, according to the student teachers’ responses, employ monological teaching techniques that stifle reading against the grain, asking questions about how texts establish and use power over the readers (Luke 2004).

The critical literacy educator should instill in the learners the spirit that knowledge is always partial and incomplete (McLaren 2002:15). According to the research findings this is not the case, one of the responses proclaimed, *“One can be begrudged for being very critical about texts presented by the lecturer”* (see Lankeshear & McLaren (1993) p 48). In such a situation, the student teacher could develop a negative conception of critical literacy if it lands him/her in trouble. The student teachers should instead get empowered to point out specific examples of how power shapes particular discursive formats in the learning situations (Kincheloe 2008:30).

One of the student teachers asserted, *“Lecturers want us to regurgitate their truth about whatever they present”*. The assertion shows that some lecturers have been de-professionalized to the extent that they want to live within the hegemony of ‘nice’ and ‘solution-oriented’ educators (Groenke & Hatch 2009: 68). The lecturers would not want the learners to do what is contrary to their “truth” in the texts (see de Souza (2009) p 46). Some of these “de-professionalized educators” do not think that students are developmentally ready for critical work (Groenke and Hatch 2009:69). One of the student teachers posited, *“I realize that I am not a tabula rasa – my experiences are important.”* Thus according to Freire (2000: 56), the learners are exposed to the banking-education which treats students as empty vessels to be filled by the “educator”.

5.3.6 Perceptions of critical literacy on texts about “Ubuntuism/ Unhuism”

Research findings show that there are no significant differences on perceptions about “Ubuntuism/Unhuism of the student teachers in the three institutions. The items to which the student teachers responded were biased towards favourable responses for those who value critical literacy. The z-text statistic of 3.91 was got for favourableness of items for critical literacy. At 1% level of significance the students significantly agree with the items on critical literacy about “Ubuntuism/Unhuism”. The findings generally show that the student teachers are Afrocentric and are for the black Africans to reclaim their African history, philosophy and science (Leonardo 2005: 150). One of the student teachers responded, “*Being critical about our cultural values would make us lose identity*” On the other hand, the other student remarked, “*I should be more critical about texts that describe my Africanness*”. The remarks by the student teachers show that they can be engaged in critical discourses that can be used for liberatory means.

According to Leonardo (2005:14) there is a general lag of black students in publishing articles in the mainstream journals. The lag can be misconstrued as caused by an inferior intellectual capacity of the black students. Thus one of the students proclaimed, “*There are some facts of life that we shouldn’t dispute – that black students are not as intelligent as white students*. The truth of the matter is that mainstream journals are not accepting of subjugated perspectives, especially when they pose a threat to white sensibilities (Leornado 2005:14).

According to the research findings some students have positive perceptions on “Ubuntusim/Unhuism”. Some of the confirmatory proclamations are; “*I have been provoked to find more information about “Ubuntuism/ Unhuism”* and “*I should be more critical about texts that describe my Africanness*”. Since African culture is difficult to learn from a distance, the creators of text who do not live within this culture could have distorted information about “Ubuntuism/Unhuism”. The scholars who practice the African traditional culture should therefore have critical literacy skills when they read texts about their African traditional culture (Nussbaum 2003).

According to Egan (1992: 641) in oral cultures, elders are of considerable socio-cultural and political importance. Some student teachers had this say, “*Our elders are the custodians of values and norms*” and “*Being critical about issues upheld by the elders is being disrespectful of society*”. Thus in “Ubuntuism/Unhuist” societies, gerontocracy is closely intertwined with theocracy.

Nussbaum (2003: 39) postulates that, the eclipse of “Ubuntuist/ Unhuist gerontocracy has been darkened by the effects of colonialism. Thus the text creators during the era of colonialism have been responsible for vilifying gerontocratic “Ubuntuism/Unhuism”. Some students who could have come across such text proclaim, “*Elderly people do not want youngsters to be critical about life issues*”. Thus the student teacher confuses gerontocracy with adultism which is all about power and people’s relationship to power (Fletcher 2014; Checkoway 2010). One of the students proclaimed, “*Elders in each family enforce what they think is right*” Thus adultism socializes the young people to rely on authority figures to make decisions for them and to tell them what is right (Neiberger 2010: 159).

Furthermore, another student asserted, “*The daughter in – law in any home should never be openly critical about what the in-laws present.*” In such a situation adultism is based on the practice that unduly and unfairly undermines youngsters’ rights because it demands that they uncertainly agree to everything that adults suggest or require them to do (Grunland & Mayers 2010).

One of the students proclaimed “*Elders think that the learned youngsters betray them culturally.*” The paranoiac tendency of the elders could have been caused by colonialism. Colonialists exposed the young Africans to the text that vilified their cultural beliefs and practices. As a result, the gerontocratic-theocratic adults became pedophobic and ephebophobic of the Eurocentric education adherents (Tate 2003:43; Fletcher 2006).

Gerontocracy aims at the maintenance of the status quo. It does not encourage challenging of the status quo – especially on religious matters. Thus one of the respondents proclaimed, “*What was good for our ancestors should be good for us*” Gerontocracy focuses on “cultural literacy” (Hirsch 1998). “Cultural literacy” tries to maintain the socio-political status quo of a people in a society. Thus gerontocracy

deliberately ignores the values and beliefs of the younger generation. The younger generation is taught the prescribed “core knowledge” and instilled in them is a culture of conformity and passive absorption of carefully selected knowledge (Cole 2014). To some extent “Ubuntuist/Unhuist” gerontocracy could influence a negative perception on critical literacy. One student postulated, “*Being critical about cultural issues should not be done publicly – you risk ostracism*”. Thus “Ubuntuist/Unhuist” gerontocracy could serve to produce docility among the young people (Prinsloo & Janks 2002: 28). Those who become critically literate about cultural practices seem to be in some sort of a quandary, they made the proclamations; “*I have been confused*” and “*Am now in a dilemma, as to who should lead who*”.

5.4 Conclusion

Chapter five focused on the main three aspects which are namely presentation of analyzed data, interpretation of the data and discussions of research findings. The presentation of data and the interpretation thereof were done instrument by instrument. The data generated by the questionnaire were presented in two forms. The Likert scale that was used yielded quantitative data. The chi-square tests and the z-score test statistics were used in the analysis and interpretation of data. For the interpretation of data, the significance levels of 10% and 1% were used for the chi-square tests and the z-tests respectively. The data that were gathered by the open-ended questions in questionnaire and the data that were gathered by the interview were presented in tabular form. The tables have two columns each that are, themes and excerpts.

The discussion on the research findings were done considering the data from the two instruments that were used and the literature that was explored. The discussions of the findings were done considering perceptions of critical literacy concerning each of the aspects self theory, gender, political issues, religious issues, monological teaching techniques and “Ubuntuism/Unhuism”. The next chapter focuses on discussions that aim to reveal the extent to which the answers to the research question were got. The extent of the clarity of answers to the research questions culminate into some insights about the research problem – thus some recommendations are offered.

CHAPTER SIX

6.1 Introduction

The research findings have revealed that there are significant differences of perceptions of critical literacy among students on the three teacher education colleges in Masvingo province in Zimbabwe. Thus each of the three institutions has no peculiar influences on teacher education students' perceptions of critical literacy. As such focus is on the wider socio-cultural and political influences on student teachers perceptions of critical literacy. The socio-cultural and political factors which were considered have varying influences on critical literacy of the teacher education students.

6.2 Summary of findings

Critical literacy is indispensable to teacher education students if ever they are going to be effective classroom practitioners. Throughout one's life, there is interaction with hosts of texts for one to get information. If the texts are not going to be interacted with discriminately the reader is likely going to be misinformed. This is the case since creators of text do not produce neutral text (Freire 2000:72). The creators of texts have insidious interests and ulterior motives that are focused on the furtherance of their own interests. Mainly the interests are technicist and are aimed at maintaining the status quo that is keeping the empowered in their empowered positions and the disempowered in their powerless positions (Cohen & Manion 2011:31). Critical literacy has emancipatory interests of the readers of texts since it challenges technicist interests of the creators of texts. Critical literacy encourages the readers of texts to interact more actively with texts by interpreting, reflecting on, interrogating, theorizing, investigating, exploring, probing and questioning the knowledge in them (Education for all Global Monitoring Report 2006: 152).

The technicist education to which critical literacy is opposed, is characterized by the transfer of infallible information to the passive students (Smyth 2011: 19; Kincheloe 2008: 14) Thus the principal question of technicist education is " How do we best get knowledge that serves our interests to the heads of our young people?" Kincheloe 2008: 19). Embedded in technicist education is the regressive politics of knowledge

that is inculcated in learners through all kinds of texts to conceal the power, inequality and injustice in human relationships (Coffey 2010; Groenke & Hatch 2009: 09). It is the conviction of the critical curriculum theorists that critical literacy which is embedded in critical pedagogy can empower the reader of texts to examine and challenge the attitudes, values and beliefs that lie beneath the surface of texts (Hughes 2007; Mc Laren 2002: 49). A text is not a text unless it hides from the first glance, the law of its composition and the rules of its game (Derrida 1981: 47). Thus critical literacy encourages the students to adopt a critical stance, interrogating text in order to ascertain the view of the world the text is advancing (Ontario Ministry of Education 2007; Delpritt 1992). All the information that is presented in texts should be viewed with a socio-cultural and political lens which promotes reflection (Wodak 2001: 09).

