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Critical Media Literacy Instruction with Teacher Residents in Urban Catholic Schools: A Comparative Case Study Approach to Implementation and Critical Transformational Learning

Jennifer K. Shah
Loyola University Chicago

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LOYOLA UNIVERSITY CHICAGO

CRITICAL MEDIA LITERACY INSTRUCTION WITH TEACHER RESIDENTS IN
URBAN CATHOLIC SCHOOLS: A COMPARATIVE CASE STUDY APPROACH TO
IMPLEMENTATION AND CRITICAL TRANSFORMATIONAL LEARNING

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

PROGRAM IN CURRICULUM AND INSTRUCTION

BY

JENNIFER K. SHAH

CHICAGO, ILLINOIS

MAY 2017

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First and foremost, I would like to thank God for helping me make this dream possible. I would like to express my utmost gratitude to the six teachers in this study who I believe have very bright futures ahead. I am also grateful to my wonderful dissertation committee. I would like to thank my chair, Dr. Kristin Davin, for spending countless hours discussing and editing my work as well as for serving as my biggest cheerleader. Thank you, Dr. Aimee Papola-Ellis for exposing to me to critical literacy and for listening to my ideas as well as reading about them. Thank you, Dr. Michelle Lia for giving me the confidence to conduct this research even though I come from outside the Catholic sphere, for all of the resources provided, and the time spent reading and editing my work.

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To my Sofie:

May you grow up to develop critical literacy skills and
work towards social justice in your own time.

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ABSTRACT

Critical literacy is a cultivated habit that students learn in order to read media texts in their world more consciously. The Catholic context is ideal for work around critical media literacy due to a continued mission and vision around social justice. This research fills gaps in literature relating to critical media literacy in Catholic schools. The goals are threefold: (1) to study the transformational learning of teacher residents as they learn about and implement critical media literacy in urban Catholic schools, (2) to identify supports and barriers related to this process in order to better address critical media literacy implementation and its challenges in Catholic classrooms and schools, and (3) to track teacher residents' perceptions of social justice and literacy in order to see what significance, if any, continues to exist between critical media literacy and the Catholic creed in theory and in practice.

This study uses the lens of critical transformational learning, an amalgamation of transformational learning theory, critical pedagogy, ecological systems theory, and the idea of propriospect, to analyze findings. Analysis occurs through conventional and directed content analysis. Major findings reveal that transformational learning did take place and teacher residents did implement critical pedagogy. Teacher residents considered themes such as accountability, logistics, and student knowledge as they thought about critical media literacy lesson plans. Barriers and supports present as they did the work in the Catholic context are of particular interest in this study.

CHAPTER I

INTRODUCTION

Bringing media into the classroom in a way that is engaging and critical is important in the 21st century, because youth participate in literary activities everyday as they interact with popular media (Morrell & Duncan-Andrade, 2006). According to Janks (2014), critical literacy “gives us potent ways of reading, seeing, and acting in the world” (p. 4) and may be the way out of oppression for some groups of society (Freire, 1970). Students must understand how they are positioned and influenced by texts, both inside and outside of school, by asking questions about the historical, social, and political meanings of texts as well as origins and purposes of texts. By understanding the meaning behind texts, students go from being passive to critical consumers, empowered to accept, reject, and re-construct messages embedded in media texts.

In a large study focusing on media consumption of adolescents, Rideout, Foehr, and Roberts (2010) reported that 8-18 year-olds will spend more time with media than any other activity, an average of 7.5 hours per day. The study also reported that Black and Hispanic youth consume more media than their White peers in every category except for print. Although traditional media including television, radio, and printed media continue to play a dominant role, Web 2.0 as well as other digital advances now called *new literacies* (Lankshear & Knobel, 2011) have contributed to the increase in media use (Short, 2013). New literacies exchange information through electronic means and

include multi-modal forms of texts (Lankshear & Knobel, 2011) such as blogs and social networking. Jenkins (2009) described new literacies as involving “social skills developed through collaboration and networking” (p. 29). New literacies are changing how literacy is defined by incorporating characteristics such as the sharing of ideas, re-creating media, and collectively solving problems in addition to changing how texts are identified in the 21st century (Ohler, 2009). Texts are viewed as social activities that negotiate daily discourses (Lemert, 2005). For the purpose of this study, media texts refer to books, textbooks, newspapers, television, movies, radio/music/songs, digital videos, Twitter, blogs, social media sites, comments on webpages, podcasts, wikis, signs, advertisements, clothing, and any other form of language written and verbal, printed or digital. Media literacy, then, is defined as the ability to access, analyze, evaluate, create, and re-create printed and virtual texts (Thoman & Jolls, 2005).