The research findings show that the teacher education students' perceptions of critical literacy concerning texts about self-theory are generally positive. The z-test statistic value of 3.7 was got for the proportion of students who had positive perceptions on text about self-theory. A further analysis of the perceptions on critical literacy about texts concerning self-theory reveals that there is a significant difference between proportions of male and female students who positively perceive texts on critical literacy.

The female student teachers could have distorted self theories due to their socialization that requires them to be pliable, subservient and dependable (Lyons 1978: 35). Thus the female student teachers could have succumbed to the socio-cultural influences to the extent that they become adherents of literalism of whatever texts are presented to them, also the research findings seem to show that the younger the student teacher the more he/she is critically literate about texts presented about self-theory. The older student teachers seem to succumb more to the cultivation theory than the younger student teachers. The older student teachers could also be succumbing to the victim-blaming psychologization of the tertiary education set-up (Mc Laren 2002:37). Thus the older the student teacher, the more "willfully ignorant" he/she becomes (Groenke & Hatch 2009: 66) The older students

would like to live within the hegemony of being “nice” (Groenke & Hatch 2009: 68) and want to create an impression of being well-behaved” (Higgs & Smith 2002: 86).

The research findings show that the teacher education students in the three institutions have favorable perceptions on texts about critical literacy concerning gender issues. However there are some students who have succumbed to some cultural productions and religious interpretations that reinforce economic, political, religious, social and psychological oppression of women (Brizee & Tompkins 2010).

The research findings also show that the teacher education students in Masvingo province have generally positive perceptions of critical literacy texts. However they are constrained to air their perceptions. Such a situation is contrary to the Tasmania Department of Education (2006:04) which emphasized that patriotic citizenry is based on an understanding that one can question without fear. According to Frey and Fisher (2014) student teachers become critically literate through the exposure to and fearless discussions of reading that address social, political and cultural issues.

According to the research findings the student teachers in Masvingo province generally have negative perceptions of critical literacy texts about religious issues. The student teachers have succumbed to the new dimension of indoctrination that is perpetuated by Christian political fundamentalism through promoting simplicity of literalism. For the Christian political fundamentalist, individuals no longer have to grapple with textual meanings or the historical and social contexts in which a text has been produced. All the believer has to do is to trust in God and accept things as they seem to be on the surface (Groenke & Hatch 2009:28). Thus the teacher education students have succumbed to some sort of naive realism that simply ignores the deeper questions of meaning that attend to any form of social, cultural, political, theological and educational activity (Rycenga 2001: 47; Gresson 2004 : 134).

The teacher education students in Masvingo province generally have positive perceptions of critical literacy texts about monological teaching techniques. Some student teachers have the conscientization that lecturers should not take lecturing as an activity for producing and transmitting social practices that reproduce the dominant culture through the banking-concept of education where learners are not essentially challenged to think authentically about the prevailing situation (Coffey 2011; Gironx 2004: 38). Some student teachers are conscious of the fact that they should “read the word” as well as “read the world” (Freire 2000: 72). Thus to some extent, critical literacy on monological teaching techniques has raised the students’ critical and social consciousness.

The research findings show that the teacher education students in Masvingo province generally have positive perceptions on critical literacy texts about “Ubuntuism/Unhuism”. Thus generally the students are Afrocentric and would like to claim African history, philosophy and science (Leonardo 2005: 150). Some Afrocentric values like the Ubuntuist/Unhuist” gerontocracy has been darkened by the effects of colonialism. “Ubuntuist/Unhuist gerontocracy has been denigrated to adultism that has resulted in pedopobia and ephebiphobia (Tate 2003: 43; Fletcher 2006).

6.3 Recommendations

Basing on the research findings, some recommendations about critical literacy in teacher education colleges are given. Montgomery College launched formal critical literacy initiatives in 1990 (Montgomery College 2004). In teacher education institutions in Zimbabwe and the world over, teaching about critical literacy should no longer be an option or something added on to the literacy programme, it should be an andragogical, ontological essence. Critical literacy is indispensable to the teacher education students if they are going to be effective classroom practitioners who are going to develop critical literacy in the youngsters.

Students in different countries have different perceptions of critical literacy. In South Africa for example critical literacy is best understood against the background of the

apartheid era. Critical literacy is perceived as the basis on which the hidden agenda of apartheid is unveiled (Norton 2007). In Zimbabwe critical literacy could be understood when perceived against the background of colonialism and neo-colonialism. Thus teacher education students should be encouraged to critique texts about socio-cultural and political epochs.

The teacher education students in Zimbabwe are not very much encouraged to “read the word” as well as to “read the world”. When they embark on research projects they are not encouraged to be creators of knowledge in the classroom. Creation of knowledge in the classroom could be promoted when the student teacher are encouraged to embark on action research. Instead the student teachers are encouraged to embark traditional research which is confirmatory rather than exploratory.

The critically literate student is characterized by being motivated to look beyond the literal meaning of texts. The Zimbabwean student teacher is not formally exposed to critical literacy. He/she is credited for regurgitating lecture notes – thus the student is reduced to a copy cat. The teacher education student in Zimbabwe should formally be challenged to analyze, critique and evaluate texts unveiling the hidden agendas. The students should be taught not to be submissive consumers of text and should not be assessed only on their ability to recall information presented to them. The teacher education learning situations should emphasize on the “modern” 3 Rs which are “read”, “reflect” and “react”.

The female student teachers have negative perceptions on critical literacy texts about self theory. This situation would be attributable to their socialization that emphasizes on the importance of patriarchy. The lectures should be proactive in dismantling the negative self-theory. The negative self theory of female students could be done away with if lecturers could afford the female students some opportunities to make some presentations whereby they critique some texts with biased information against their gender.

The older teacher education students have less positive concepts on critical literacy about self theory. The inferiority complex could be a result of a victim-blaming psychologization of the tertiary education setup (Mc Laren 2002:37). It is the lecturers' responsibility to see to it that these older teacher education students are motivated to consider their self-worth. The older learners could be intellectually capable to be engaged in critical literacy but could be lacking the opportunities and the motivation. The students could be after showing an appearance of being "nice" and "well-behaved". It should be pointed out to them in no uncertain terms that the criteria for being "nice" and "well-behaved" are not about acquiescence to anything that is presented.

In some texts that are used in teacher education, there are some materials that contain offensive materials about gender issues. The materials if not detected could have detrimental effects to the marginalized students. The offensive materials are usually about gender issues and religious issues. The offensive materials should be detected and discussed so that the marginalized learners are made aware of the insidious agenda.

According to Frey and Fisher (2014) the learners become critically literate through the exposure to and fearless discussion of reading that addresses social, political and cultural issues. Thus the lecturers should make an effort to see to it that student teachers are exposed to situations that are intellectually provocative.

Some students could have succumbed to naive realism that ignores the deeper questions of meaning that attend to any form of social cultural, political, religious and educational activity (Rycenga 2001: 47; Gresson 2004: 134). The lecturer should not be a proselytizing ideologue but an educator who promotes critical thinking and critical literacy and avoids indoctrination of the student teachers. The students who are indoctrinated would like think that Satan has the power to "steal the seeds of faith" from God's children through the clever, intellectual reasoning that he plants in the minds of the educated unbelievers (Webb 2003). Thus intellectual reason is

considered as a vice by an indoctrinating lecturer and the indoctrinated student teachers.

The lecturers should encourage the student teachers to view education from a radicalist perspective. From this perspective, education is no longer referred to as inculcating knowledge, skills and attitudes that reinforce the status quo (Leornado 2005: 74). Education should make the learners able to critique multiple forms of injustices that are inherent in society and even in lecture halls. The lecturers should refrain from the employment of the banking-concept of education. They should employ the problem posing approach which is dialogical (Freire 2000: 78). In other words, the lecturers should be critical literacy educators who are expected to encourage learners to examine the politics of daily life that thwarts critical literacy. Students should be encouraged to “read the word” as well as “read the world”.

The lecturer as a critical literacy educator should instill in the learner the spirit that knowledge is always partial and incomplete (McLaren 2002: 15). Thus the lecturer should not present content with prescriptions but should see to it that the students get empowered to interrogate all texts that are presented. Lecturers should move out of the “solution-oriented” hegemony that despises students and considers them as not developmentally ready for critical work (Groenke & Hatch 2009: 69).

The black African students seem to have an engraved inferiority complex in intellectual matters. They think that they lag behind their white counterparts. The lecturer should endeavour to dismantle this mentality by conscientizing the learners about the antecedents of the development of such a retrogressive mentality. The learners should be formally encouraged to employ critical literacy whenever they read texts that are about African traditional culture. The creators of texts who do not live within the African traditional culture could have distorted information about the African culture either by design or by mistake since African traditional culture is complex and cannot be well understood from a distance – thus one has to be a cultural bearer and/or participant and not simply a cultural observer if one is to understand it. The distortion could also have been by design when creators of text

deliberately and maliciously demean African traditional culture to create a platform for de-culturalization that culminated into Africans being easy prey for colonialism.

“Ubuntuism/Unhuism” gerontocracy has degenerated into adultism which is characterized by pedophobia and ephiphobia. As such, suspicious, polarized relationships have developed between the elders and the young generation. The elders perceive the youngsters as “cultural sell outs” since they were used by cultural invaders, the whites during the process of colonization. On the other hand the youngsters perceive the elders as being culturally-closed and responsible for their lagging behind the Eurocentric adherents. Thus in the wake of the above described situation, there is a dire need to reconsider “Ubuntuism/Unhuism”, in order to revitalize “Ubuntuist/Unhuist” gerontocracy.