Trends in new literacies impact students. A large study by the MacArthur Foundation with a representative sample of 2,747 American children ages 11 to 18, found that 97% percentage of students were online by 8th grade using the internet for social networking as well as information creation, contribution, and distribution. The study also reported that students did not evaluate what they found online in practice, with 89% ranking that “some” or “a lot” of what they found online as believable (Flanagin & Merzger, 2010). Although historically some measures have been taken to incorporate media into K-12 classroom instruction (Chen, 2007), more work is needed to empower students to view media in their lives, both inside and outside of schools, through a critical lens with critical referring to evaluation with a keen eye “towards elements of the various

historical, social, and political contexts that permeate and foreground any discourse” (Stevens & Bean, 2007, p. xiv).

The amount of time and attention that students pay to media deserves value in curriculum studies and pedagogy (Morimoto & Friedland, 2010) and critical literacy is a cultivated habit that students can learn in order to read media texts in their world more consciously. 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 reader and authors” through “reflection, transformation, and action” (McLaughlin & DeVogd, 2004, p. 14). For example, a lesson plan created around the topic of Thanksgiving which explores perspectives of Native Americans as well as Pilgrims through multiple texts and asks students to compare and contrast varying perspectives about the event shows evidence of critical literacy. Education becomes a political endeavor by asking questions such as “what is truth? How is it presented, by whom, and in whose interests? Who should have access to which images and worlds, texts, and discourses? For what purposes?” (Luke, 2012, p. 4). Critical literacy sees no text as neutral and implores teachers and students to discuss and take action regarding social justice issues of access, power, and language in every grade level classroom from early childhood to adult education.

The term “social justice” stems from 19th century religious movements including Catholic Social Thought during the Industrial Revolution. During this time issues of power and privilege or lack thereof took center stage (Torres-Harding, Carollo, Schamberger, & Clifton-Soderstrom, 2013). Various definitions of social justice include values or beliefs centered on equity, access, human rights, power, and empowerment

which then lead to action through participation and collaboration (Torres-Harding, Siers, & Olsen, 2012). Social justice begins with thought and reflection around values and then proceeds towards action. Social justice teaching includes “integrating multiple perspectives into the curriculum, especially the voices of those dominated, marginalized, or traditionally excluded in texts” (Agarwal-Rangnath, 2013, p. 4). For the purpose of this study, teaching through a critical lens is considered taking social action towards social justice.

Critically literate educators support students as they deconstruct issues of power and inequity present in their communities and societies by examining various controversial and sometimes contradictory viewpoints. Students and teachers also work together to re-construct and disseminate media texts on socio-political issues in their schools and communities. Teacher educators can utilize critical literacy instruction to promote social justice education in teacher preparation programs because it teaches candidates to “transform as well as to critique” their world (Sangster, Stone, & Anderson, 2013, p. 618).

Critical media literacy is “the application of the deconstructive elements of critical literacy to media texts (e.g., songs, ads, billboards, brochures for products) often encountered outside of the classroom” including pop culture (Stevens & Bean, 2007, p. xv). Critical media literacy examines texts for values, ideologies, representations, and distortions of reality along with its reconstruction to represent a more socially just perspective. Hence, critical literacy encompasses critical media literacy.

This chapter highlights the current need to focus on critical media literacy instruction, identifies the problem of exclusion of media literacy instruction in teacher

preparation programs, and explores the Catholic context for critical media literacy instruction with teacher residents. The theoretical frameworks of transformational learning theory, critical pedagogy, and ecological systems theory are used to examine data collected using comparative case study methodology. The rationale and significance of this study elaborates on the importance of this work. Finally, an overview of the dissertation offers a roadmap to the following chapters.

The Need for Critical Media Literacy Instruction

Throughout our nation's history, primary and secondary schooling has emphasized the importance of education for democratic citizenship (Tyack, 1974). As a field, education plays an essential role in the development of the next generation of democratic citizens, with citizens described as members of a local, national, and global society with some level of control over their lives. Westheimer and Kahne (2004) distinguish between three kinds of democratic citizens: those who are personally responsible, participatory, or justice-oriented. A personally responsible citizen obeys laws, stays out of debt, volunteers their time when asked, and exemplifies character traits related to personal responsibility, while a participatory citizen takes a step further to get involved in leadership with organized societal efforts. The justice-oriented citizen attempts to address underlying issues through systemic change as they "analyze and understand the interplay of social, economic, and political forces" (p. 242). Justice-oriented citizens give a hand-up, not a hand-out, in order to transform inequity currently present, not by reaching out to individuals or specific groups, but by transforming society itself. They do this by addressing not only the symptoms of inequity but also the disease itself. The three categories overlap and citizens can be personally responsible,

participatory, and justice-oriented simultaneously. In addition, this is not a continuum that has to occur in stages.

In order to foster societal change, education must play a role in developing the next generation of justice-oriented citizens who will need to live successfully in a media rich world. To empower youth, educators should utilize media texts as educational tools in order to integrate civic with media literacy (Kellner, 2002). Incorporating critical literacy instruction, including critical media literacy, into classroom instruction would promote reading competence beyond critical thinking to support readers who are flexible, adaptable and able to critically engage with any kind of media whether printed, verbal, or virtual (Shah, Tabassum, Mahmood, & Hussain, 2012).

Critical media literacy can also serve as the practice to the theory of culturally relevant pedagogy (CRP) (Lopez, 2011). Culturally relevant pedagogy acknowledges, values, and incorporates the funds of knowledge or “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” individual students bring from their home lives into the classroom (Gonzalez, Moll, & Amanti, 2005, p. 72). Being culturally responsive in the classroom can involve incorporating texts that are reflective of the variety of students’ backgrounds and offer multiple perspectives regarding experiences and events. To be culturally relevant today, teachers must now include a focus on media texts, including those created for youth and by youth in the popular media. Teachers can tap into these literacies in a critical and culturally responsive way in order to make literacy instruction more meaningful and meet current standards.

Literacy instruction today is impacted by national mandates. Media literacy is mentioned by certain Common Core State Standards (CCSS; National Governors Association Center for Best Practices & Council of Chief State School Officers, 2010) which emphasize the inclusion of fiction and non-fiction informational sources as well as text complexity and evidence based practices in order to ensure that each student is college and/or career ready. The standards leave particular methods and topics up to the discretion of teachers, allowing professionals to choose pedagogical strategies that work for their students (CCSS, 2010). Working with teachers to incorporate critical media literacy into the current educational landscape of the CCSS and CRP is important in order to place critical literacy into curriculum. In order to meet media literacy standards embedded within the CCSS effectively and with purpose, teachers must first have opportunities to develop their own media literacy skills. Certain pedagogical trends and evidence based practices such as close reading and writing workshop can also be used to integrate critical literacy instruction within the CCSS (Avila & Moore, 2012; Flint & Laman, 2012; Papola-Ellis, 2014).

Statement of the Problem

Teachers must assist students not only to navigate media (Hargittai & Hinnaant, 2008), but to begin to de-construct the systemic ills present in society today and re-construct media messages. The first step towards this goal will involve students reading their world as well as the word more consciously which involves understanding the text and the context within which it was written (Macedo, 1987). However, not all educators are in favor of incorporating critical media literacy into the school curriculum. Research on the negative effects that media can have on children causes some lasting concerns

about media integration into the curriculum (Potter & Riddle, 2007; Preiss, Gayle, Burrell, Allen, & Bryant, 2007). Media literacy education in the U.S. has primarily focused on portraying the media in a negative way.

The protectionist approach, also called the inoculation approach, provides a defense against harmful media messages and places power in the hands of teachers who interpret and deconstruct messages for students (Buckingham, 1998). Through the protectionist approach the media is portrayed as trying to manipulate the viewer (Masterman & Mariet, 1994) and focuses mainly on notorious topics such as body image, bullying, violence, and substance abuse (Jeong, Cho, & Hwang, 2012; Walsh, Sekarasih, & Scharrer, 2014). Redmond (2012) argued that this cultivates cynicism more than critical thinking.

On the other hand, the empowerment approach, also called the cultural studies approach, “promotes teaching practices where students use principles of media literacy or key questions to investigate the constructed nature of media messages, including message purpose, codes and conventions, audience interpretations, and effects” (Redmond, 2012, p. 107). A third purpose of media literacy education is identified as the pleasure or appreciation approach (Considine & Haley, 1999) which argues that media use outside of the classroom by students may motivate them in classes that integrate the media through media literacy education (Hobbs, 2007). Masterman and Mariet (1994) warned that the appreciation approach could easily be masked as protectionist if the teacher’s tastes are reflected instead of student choices. By taking an empowerment and appreciation approach to media literacy instruction, this research aims to show the merit of

incorporating media into curriculum. The first step involves training teachers to integrate media through a critical lens.