The Zimbabwean government should pluck a leaf from its South African counterpart that has embarked on a project entitled Archeology of Ubuntu. The aim of the project is to capture, before it is too late the despised but culturally valuable voices of the elderly people. It is believed that every elderly person is a cultural living library such that when we are burying an elderly person we are burying an “Ubuntuist/Unhuist” library. Thus these libraries should be exhaustively exploited before they are buried (Letseka 2014).

“Ubuntuism/Unhuism should be used as a conceptual framework for formal teaching of critical literacy in “Ubuntuist/Unhuist societies. In the teacher education curriculum there should be incorporated the topic “indigenous knowledge systems” The content in such a topic could foster symbiotic relationships between the elders and the young teacher education students. When the teacher education students have a positive perception of the elderly people, they are likely to instill the same mentality into the learners whom they teach.

6.4 The contributions of the study to teacher education.

In this research, an attempt was made to explain the perceptions of critical literacy of the teacher education students in three teacher education colleges in Masvingo province in Zimbabwe. The findings could be generalized though cautiously to all the teacher education colleges in Zimbabwe. All the teacher education colleges in Zimbabwe are associate colleges of University of Zimbabwe. As such they carry out their teacher education activities in almost the same way. The research could contribute immensely to the development and implementation of the teacher education curriculum. The study could provide some insights for teacher education curriculum change and innovation. Globally, critical literacy is no longer considered as a “nice to have” but a “must have”. Thus the Zimbabwean government could get some insights on how to formalize teaching of critical literacy in teacher education colleges so that the nation moves along with the other nations. Critical literacy is not only valuable to the teacher education students but to every citizen. The nation has initiated some developmental programmes like ZIMASSET. The success of such developmental programmes hinges on critical literacy.

6.5 The study's limitations

Even though the research makes some significant contributions to the academic sphere in teacher education colleges, the findings should be treated with some caution. The research study has some limitations. One of the limitations is that the research instruments were crafted by the researcher. As such they were not standardized and thus could have had some flaws. The other limitation was about the selection of the sample. After identifying the convenient sample there was a challenge of getting the sample consenting to take part in the research. When some prospective respondents read the informed consent forms, they just decided not to take part in the research. It seems like the UNISA ethics guidelines about informed consent were too good for them. They felt like taste-testing their liberty. The respondents who agreed to take part in the research were under pressing commitments. They were busy compiling their assignments. At one of the teacher education colleges, the students were called by a lecturer to submit an assignment during responding to the questionnaires. There is a likelihood that the students

would have filled in the questionnaire hurriedly without responding to some items authentically.

6.6 Areas for future research.

The research study has some insights for further research. From the research study it emerged that the female teacher education students have distorted self-theories in as far as critical literacy is concerned. Other researchers could research on the factors that influence stifling of critical literacy in the female students.

From the research findings it also emerged that the older students are more vulnerable to the cultivation theory than the younger students. Some researches could be carried out to come up with the rationale for such a situation.

Research findings reveal that religious beliefs are a major obstacle to the promotion of critical literacy. Some researches could be done on the effects of religious beliefs on some other academic issues.

The respondents to the instrument used in this research are “Ubuntuist/Unhuist”. It seems like cultural beliefs and practices play a significant role in the academic pursuits of the cultural participants. Some researches could be carried out on the contribution of “Ubuntuist/Unhuist” values to some other educational issues.

Critical literacy is now requisite in the current information and technology era. Further researches could be based on action research, focusing on the effective ways of developing critical literacy in the learners.

6.7 Conclusion

Critical literacy is indispensable in teacher education since teacher education students are expected to develop it in the pupils whom they are going to teach when they graduate from teacher education colleges. The indispensability of critical literacy has been the thrust of the previous chapters. Research findings reveal that some students have positive perceptions of critical literacy concerning texts about some issues but other students have some negative perceptions. Some recommendations were cited about how critical literacy could be promoted in teacher education colleges.

Critical literacy contributes immensely to educational development in particular and to national development in general. All development initiatives in a nation are to some extent hinged on critical literacy of texts that recommend the initiatives and how they could be implemented. The cited contributions of critical literacy to education should however be considered with caution since the research had some limitations. Areas for further research were also suggested.

References

- 21st Century Schools (2010). *What is critical pedagogy?* http://www.21stcenturyschools.com/what_is_critical_pedagogy.htm (Accessed on 16 April 2014).
- Adams, D. And Goldbard (n.d.). *Creative community: The art of cultural development*. <http://www.rockfound.org/library> (accessed on 25 July 2013).
- Adams, M., Bell, L.A. & Griffin, P. (2007). *Teaching for diversity and social justice*. <http://books.google.co.zw?isbn=1135928509> (accessed on 10 June 2014).
- Alden, J. (2007). Surveying attitudes: questionnaire versus opinionnaires. *Performance improvement* Vol 46 (6) 42-57.
- Allen, Elaine and Seaman, Christopher (2007). "Likert Scales and Data Analyses". *Quality Progress* 2007, 64-65.
- Althusser, L. (1971). *Lenin and philosophy*. New York: Monthly Review Press.
- Anderson, D.A. and Hamilton, M. (2005). Gender role stereotyping of parents in children's picture books: the invisible father. *Sex Roles* 52 (3) 145-151.
- Angelfire (2011) *Assumptions that the researcher needs*. www.angelfire.com/.../assumptions.htm (accessed on 30 July 2013).
- approaches* (2nd ed.). Thousand Oaks, CA: Sage.
- Atkinson, T. (1994). *Listen to women in literacy*. Toronto: CLOW.
- Attwell, G. (2011). *The Practice of freedom*. www.potydyssqu.org/2011/03.the-practice-of-freedom. (accessed on 24 July 2013).
- Auerbach, E. R. (1989). Toward a social-contextual approach to family literacy. *Harvard Educational Review*, 59(2), 165-181.
- August, D. and Hakuta, K. (1997). *Improving schooling for language-Minority children*. Washington: The National Academy Press.
- Avoseh, M.B.M. (2010). *Literacy and conscientization in Paulo Freire's philosophy of education*. <http://www.unilorin.edu.ng/journals/education/ije/dec>. (Accessed on 12 June 2014).
- Barrow, R. (1981) *The philosophy of schooling* New York: Wheatsheaf.
- Bartolomé, L. I. (1996). Beyond the methods fetish: Toward a humanizing pedagogy. In P. Leistyna, A. Woodrum, & S. A. Sherblom (Eds.), *Breaking free: The transformative power of critical pedagogy* (p. 229–252). Cambridge, MA: Harvard Educational Review.

- Beck, A. (2005). "A place for critical literacy". *Journal of adolescent and adult literacy* 48 (5). 389-407.
- Begner R.M. (2002). *Self concepts and self-concept change: A status dynamic approach*.
<http://www.psychology.illinoisstate.edu/rmbergn/web04/researchinterests.htm>
 (accessed on 14 June 2014).
- Behrman, E. (2006). "Teaching about language, power and text: A review of class practices that support critical literacy." *Journal of adolescent and adult literacy* 49-6.
- Bell, J. (1995). *Understanding adultism: A key to developing positive youth-adult relationships*. Somerville: Youth Build.
- Bell, J. (2004). *Understanding adultism*.
http://youthbuild.org/sites/youthbuild.../understanding_adultism.pdf (accessed on 20 June 2014).
- Bishop, E. (2014). Critical literacy: Bringing theory into praxis. *Journal of Curriculum Theorizing*. Vol 30 (1).
- Bogdan, R.C. and Biklen, S.P. (2006). *Qualitative research for education: an introduction to theory methods*. Boston: Allyn & Bacon.
- Booth, D. (2008). *It's critical: Classroom strategies for promoting critical and creative comprehension*. www.books.google.com (Accessed 20 June 2013).
- Brizee, A. and Tompkins, J.C. (2010) *Feminist criticism 1960-present*.
<http://www.owl.english.purdue.edu.../11/> (Accessed on 02 June 2014).
- Brookfield, S.D. (1985). *Understanding facilitating adult learning*. London: Penguin.
- Brosio, R.A. (1980). *The Frankfurt School: An analysis of the contradictions and crises of liberal capitalist societies*.Munice, IN: Ball State University Press.
- Bryman, A. (2006). Integrating quantitative and qualitative research: How is it done? *Qualitative Research*, 6, 97-113.
- Bukato, D. and Daehler, M.W. (2001). *Child development: Athematic approach*. Boston: Houhton Miffilin.
- Burden, K. (2011). *Opinionnaires. Literacy light*.
<http://thepcblog.blogspot.com/2011/06.ags-opinoin-in-merck-whats-your-opinion.html>
 (Accessed on 28 June 2014).
- Burns, Alvin; Burns, Ronald (2008). *Basic Marketing Research* (Second ed.). New Jersey: Pearson Education. p. 250. [ISBN 978-0-13-205958-9](http://www.pearson.com/ISBN-978-0-13-205958-9).

- Carifio and Perla, 2007, Ten Common Misunderstandings, Misconceptions, Persistent Myths and Urban Legends about Likert Scales and Likert Response Formats and their Antidotes. *Journal of Social Sciences* 3 (3): 106-116.
- Center for Information and Research on Civic Learning and Engagement (2004). *Themes emphasized in social studies and civics classes: New evidence.* http://www.civicyouth.org/popups/factsheets/fs_themes_emphasized_soc.studies_civics.pdf. (Accessed on 06 June 20).
- Cervetti, G., Damico, J.S. and Pardeles, M.J. (2001). "A tale of difference: comparing the traditions, perspectives and educational goal of critical reading and critical literacy" <http://www.reading.org> (Accessed on 15 July 2014).
- Checkoway, B. (2010). *Adults as allies.* <http://www.wkkf.org/knowledge-center/resources/2001/12/adults-as-allies.aspx>. (Accessed on 10 June 2014).
- Cherry, K (2009). *Perception and perceptual process.* www.psychology.about.com/od/sensetional-perception/ss/perceptproc.htm.
- Chivore, B.R.S. (1992). *The contribution of the teacher towards development in Zimbabwe*, Harare: Books for Africa Publishing House.
- Clay, D., Vignoles, V.L. and Dittma, H. (2005). Body image and self-esteem among adolescent girls: Testing the influence of socio-cultural factors. *Journal of research on Adolescence* 15 (4) 451- 477.
- Coetzee, P.H. and Roux, A.P.D. (1998) *Philosophy from Africa*. Johannesburg: International Thomson.
- Coffey, H. (2010). *Critical literacy.* <http://learnnc.org>. (Accessed on 28 July 2012).
- Cohen, L., Manion, L, and Morrison, K. (2011). *Research methods in education*. London: Routledge.
- Cole, M. (2005). *Transmodernism, Marxism and social change: Some implications for the teacher.* <http://www.wwwwords.uk/pfie/content/pdfs/3> (accessed on 27 December 2013).
- Coles, T. (2014). *Critical pedagogy: School must equip students to challenge status.* <http://www.theguardian.com>professional>teacher> (Accessed on 15 June 2014).
- Comber, B. (2001) Classroom explorations in critical literacy in Fehring, H. and Green, P., Eds (2001). *Critical literacy: A collection of articles from the Australian literacy Educators' Association*. Newark, Delaware: International Reading Association. pp. 90-111.
- Cooper, K. and White, R.E. (2006). *The practical critical educator*. Boston: Springer.
- Corvi, R. (2005). *Introduction to the thought of Karl Popper*. London: Routledge

- Coyne, J. (2008). *Why evolution is true: Religion reduces science literacy in America*. <http://www.whyevolutionistrue.wordpress.com> (Accessed on 12 June 2014).
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods*
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research*. (2nd ed.). Thousand Oaks, CA: Sage.
- Dann, C. (2011). *The banking concept of education- Paulo Freire, "hits the nail on the head"*. <https://blogs.commonsgeorgetown.edu/vokephilofeducation/2011/10/10/the-banking-concept> (accessed on 28 July 2013).
- Darder, A. (1995). "Buscando America: The contributions of critical Latino educators to the academic development and empowerment of Latino students in the US" In multicultural education, critical pedagogy and the politics of difference edited by C.E. Sleeter and P.L. McLaren. New York: Suny Press.
- Davies, B. (1982) *An introduction to the philosophy of religion*. Oxford: Oxford University Press.
- Dawes, J. (2008). "Do Data Characteristics Change According to the number of scale points used? An experiment using 5-point, 7-point and 10-point scales". *International Journal of Market Research* **50** (1): 61–77.
- De Souza L.M.M. (2009). *Critical literacy: Theories and practices*. http://www.academia.edu/.../draft_critical_literacy_in_development_edu (Accessed on 2 June 2014).
- De Vos, A.S., Strydom, H., Fouche, C.B. and Delport, C.L.S. (2003) *Research at grassroots; for the social sciences and human service professions*. Pretoria: Schaik.
- Degener, S.C. (2007). *Making sense of critical pedagogy in adult literacy education*. <http://www.ncsall.net/index.html?id=562.html> (Accessed on 11 June 2014).
- Dei, G. (2000). Rethinking the role of indigenous knowledges in the academy. *International Journal of Inclusive Education* 4 (2): 111-132.
- Delpritt, L. (1992). "Acquisition of literate discourse: Bowing before the master?" *Theory into practice*. <http://www.learnnc.org>. (Accessed on 21 July 2012).
- Denscombe M. (2007). *The good research guide*. New Delhi: McGraw Hill.
- Department of Education (DE) (2002b). *Revised national curriculum statement, sGrades R-9(schools) policy*. Pretoria: Department of Education.
- Derrida, J. (1981). *Dissemination*. Chicago: University of Chicago Press.

- Dewey, J. (1927). *The public and its problems*. Ohio: Swallow Press
- Dewey, J. (1963). *Experience and education*. New York: Collier.
- Dionne, A.M. (2010). *Developing critical literacy skill: Exploring masculine and feminine stereotypes in children's literature*. <http://www.edu.gov.on.ca/eng/literacynumeracy/publication.html>. (Accessed on 05 June 2014).
- Draft white paper (1994) *Education and training in the republic of South Africa*, Department of education, Pretoria.
- Edelsky, C. (1995). "Education for democracy." Address to the U.S. National Council of Teachers of English Annual Conference, Pittsburgh, PA. 1993.
- Education for all Global Monitoring Report (2006). *Literacy* www.unesco.org/en/efareport/reports/2006-literacy (accessed on 25 July 2013)
- Egan, K. (1992). The roles of schools: the place of education. *Teachers' Colleges Record* 93 (4) 641-655.
- Ennis, R.H. (1996) Critical thinking dispositions: their nature and accessibility. *Informal Logic* 18 (2&3) 165-182
- Epstein, S. (1973) The self concept revisited: or a theory of theory. *American psychologist* 28 404-414
- Fairclough, N. (Ed) (1992). *Critical language awareness*. London: Longman.
- Fletcher, A. (2006). *Washington youth voice handbook*. Washington: Common Action.
- Florack, A.S., Scrabis, M. & Gosejohann, S. (2005). Effects of self-image threat on the judgement of out targets. *Swiss Journal of Psychology* 64 (2): 87-101.
- Formica, M.J. (2008). *Negative self perception and shame*. <http://www.psychologytoday.com/.../200807/negative-self-perception-and-shame> (Accessed on 16 June 2014).
- Freire Institute (2013). *Concepts used by Paulo Freire*. Burnley: University of Central Lancashire. www.freire.org/component/easytag
- Freire Project (2010). *The Freire international project for critical thinking* <http://www.freireproject.org/content/freire-international>. (Accessed on 2 July 2014)
- Freire, P. (1973). *Education for critical consciousness*. New York: Seabury.
- Freire, P. (2000). *Pedagogy of the oppressed*. New York: Continuum.

- Freire, P. and Macedo, D. (1987). *Literacy: Reading the word and the world*. South Hadley: Bergin and Garvey.
- Frey, N. and Fisher, D. (2014). *The role of critical literacy in citizenship*. www.randomhouse.com/home/RHI (Accessed on 10 June 2014).
- Gee, J.P. (1994). 'From "The Savage Mind" to way with words"' *In language and literacy in social practice* OU 168 – 192.
- Gee, J.P. (2001) Critical literacy/Socially perspective literacy: A study of language in action in Fehring, H. and Green, P., Eds (2001). *Critical literacy: A collection of articles from the Australian literacy Educators' Association*. Newark, Delaware: International Reading Association. pp. 15-39.
- Gilbert, N. (2008). *Researching social life*. Los Angeles: Sage.
- Gillham, B. (2008). *Developing a questionnaire (2nd ed.)*. London: Continuum International.
- Giroux, H. (2010). *Rethinking education as the practice of freedom: Paulo Freire and the promise of critical pedagogy*. www.truth-out.org/archive/item/8745:rethinking-education-as-the-practice-of-freedom (Accessed on 30 June 2014).
- Giroux, H. and Giroux, S. (2004). *Take back higher education: Race youth and crisis of democracy in the post-civil rights era*. New York: Macmillan.
- Gomes, P.J. (2003). *Elite power: Social networks within American evangelism*. <http://www.socrel.oxfordjournals.org/content/67/3/207.full.pdf> (Accessed 20 September 2014).
- Gravetti, S. (2001) *Adult learning*. Pretoria: Van Schaik.
- Green, A., Rikowski, G.R. and Raduntz, H. (2007). *Marxism and education: Renewing dialogues in Marxism and education*. New York: McMillan.
- Green, P. (2001). Critical literacy revisited in Fehring, H. and Green, P., Eds (2001). *Critical literacy: A collection of articles from the Australian literacy Educators' Association*. Newark, Delaware: International Reading Association. pp. 7-13.
- Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco: John Wiley & Sons.
- Greiner, L.E. and Schein, V.Z. (2006). *Power and organisation development: Mobilizing power to implement change*. New York: FT Press.
- Gresson F. ((2004). *America's atonement: Racial pain, recovery, rhetoric and the pedagogy of healing*. New York: Peter Lang.
- Griessel, G.A.J. and Orberholzer, M.O. (1994) *Philosophy of education: A study manual for beginners* Pretoria: Via Afrika
- Groenke, S.L. and Hatch, J. A. (2009). *Critical Pedagogy and teacher education in neoliberal era*. Montreal: Springer.