Lack of Multiliteracy Coursework in Teacher Preparation

Literacy education can be categorized into academic literacies, multiliteracies, and disciplinary literacies (Lesley, 2013). Academic literacy courses focus on print-based literacy skills including decoding, comprehension, and other proficiency standards required for reading and writing. Multiliteracy courses emphasize text use and analysis and include students' out of school literacies including technology, pop culture, and media as well as critical literacy. Disciplinary literacy courses then build on prior knowledge by integrating print and non-print literacies in specific content areas. While most states require courses on basic literacy methods and require one content area literacy course, multiliteracy courses are few and far between in teacher preparation programs (Kubey, 2003; Lesley, 2013; Schwarz, 2005). To foster a critically literate student citizenry, more work is needed to develop media literacy curriculum relating to multiliteracies with teacher candidates.

Lack of Knowledge about World Religions as a Part of Culturally Relevant

Pedagogy

Culture encompasses religious and spiritual diversity including agnosticism and atheism, yet most teacher preparation programs do not include religious diversity and tolerance as a part of culturally responsive pedagogy or conversations around social justice while preparing future teachers (White, 2009). According to James (2015), reasons for this include that religion must not be taught in the public sector because it is too controversial. On the flipside, there are many reasons to include religious and

spiritual exploration in schools, public or otherwise. Moore (2010) argued that religious illiteracy in the United States could be tackled by including an academic, non-devotional perspective in classrooms. James (2015) argued for the inclusion of regions discussions in classrooms in order to promote tolerance through teaching, not preaching.

But in a pluralist, democratic society, we must be willing to engage difficult discussions around the world of religion in schools and classrooms...an unwillingness to examine religions allows attitudes about it to run rampant, leading to marginalization and discrimination through the taken for granted nature of its presence or absence. (p. 13)

Aronson, Amatullah, and Laughter (2016) asserted that if teacher preparation programs are willing to examine ethnicity, gender, race, and socio-economic status as part of culturally relevant pedagogy, that religion must also be considered (with the inclusion of atheist and agnostic beliefs). To be clear, I am not advocating preaching but rather teaching and sharing factual information regarding all world religions and perspectives on spirituality. Doing so could build tolerance about religious diversity from more than a heroes and holidays perspective (Banks, 1993). Aronson and colleagues (2016) also argued that teachers must examine “who they are and what religious/non-religious beliefs they bring with them into the classroom” (p. 147) because “religious biases could be damaging if left unexamined” (p. 145). This can be done by giving teacher candidates time to reflect on religion and spirituality (and also a lack there of) as a part of conversations concerning culturally relevant pedagogy and social justice. Critical media literacy and faith-based critical media literacy can be used as a tool to begin exploration in teacher preparation.

Critical Literacy and the Catholic Context in the 21st Century

The Catholic context is currently ideal for work around critical media literacy with teacher candidates due to a continued mission and vision around social justice, a call for more media literacy instruction, and voluntary adoption of the CCSS (Martin, 2013). Some research has been conducted with Catholic teachers around the topic of critical literacy (e.g., Hess, 1998, Lapayese, 2012; Tenorio De Azevedo, 2015). Missing in this literature is a focus on implementation with urban teacher residents in third through eighth grade Catholic classroom contexts in the current educational climate with regard to the CCSS.

A cornerstone of Catholic education is Ignatian pedagogy, which aligns closely with the goals of critical literacy. Ignatian pedagogy is based on the ideas of Saint Ignatius of Loyola and is considered important at some Catholic institutions (Chubbuck, 2007). The five elements of Ignatian pedagogy are conducive to critical literacy and include context, experience, reflection, action, and evaluation (Chubbuck, 2007). Context asks teachers and students to consider who they are and where they are learning. Experience whether direct (through service) or indirect (through readings and activities in the classroom) helps students explore their context. Reflection emphasizes self-understanding of what the learning means to students which hopefully moves the student to take action. For example, learning about poverty in their neighborhood and evaluating certain policies could influence students to think about their own circumstances and circumstances of others and perhaps take political action. Evaluation is also emphasized in Ignatian pedagogy and asks that students reflect after taking action, similar to critical pedagogy and measures growth academic or otherwise (Chubbuck, 2007). Ignatian

pedagogy values the whole person and considers objective evaluation as well as other formative means.