- Grunland, S.A. and Mayers, M.K. (2010). *Enculturation and acculturation: A reading for cultural anthropology*. <http://home.snu.edu/>.
- Gunderson, S. and Hooker, R. (2008) *Self-presentaton and self-esteem*. <http://www.psych.hanover.edu/research/thesis08/gundersonhooker.pdf> (Accessed on 27 June 2014).
- Haralambos, M. (1985). *Sociology: themes and perspectives*. London: University Tutorial Press.
- Harrietsdaughter (2008) *Education as the practice of freedom*. www.harrietsdaughter.wordpress.com/2008/06/26/education-as-the-practice-of-freedom (accessed on 28 July 2013).
- Harste, J. (2003). What do we mean by literacy now? *Voices from the middle* 10 (3) 8-12.
- Hartman, H.J. (2010) *A guide to reflective practice*. Boston: McGraw Hill.
- Harvard University Institute of Politics (2005). *Redefining political attitudes and activism*. http://www.iop.harvard.edu/pdfs/survey/fall_2005_execsumm.pdf. (Accessed on 18 June 2014).
- Heaney, K. (1996). *Adults as learners*. San Francisco: Jossey-Bass.
- Hendricks, C. (2006). *Improving schools through action research*. Boston: Pearson.
- Higgs, P. and Higgs, L. (2001). Why philosophy for children in South Africa? *Educare* 30 (1&2) 01-13.
- Higgs, P. and Smith, J. (2000). *Rethinking our world* Cape Town: Juta.
- Higgs, P. and Smith, J. (2002). *Rethinking truth*. Cape Town: Juta.
- Higher Education Research Institute (2004). *The spiritual life of college students*. Los Angeles: Higher Education Research Institute.
- Hinchey, P. H. (2004). *Becoming a critical educator*. New York: Peter Lang.
- Hoberg, S.M. (2001) *Research methodology: Education management study guide 2 MEDEM 2-R* Pretoria: UNISA.
- Horton, S. and Freire, P. (1990). *Adult learning*. San Francisco: Jossey- Bass.
- Hughes, J. M. (2007). *Critical literacy*. www.faculty.uoit.ca/hughes/contexts/criticalLiteracy.html. (Accessed 2 August 2012).

- Hull, G. and Schult, K. (2001). Literacy and learning out of school: A review of theory and research. *Review of educational research* 71, 4, 575-611.
- Jacobs, M., Gawe, N. and Vakalisa, N. (ed) (2000) *Teaching – learning dynamics 2nd edition* New Jersey: Merrill.
- Jamieson, Susan (2004). "Likert Scales: How to (Ab)use Them," *Medical Education*, Vol. 38(12), pp.1217-1218
- Johnson, B. And Christensen, L. (2008). *Educational: Quantitative, qualitative and Mixed Approaches*. Los Angels: Sage.
- Johnson, R. B., Onwuegbuzie, A. J., & Turner, L. A. (2007). Toward a definition of mixed methods research. *Journal of Mixed Methods Research*, 1(2), 112-133.
- Kapitzke, C. (1995). *Literacy and religion: The textual politics and practice of seventh-day Adventism*. Sydney: James Cook University.
- Kaplan, D.M. (2003). *Rioeur's critical theory*. New York: State University of New York Press.
- Kaufmann, W. (1966). *Hegel texts and commentary*. New York: Anchor Books
- Keller, R., Ruether, R. And Cantlon, M. (2006). *Encyclopedia of women and religion in North America*
- Kellner, D. (2000) *Multiple literacies and critical pedagogies* http://www.21stcenturyschools.com/critical_pedagogy (accessed on 10 August 2013).
- Kendrick, M. (2003) *Converging world: Play, literacy and culture in early childhood*. www.jstor.org/stable/40264320. (Accessed 22 July 2012)
- Kincheloe, J. I. (2008). *Knowledge and critical pedagogy: An introduction*. Montreal: Springer.
- Kirby, M., Kidd, W., Koubel, F., Barter, J., Hope, T., Kirton, A., Madry, N., Manning, P. and Triggs, K. (1996) *Sociology perspectives* Johannesburg: Hienemann.
- Kliebard, H. (1986). *The struggle for American curriculum*. Boston: Routledge and Kegan Paul.
- Klug, T. (2009). *How Peace broke out in the Middle-East*. <http://www.ijv.org.uk/> (Accessed 30/08/2014).
- Kort, M. (2006). *The Soviet Colossus: History and aftermath*. London: Sharpe.
- Kretovics, J.R. (1985) Critical literacy: Challenging the assumptions of mainstream educational theory. *Journal of education*, 167.2: 50-62.
- Kruger, L. and Trussoni, K. (2005). Women's self-concept and the effects of positive or negative labeling behaviours. *Journal of Undergraduate Research* (viii)

- Kumar, P. (2011). *Power and Politics*. www.slideshare.net/birubiru/power-and-politics (accessed on 25 August 2013).
- Lancer, D. (2013). Low self-esteem is learned. *Psych Central*. <http://www.psychcentral.com/lib/low-selfesteem-is-learned/0018092> (accessed on 20 June 2014).
- Langan, J. *Reading and study skills*. New York: McGraw Hill.
- Lankshear, C. (1994). *Critical literacy*. Belconnen, AC. Australian Curriculum Studies Association.
- Lankshear, C. And McLaren, P. (1993). *Critical literacy: Politics, praxis and the postmodern*. New York: SUNNY Press.
- Le grange, L. (2004). "Multicultural science in South Africa's National Curriculum Statement. *Africa education review*. Vol 1 (2) 204-219.
- Lee, C.D. (1992) Profile of an independent Black institution: African centred education at work. *Journal of Negro education* 61: 2, pp 160-177.
- Lee, C.J. (2011) *Myths about critical literacy. What teachers need to unlearn*. *Journal of language and literacy education* [online], 7 (1) 95-102. <http://www.coa.edu/jolle>. (Accessed 29 December 2013).
- Leonardo, Z. (2005). *Critical pedagogy and race*. Oxford: Blackwell publishing.
- Letseka, M. (1995) Systems theory and educational discourse. In P. Higgs (eds) *Metatheories in philosophy of education*. Johannesburg: Heinemann.
- Letseka, M. (2014). Ubuntu and justice as fairness. *Mediterranean journal of social sciences* Vol 5 No. 9 544-551.
- Letseka, M. and Zireva, D. (2013). Thinking: Lessons from John Dewey's "How we think". *Academic Journal of Interdisciplinary Studies*. Vol. 2, No 2, 51-70
- Leung, W. C. (2001). How to conduct a survey. *Student* 9 (1) 143-145.
- Levesque, S. (2010). *Canadian issues: Promoting historical thinking and critical literacy*. http://www.virtualhistorian.ca/historian_literacy (Accessed on 11 June 2014).
- Literacy Gains (2009). *Connecting practice and research: Critical literacy guide*. <http://edugains.ca/resources/lit.../critical-literacy-guide-pdf> (Accessed on 14 June 2014).
- Locke, T. (2004). *Critical discourse analysis*. New York: Continuum.
- Lots of essays (2010). *Critical thinking*. www.lotsofessays.com/viewpaper/2001298.html. (Accessed 10 July 2010).

- Luke, C. (1995). Media and cultural studies. In P. Freebody, S. Muspratt and A. Luke (eds). *Constructing critical literacies*. New Jersey: Hampton Press.
- Lundgren, B. (2013). Exploring critical literacy in Swedish education-Introductory notes. *Education inquiry*. Volume 4 (2) 215-223.
- Ly Kok, J. and Findlay, B. (2006). An exploration of sex-role stereotyping in Australian award-winning children's picture books. *The Australian library Journal* 5 (3) 248-261.
- Lyons, C.H. (1978) *The colonial mentality: Assessment of the intelligence of blacks and women in nineteenth century*. New York: Longman
- Macmillan, J.H. and Schumacher, S. (2010) *Research in education 7th edition* Boston: Pearson.
- Mandela, N. (1992). *Long walk to freedom: The autobiography of Nelson Mandela* London: Abacus.
- Marcuse, H. and Popper, K. (1976). *Revolution of reform? A confrontation*. Chicago: New University Press.
- Marlo, L., de Souza, T.M. and Andreotti, V. (2012). *Critical literacy: Theories and practices*. Vol 6 No. 1 2012. <http://www.criticalliteracy.freehostia.com> (Accessed 15 July 2012).
- Marx, K. (1970) *Marx's Critique of Hegel's Philosophy of Right*. London: Oxford University Press.
- Matt, L. (2004). *Like a splinter in your mind: The philosophy behind the matrix*. http://www.amazon.com/like_a_splinter_your_mind_philosophy/dp/1405125241 (accessed on 04 July 2014).
- Mbiti, J.S. (1991). *African Religious and philosophy*. New Hampshire: Heinemann.
- McDurmon, J. (2009) *Biblical logic: In theory and in practice*. <http://www.americanvision.org/article/the-bible-and-critical-thinking/>
- McLaren, P. (1988). *Life in schools: An introduction to critical pedagogy and the politics of literacy*. New York: Longman.
- McLaren, P. (2002). *Critical pedagogy and predatory culture: Oppositional politics in a postmodern era*. New York: Routledge.
- McLaughlin, M., DeVogd, G. (2004). *Critical literacy: Enhancing students' comprehension of text*. New York: Scholastic
- McLeod, S.A. (2008). *Self-concept*. <http://www.simplypsychology.org/self-concept>. (Accessed on 15 June 2014)

- McNeill, P. and Townley, C. (eds) (1986). *Fundamentals of sociology*. London: Stanley Thornes.
- Mellenberg, G.J. (2008). Chapter 10: Tests and Questionnaires: Construction and Administration. In H.J. Ader & G.J. Mellenberg(Eds.). *Advising on research methods. A consultant's companion*. Huizen: Johannes Van Kessel Publishing.
- Micheletti, G. (2010). *Re-Envisioning Paulo Freire's "banking concept of education"* www.studentpulse.com/articles/171/re-envisioning-paulo-freire-banking-concept-of-education. (accessed on 5 August 2013).
- Molden, K. (Spring 2007). Critical literacy, the right answer for the reading classroom: Strategies to move beyond comprehension for reading improvement. *Reading improvement* Vol 44 issue 1: 50-56.
- Montgomery College (2004). *What is "critical literacy?"* <http://eGroups.com/list/critlit>. (Accessed on 27 July 2012).
- Morgan, H. (2009). Gender, racial and ethnic misrepresentation in children's: A comparative look. *Childhood Education* 85 (3) 187-190.
- Morgan, L. (1997). *Critical literacy in the classroom: The art of the possible*. London: Routledge.
- Morrell, E. *Critical literacy and urban youths: Pedagogies of access dissent and liberation*. New York: Routledge.
- Mouton, J. (2011) *How to succeed in your masters and doctoral studies*. Pretoria: Van Schaick.
- Moyana, T.T. (1989). *Education, liberation and the creative act*. Harare: Zimbabwe Publishing House.
- Munn, P. & Drever, E. (2004). *Using questionnaires in small scale research: A beginners' guide*. Glasgow: Scottish Council for Research in Education
- Neuman, W.L. (2011) *Social research*. New York: Allyn Bacon.
- New London Group (1996). *A pedagogy of multiliteracies: Designing social features*. Harvard Educational Review, 66, 1.
- Niederberger, D.B. (2010). "Introduction: Childhood sociology, defining the state of the art and ensuring reflection. *Current Sociology* Volume 2 (2) 159-170.
- Nitko, A.J. (2001). *Educational assessment of students (3rd edition)*. New Jersey: Merrill Prentice- Hall.
- Norman, G. (2010). "Likert scales, levels of measurement and the "laws" of statistics". *Advances in Health Science Education*. Vol 15(5) pp625-632
- Norton, B. (2007) *Critical literacy and internal development*. <http://www.criticalliteracy.org.uk>. (Accessed on 15 July 2010).

- Nussbaum, B. (2003). African culture and Ubuntu. *Perspectives*. Volume 17 (1)
- O’Leary, D. (2013). *Christian fundamentalists are driving our country into the Dark Ages*. <http://thephora.net/forum/showthread.php?=&91541> (Accessed on 13 June 2014).
- Omi, M. And Winant, H. (1986). *Racial formation in the United States: from the 1960s to the 1980s*. New York: Routledge and Kegan Paul.
- Ontario Ministry of education (2004). *Critical literacy*. www.edu.gov.on.ca/eng/literacynumeracy/.../critical-literacy.pdf. (Accessed 15 July 2012).
- Ontario Ministry of Education (2008). *A guide to effective literacy instruction; Grades 4 to 6 Volume 7: Media literacy*. Toronto, ON: Queen’s Printer for Ontario.
- Parker, P. (1999). *Movement in black*. New York: Firebrand.
- Parkison, G.H.R. (1988) *An encyclopaedia of philosophy*. London: Routledge.
- Paul, R. (1993). *Critical thinking: What every student needs to survive in a rapidly changing world* <http://www.criticalthinking.or.article/ct-moral-integrity.cim>. (accessed on 22 June 2014)
- Peresuh, M. and Nhundu, T. (1999) *Foundations of education in Africa*. Harare: College Press.
- Pithers, R.T. (2000) Critical thinking in education a review. *Educational research* 42 (3) 337-349.
- Popkewitz, T.S. and Fendler, L. (eds) (1999). *Critical thinking and critical pedagogy: Relations, differences and limits*. New York: Routledge. www.faculty.education.illinois.edu/burbules/paper/critical.html.
- Post, J.M. (2004). *Leaders and their followers in a dangerous world*. Amazon: Cornell University.
- Prinsloo, J. and Janks, H. (2002). *Critical literacy in South Africa: Possibilities and constraints in 2002*. Vol 1 (1) 20-38.
- Purkey, W.W. (1970). *Self concept and school achievement*. New Jersey: Prentice – Hall.
- Regnerus, M. D., & Uecker, J. E. (2007). *How corrosive is college to religious faith and*
- Roberge, G.D. (2013). *Promoting critical literacy across the curriculum and fostering safer learning environments* <http://www.edu.gov.on.ca/eng/literacynumeracy> (Accessed on 16 June 2014).
- Robinson J (2003) Postcolonialising geography: tactics and pitfalls. *Singapore Journal of Tropical Geography* 24, 273–89.
- Ryan, M. (2007). *A common search: The history and forms of religious education in Catholic schools*. Brisbane: Lumino Press.

- Sahni, U. (2001). Children appropriating literacy: Empowerment pedagogy from young children's perspectives. In B. Comber and A. Simpson (Eds) *Negotiating critical literacies in classrooms* (pp 19-35). New Jersey: Lawrence Erlbaum Associates.
- Sankaran, C. (2007) *Writing and critical thinking: Femininity of mind, body or culture?* Singapore: NUS.
- Schulze, S. (2002). *Research in adult education*. Pretoria: UNISA.
- Schulze, S., Kamper, G.D., Mellet, S.M. and Smit, M.E. (2002). *Research methodology: A reader*. Pretoria: UNISA.
- Semali, L. and Kincheloe, J. (1999). Introduction: What is indigenous knowledge and why should we study it? In *What is indigenous knowledge? Voices from the academy*. Ed. L. Semali and J. Kincheloe, p 3-58. New York: Falmer Press.
- Shlaim, A. (2009). *How Israel brought Gaza to the brink of humanitarian catastrophe*, *The Guardian*. <http://www.guardian.co.uk/world/2009/jan/07/gaza-israel-palestine>. (Accessed on 14 August 2014)
- Shor, I. (1980). *Critical teaching and everyday life*. Boston: South End Press.
- Shor, I. (1997). What is critical literacy? *Journal for pedagogy, pluralism and practice*. New Jersey: Heine Mann Press.
- Simon, R.I. (1984). Signposts for a critical pedagogy. *Educational Theory*, 34(4).
- Slavin, R.E. (2007). *Educational research: In age of accountability*. Los Angeles: Sage.
- Sleeter, C. (2008). Equity, democracy and neo-liberal assaults on teacher education. *Teaching and teacher education* 24(8) 1947-1957.
- Small, S. (1999). The contours of racialization: Structures, representations and resistance in the United States, In R. Torres, L. Miron and J. Inda (eds). *Race, identity and citizenship*. Malden, MA: Blackwell.
- Smith, D.G. (2003). On enfranchising the public sphere, the futility of empire and the future of knowledge after "America". *Policy features in education*. 1 (2): 488-503.
- Smith, L. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed books.
- Solmitz, G. (2001). *Schooling for humanity: When big brother isn't watching*. New York: Peter Lang.
- Stanley, W. B. (1985). Social reconstructivism for today's social education. *Social education*. 49 (5) 384-389.

- Steyn, G.M., Mc Donald, M.E.W., Van der Horst, H.R., Loubser, C.D., Niekerk, L.J., Kamper, G.D. Schulze, S. and Dreyer, J.M. (2004). *Portfolio: Med-Tutorial letter 101*. Pretoria: UNISA.
- Street, B. V. (1994). Cross cultural perspectives on literacy. *In language and literacy in social practice* OU. 139- 150.
- Symth, J. (2011). *Critical pedagogy for social justice*. London: Continuum.
- Szymanski, A. (1983). *Class structure: A critical perspective*. New York: Praeger Publishers.
- Tasmania Department of education.(2006).*English learning area: Critical literacy* <http://www.ip.education.tas.gov.au/english/critlit.htm>. (Accessed on 17 June 2014).
- Tate, T.F. and Copas, R.L. (2003). "Insist or enlist: Adulthood versus climates of excellence". Reclaiming children and youth. *The Journal of strength-based Interventions*. Volume 2 (1) 40-45.
- Taylor, B., Kermode, S. and Roberts, K (2007). *Research in nursing and health care: Evidence for practice 3rd ed*. South Melbourne.VIC: Thomson
- Taylor, P. (1993). *The texts of Paulo Freire*. Buckingham: Open University Press
- Taylor, S.J. and Bogdan, R. (1998). *Introduction to qualitative research methods: the search for meanings*. New York: Wiley.
- Tyson, L. 1999. *Critical Theory Today: A User-Friendly Guide*. London: Garland Publishing.
- University of St. Mark and St. John (n.d.) *Business Dictionary- perception*. www.businessdictionary.com/definition/perception.html. (Accessed On 18 June 2014).
- Van der Horst, H. And Mc Donald, R. (1999). *OBE outcomes-based education: A teacher's manual*. Cape Town: Kagiso.
- Vasquez, V. (2001). Constructing a critical curriculum with young children. In B. Comber and A. Simpson (Eds) *Negotiating critical literacies in classrooms* (pp 55-66). New Jersey: Lawrence Erlbaum Associates.
- Venzim, E. (2014). How does low self-esteem negatively affect you? *Psych Central*.http://psychcentral.com/blog/archives/2014/03/01/how_does_self-esteem_negative_affect_you/. (Accessed on 08 June 2014).
- Wallace, C. (2001). Critical literacy in the second language classroom. Power and control. In B. Comber and A. Simpson (Eds) *Negotiating critical literacies in classrooms* (pp 209- 228). New Jersey: Lawrence Erlbaum Associates.
- Weaver, K. And Oslon, J.K. (2006).Understanding paradigms used for nursing research. *Journal of advanced nursing* 53(4) 459-469.
- Webcasts for educators (2007). *Critical literacy* <http://www.ncte.org/>. (Accessed on 21 July 2012).

- Wells, G. (2004). *Dialogic inquiry: Toward a socio-cultural practice and theory of education*. Cambridge: Cambridge University Press.
- Wiesen, G. (2014). *What is critical pedagogy?* <http://www.edrev.info/rauthor.html> (Accessed on 23rd August 2014).
- Wink, J. (2005). *Critical pedagogy: notes from the real world*. http://www.joanwink.com/cp4_toc.php (Accessed on 10 June 2014).
- Witzman, L.J., Eifler, D., Hokada, E. & Ross, C. (1972). Sex-role socialization in picture books for preschool children. *American Journal of Sociology* 77 1125-1149.
- Wodak, R. (2001). *Methods of critical discourse analysis*. London: Sage.
- Wood, K.D., Soares, L. and Watson, P. (2006). *Empowering adolescents through critical literacy*. <http://www.connection.ebscohost.com/.../empowering-adolescents-through-critical-literacy> (Accessed on 25 June 2014).
- Wright, J. (2008). Treating children as equals. *New Renaissance*. Volume 8 (3)
- Zeichner, R. (1992). *Connecting genuine teacher development to the struggle for justice*. East Lansing, national centre for research on teaching learning. Michigan State University.
- Zireva, D. (2012). *Factors stifling critical thinking dispositions of third year diploma students at Morgenster Teachers' College*. Unpublished Masters dissertation. Pretoria: UNISA.

APPENDIX A

Morgenster Teachers' College
P. O. Morgenster
Masvingo.

23 July 2014.

The Director
Human Resources
Ministry of Higher and Tertiary Education Science and Technology Development
Dear Sir/ Madam

Re: Application for Permission to carry out a research with students in Teachers' Colleges in Masvingo Province; Bondolfi, Masvingo and Morgenster.

Reference is made to the above mentioned subject.

I am currently registered for a Doctoral Degree in Education (D ED) with University of South Africa (UNISA). I am specialising in philosophy of education. The thesis I am undertaking is entitled **"Teacher education students' perceptions of critical literacy in Masvingo Province, Zimbabwe"**.

There is dearth of critical literacy in students in higher education institutions all over the world. Some authorities claim that the situation militates against some socio-cultural and economic development programmes. They are contented that something should be done about literacy since literacy rates are not commensurate with the socio-cultural and economic development in certain countries. Some development programmes need critical literacy for them to succeed. A particular example is the Zimbabwe Agenda for Sustainable Socio-Economic Transformation (ZIMASSET). The study is likely going to give insights about how to design educational programmes to consciously develop critical literacy in Zimbabwe and other countries.

The students in the above mentioned Teachers' colleges are going to be requested to respond to a questionnaire and participate in an interview. The students' participation is going to be entirely voluntary. They are going to be guaranteed of anonymity. The students will not suffer from any harm whatsoever should they decide not to participate.

Attached hereto is a copy of a letter from UNISA that confirms my registration.

Thank you

Yours sincerely

Zireva Davison

APPENDIX B

All official communications should be addressed to:
"The Secretary for Higher & Tertiary Education
Telephones: 795891-5, 796441-9, 730055-9
Fax Numbers: 792109, 728730, 703957
E-mail: thesecretary@mhet.ac.zw
Telegraphic address: "EDUCATION"



Reference:

**MINISTRY OF HIGHER AND TERTIARY
EDUCATION, SCIENCE AND
TECHNOLOGY DEVELOPMENT
P. BAG CY 7732
CAUSEWAY**

19 August 2014

Mr. D. Zireva
Morgenster Teachers' College
P O Morgenster
Masvingo

Dear Mr. D. Zireva

**REQUEST FOR PERMISSION TO CARRY OUT AN EDUCATIONAL RESEARCH
ON "TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL
LITERACY IN MASVINGO PROVINCE, ZIMBABWE"**

Reference is made to your letter, in which you request for permission to carry out an educational research on "**TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL LITERACY IN MASVINGO PROVINCE, ZIMBABWE**".

Accordingly, be advised that the Head of Ministry has granted permission for you to carry out the research at Bondolfi, Masvingo and Morgenster Teachers' Colleges.

It is hoped that once completed your research will benefit the Ministry. Accordingly, it would be appreciated if you could supply the Office of the Permanent Secretary with a final copy of your study, as the findings would be relevant to the Ministry's strategic planning process.

M. J. Chirapa
FOR: PERMANENT SECRETARY



APPENDIX C

Morgenster Teachers' College
P. O. Morgenster
Masvingo.

21 July 2014.

The Principal
Morgenster Teachers' College
P.O. Morgenster
Masvingo.

Dear Madam

Re: Application for Permission to carry out a research at Morgenster Teachers' College with students who are in college.

Reference is made to the above mentioned subject.

I am currently registered for a Doctoral Degree in Education (D ED) with University of South Africa (UNISA). I am specialising in philosophy of education. The thesis I am undertaking is entitled "Teacher education students' perceptions of critical literacy in Masvingo Province, Zimbabwe".

Attached hereto is a copy of a letter from UNISA that confirms my registration.

Thank you

Yours sincerely



Zireva D.



APPENDIX D

Morgenster Teachers' College
P. O. Morgenster
Masvingo.

22 July 2014.

The Principal
Bondolfi Teachers' College
P.O. Box 300
Masvingo.

Dear Sir

Re: Application for Permission to carry out a research at Bondolfi Teachers' College with students who are in college.

Reference is made to the above mentioned subject.

I am currently registered for a Doctoral Degree in Education (D ED) with University of South Africa (UNISA). I am specialising in philosophy of education. The thesis I am undertaking is entitled "Teacher education students' perceptions of critical literacy in Masvingo Province, Zimbabwe".

Attached hereto is a copy of a letter from UNISA that confirms my registration.

Thank you

Yours sincerely


Zireva D.



APPENDIX E

Morgenster Teachers' College
P. O. Morgenster
Masvingo.

22 July 2014.

The Principal
Masvingo Teachers' College
P.O. Box 760
Masvingo.

Re: Application for Permission to carry out a research at Masvingo Teachers' College with students who are in college.

Reference is made to the above mentioned subject.

I am currently registered for a Doctoral Degree in Education (D ED) with University of South Africa (UNISA). I am specialising in philosophy of education. The thesis I am undertaking is entitled "Teacher education students' perceptions of critical literacy in Masvingo Province, Zimbabwe".

Attached hereto is a copy of a letter from UNISA that confirms my registration.

Thank you

Yours sincerely


Zireva D.



The college has no objection provided Mr Zireva gets clearance from the head of ministry.



APPENDIX F

Dear Sir/Madam,

The aim of the questionnaire is to evaluate your perceptions on aspects that influence critical literacy. The results of the study will help in understanding life issues that influence critical literacy of teacher education students.

Your participation in the study will be greatly appreciated. Participation in the survey is voluntary. The information collected will be treated with confidentiality and anonymity is guaranteed.

INSTRUCTIONS

1. Kindly respond to all questions.
2. The questionnaire consists of two sections. Please answer all the sections.
3. Please indicate your response with an "X" in the appropriate box.
4. Please select one option.

I thank you for participating.

SECTION A: BIOGRAPHICAL DATA

1	Gender	Female	1	male	2
---	--------	--------	---	------	---

2	Age (years)	20 and below	21-25	26-30	31- 35	36 +
		1	2	3	4	5

3	Highest academic qualification (O Level =1; A Level = 2)	1	2
---	--	---	---

4	Marital status	Never married	Married	Separated	Divorced	Widowed
		1	2	3	4	5

5	My religion is	Christianity	Islam.	ATR	Other	No religion
		1	2	3	4	5

6	I live in	city	Communal area	Industrial area	Military barracks
		1	2	3	4

7	My participation in politics	Not involved in political activities even voting	Involved in voting and discussions about politics	Involved actively- attends political meetings	Stands for a political party in elections and holds public party office
		1	2	3	4

For official purposes

 1-3

4

5

6

7

8

9

10

SECTION B: CRITICAL LITERACY ABOUT LIFE ISSUES

Please evaluate your agreement on each of the following statements regarding your perceptions of the issues raised against the satisfaction level provided below

Satisfaction scale:

1 – SA – strongly agree

2 - A - agree

3 - N - neutral

4 - D - disagree

5 - SD strongly disagree

Give your view on each of the following statements:

Perceptions about the self

		1	2	3	4	5		
1	The idea that texts contain plain truths is promulgated by people have a hidden agenda to distort facts of life to me.						11	
2	The idea that my failure to understand text means that I am dull is promulgated by educators who want to distort my self-image.						12	
3	The idea that my intelligence quotient (IQ) test score influences my understanding of text is promulgated by people who want me to accept derogatory labels.						13	
4	The idea that my self- image is made clearer by the facts of life in the texts that I read is promulgated by people who do not want me to understand myself						14	
5	The idea that my social class influences my understanding of text is promulgated by people who do not want me to question the content in the texts.						15	
6	The idea that wearing of artificial hair is fashionable is promulgated by people who want me to deny myself.						16	
7	The idea that making nasal pronunciations shows my learnedness is promulgated by people who want me to be a stranger in myself.						17	
8	The idea that if I were a homosexual I was going to be a disgrace in society is promulgated by people who are heterosexuals.						18	
9	The idea that my proficiency in English is related to my thinking proficiency is promulgated by people who uphold Anglican values.						19	
							20	

Perceptions about gender

		1	2	3	4	5		
10	The idea that content in text has been fair to both sexes is promulgated male authors.						21	
11	The idea the women are brutally exploited by men is promulgated by feminists.						22	
12	The idea that The Creator is male is the basis of exploitation of women by men.						23	
13	The idea that women are nurturers prevents them from playing influential roles in society.						24	
14	The idea that women cannot be happy without having romantic and marital relationships with men distorts women's genuine interests.						25	
15	Beauty contests of woman reduce them to the status of things.						26	
16	Men and women are equally intelligent.						27	
17	Men and woman are equally courageous.						28	
18	Men and women are equally proficient in calculations.						29	
19	Men and women are equally proficient in languages and humanities.						30	

Perceptions about politics

		1	2	3	4	5		
20	The idea that everyone's social status is natural is promulgated by the people who are in power.						31	
21	The idea that different social classes are necessary for the survival of society is promulgated by people in the prestigious class.						32	
22	The idea that stability in a state is achieved through education is promulgated by people who are in power.						33	
23	The idea that those people who criticize government policies are revolutionary is promulgated by people who oppose the government.						34	
24	The idea that professional teachers are apolitical is promulgated by people who do not want educators to be active in politics.						35	
25	The idea that patriotic students question the status quo is promulgated by people who oppose government policies.						36	
26	The idea that everyone's social status is natural is promulgated by the people who are in power.						37	

Perceptions about religion

		1	2	3	4	5		
27	Powerful people misinform people that history is God's will						38	
28	The idea of the "chosen" people is promulgated by people who are advantaged in society						39	
29	The idea of the "chosen" race is justified by people of who are not of colour						40	
30	The idea of the "chosen" class promulgated by people who are not the proletariat.						41	
31	The idea that whites are closer to God than people of colour is advanced by the whites.						42	
32	The idea that God affords the righteous people the opportunities to become wealthy is promulgated by the wealthy.						43	
33	The idea that the poor are what they are because of God's plan is advanced by people who exploit the poor.						44	
34	The idea that leaders in society are chosen by God is an assertion by those in power to force people to follow them.						45	
35	The superiority of Christianity to other religions is furthered by Christian writers.						46	
36	The idea that homosexuality is a sin is promulgated heterosexuals.						47	
37	The idea that males are closer to God than females is postulated by the male writers.						48	
38	The idea that religious texts should be taken as they are is promulgated by people who benefit from literal interpretations.						49	
39	The idea that prayer is the solution to all social ills is promulgated by people who benefit from money given as alms.						50	

Perceptions about monological teaching techniques

		1	2	3	4	5
40	The idea that educators make society function smoothly is promulgated by people who benefit from the status quo.					
41	The idea that educators are more knowledgeable than learners is advanced by educators who do not want dialogue with the learners.					
42	The idea that educators' role is to explain the facts of life as they are is postulated by educators who want the learners to be indoctrinated.					
43	The idea that good educators are eloquent in their presentations is advanced people who want educators to prevent critical thinking					
44	The idea that a good educator makes learners remember content is used to make educators not question the curriculum.					
45	The idea that a good educator makes students to pass exams is promulgated by people in power who want educators to make students not critical.					
46	The idea that educators who abide by professional ethics are promotable is promulgated by people in power who want educators to maintain the status quo.					
47	The idea that disciplined students do not criticize the educator is promulgated by educators who want students to be docile.					
48	The idea that good students remember everything that they are taught is promulgated by educators who want students to memorize content.					

51

52

53

54

55

56

57

58

59

Perceptions about “Ubuntuism/Unhuism”

		1	2	3	4	5		
49	The idea that colonization helped in the spread of civilization is promulgated by people who benefitted from colonialism.						60	
50	The idea that African states require assistance from European states is promulgated by people who benefit from Eurocentricism.						61	
51	The idea that indigenous knowledge is not reliable is promulgated by people who are against Afrocentricism.						62	
52	The idea that pre-colonial education was not rational since it was not documented is promulgated by people with a colonial mentality.						63	
53	The idea that elders are the custodians of values and norms is promulgated by people who benefit from cultural status quo.						64	
54	The idea that Africanness is inferior to Europeanness is promulgated by people who are Eurocentric.						65	
55	The idea that David Livingstone discovered the Victoria Falls is promulgated by people who are racist.						66	
56	The idea that the concept “God” can be directly translated to the concept “Mwari” in Shona is promulgated by people who want to control the Shona people through religion.						67	
57	The idea that the nuclear family is the ideal type of family is promulgated by people who want to dismantle the cohesion of “Ubuntuist/Unhuist” Africans.						68	
58	The idea that the rural areas are the places for the black Africans is promulgated by people who want to control the majority of the black Africans.						69	
59	The idea that the black Africans’ occupation should be agriculture is promulgated by people who despise the black Africans.						70	
60	The idea that black students lag behind white students is promulgated by people who benefit from racialism.						71	

How does critical literacy help you to understand yourself?

.....
.....
.....
.....

How does critical literacy help you to understand gender issues?

.....
.....
.....
.....

How does critical literacy help you to understand religious issues?

.....
.....
.....
.....

How does critical literacy help you to understand how lecturers teach you?

.....
.....
.....
.....
.....

How does critical literacy help you to understand the closeness of the political system?

.....
.....
.....
.....

..... **How does critical literacy help you to understand “Ubuntuist/Unhuist” principles?**

.....
.....
.....
.....
.....

APPENDIX G

The interview guide

1. What are your expectations and /or fears about this interview?
2. What can you say about the authenticity of text that is presented to you?
3. What do you think should be done to the text that is presented to you for the safe guarding of authenticity?
4. Do you think you are intellectually capable to rationally critique text that is presented to you?
 - 4.1 How does your understanding of text influenced by your background?
 - 4.2 How does your understanding of text influenced by your intellectual capabilities?
 - 4.3 Do you think you have a valid view of the society, why?
5. How does your religious orientation influence your critiquing of the text that is presented to you?
 - 5.1 How is your understanding of text influenced by your religious background?
 - 5.2 What religious view of the world does the text present to you?
 - 5.3 What assumptions about your values does the text make?
 - 5.4 What perspectives are omitted?
 - 5.5. Whose interests are served by the text?
6. How does your gender influence your critiquing of the text that is presented to you?
 - 6.1 How does the language in the text position you as the reader?
 - 6.2 What values does the text represent?
 - 6.3 What assumptions about your values does the text make?
 - 6.4 Whose interests are served by the text?

7. In what ways do your cultural ethics like gerontocracy influence your critiquing of text that is presented to you?

- 7.1 What assumptions about your cultural values does the text make?
- 7.2 What “Ubuntuist/Unhuist” values does text omit?
- 7.3 Whose cultural interests are served by the text?

8. How do your lecturers influence your critiquing of the text that they present to you?

- 8.1 How does language used by the educator influence your understanding of the text?
- 8.2 How do the teaching strategies employed by the educator impact on the way that you interpret text that is presented to you?

9. How does the prevailing political situation influence your critiquing of text presented to you?

- 9.1 How does language used in the text influence your political participation?
- 9.2 What political view of the world does text present?
- 9.3 Whose political perspectives are omitted?
- 9.4 Whose political perspectives are emphasized?

10. What are the important aspects that have been discussed?

11. What other factors influence the ways you critique text that is presented to you?



REFORMED CHURCH UNIVERSITY
(A REFORMED CHURCH IN ZIMBABWE INSTITUTION)

P. O. Box 80
Masvingo
ZIMBABWE

Phone : +263 774 849 138
+263 774 849 139
Fax : +263 39 263 768
Email : rcu@rcz.org.zw
Website: www.rcu.ac.zw



Faculty of Education

MEMO

To: Prof.VJ Pitsoe
From: Mr. Vincent Jenjekwa
Date: 18th November 2014
RE: CONFIRMATION OF EDITING DOCTORAL THESIS FOR DAVISON ZIREVA 30018218

Dear Prof. Pitsoe

I, VINCENT JENJEKWA, a lecturer at the Reformed Church University, do hereby certify that I have edited the thesis entitled "TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL LITERACY IN MASVINGO PROVINCE, ZIMBABWE", submitted in accordance with the requirements for the degree of DOCTOR OF EDUCATION in the subject PHILOSOPHY OF EDUCATION in the Department of Educational Foundations at the University of South Africa, submitted by DAVISON ZIREVA.

Thank you.

Yours sincerely

Vincent Jenjekwa (Mr)

Lecturer: Department of English

+263775376045



REFORMED CHURCH UNIVERSITY

(A REFORMED CHURCH IN ZIMBABWE INSTITUTION)

P. O. Box 80
Masvingo
ZIMBABWE

Phone : +263 774 849 138
+263 774 849 139
Fax : +263 39 263 768
Email : rcu@rcz.org.zw
Website: www.rcu.ac.zw



Faculty of Education

MEMO

To: Prof.VJ Pitsoe
From: Mr. Vincent Jenjekwa
Date: 18th November 2014
RE: CONFIRMATION OF EDITING DOCTORAL THESIS FOR DAVISON ZIREVA 30018218

Dear Prof. Pitsoe

I, VINCENT JENJEKWA, a lecturer at the Reformed Church University, do hereby certify that I have edited the thesis entitled "TEACHER EDUCATION STUDENTS' PERCEPTIONS OF CRITICAL LITERACY IN MASVINGO PROVINCE, ZIMBABWE", submitted in accordance with the requirements for the degree of DOCTOR OF EDUCATION in the subject PHILOSOPHY OF EDUCATION in the Department of Educational Foundations at the University of South Africa, submitted by DAVISON ZIREVA.

Thank you.

Yours sincerely

Vincent Jenjekwa (Mr)

Lecturer: Department of English

+263775376045