Catholic educators have a long history of being critically literate. Protesting the Protestant nature of the seemingly public and secretarian common schools in the 19th century, Catholic educators and stakeholders vied for public funds to start their own schools (Hunt, 2005). Catholics at the time argued that the texts used in schools and the nature of the public education itself had anti-Catholic undertones. When public funds were denied, “Catholic elementary schools were established at great cost, usually under parish auspices, to protect the faith of the children of an immigrant, poor population” (Hunt, 2005, p. 163). Texts that included the Catholic narrative in American history were also published and used by students in Catholic schools. By exploring issues of power, voice, and inequity concerning issues of marginalized populations in text and in education generally and then taking social action against injustice, Catholic populations in the 19th century began the process of becoming critically literate. The Catholic Church has also called for the integration of critical media literacy for years (Jaquinto & Keeler, 2012).

Much that men and women know and think about life is conditioned by the media; to a considerable extent, human experience itself is an experience of media.... it is necessary at the very same time that the church offer a critical evaluation of mass media and their impact upon culture. (Pope John Paul II *Aetatis Novae*, A Pastoral Instruction on Social Communication, 1992)

In the 20 years since Pope John Paul II’s pastoral, the world has changed and the influence of media has grown. Characterized by information gluttony, the 21st century

requires that critical media literacy become a necessary component of culturally responsive pedagogy, particularly in urban Catholic schools serving predominantly minority populations, such as those in this study. Already well aligned with the Catholic creed of social justice, critical literacy implementation in urban Catholic schools can help raise critical justice-oriented citizens who can challenge societal ills like opportunity gaps in education.

The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (2012) also place importance on media consumption and production while focusing on the integration of Catholic ideals and the development of students as citizens of their world. Standard Seven, described in Table 1, is of interest to the current study.

Table 1

Standard Seven from the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (2012)

7	An excellent Catholic school has a clearly articulated, rigorous curriculum aligned with relevant standards, 21 st century skills, and Gospel values, implemented through effective instruction.
7.2	Standards are adopted across the curriculum, and include integration of the religious, spiritual, moral, and ethical dimensions of learning in all subjects.
7.3	Curriculum and instruction for 21 st century learning provide students with the knowledge, understanding, and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and socially responsible global citizens.
7.4	Curriculum and instruction for 21 st century learning prepares students to become expert users of technology, able to create, publish, and critique digital products that reflect their understanding of the content and their technological skills.
7.5	Classroom instruction is designed to intentionally address the affective dimensions of learning, such as intellectual and social dispositions, relationship building, and habits of mind.

To better meet the needs of Standard Seven, this study involved the integration of faith-based critical media literacy which is defined as a “principle-based perspective” (Blythe, 2002, p. 139) that takes place as “one’s theological understanding” is overlaid on top of critically analyzing media (Iaquinto & Keeler, 2012, p. 17). Faith-based media literacy allows students to ask questions of the text related to their spiritual and theological beliefs and adds an extra dimension to the study of critical media literacy. Many pedagogical texts are currently published for Catholic educators trying to integrate critical media literacy (e.g., Hailer & Pacatte, 2010; Hoffman, 2011) but more empirical research on how faith-based media literacy is implemented in Catholic classrooms is needed.

Statement of Purpose and Research Questions

This work seeks to fill the gaps in educational literature relating to critical media literacy in Catholic schools with teacher residents who are working on their teaching credentials while teaching full time. The integration of critical media literacy into Catholic schools requires a deeper look into planning and implementation especially as teacher residents begin to adopt the CCSS. The goals of this work are threefold: (1) to study the transformational learning of teacher residents through changes in content knowledge, pedagogical knowledge, and teacher dispositions as they learn about and implement critical media literacy and faith-based critical media literacy in urban Catholic schools while implementing the CCSS, (2) to identify supports and barriers related to this process in order to better address critical media literacy implementation and its challenges in Catholic classrooms and schools, and (3) to track teacher residents’ perceptions of social justice and literacy in order to see what significance, if any,

continues to exist between critical media literacy and the Catholic creed in theory and in practice.

The following research questions guide this investigation:

1. What do urban Catholic third through eighth grade teacher residents consider as they plan for critical media literacy and faith-based critical media literacy instruction while participating in professional development workshop sessions on critical literacy?
2. What supports and barriers to critical media literacy instruction do teacher residents identify during implementation of critical literacy instruction in urban Catholic classrooms?
3. How does learning about critical media literacy affect urban Catholic teacher residents' views of literacy and social justice?

Theoretical and Conceptual Frameworks

Critical transformational learning theory guides this research and combined ideas from transformational learning theory (Habermas, 1971; Mezirow, 1995), critical pedagogy (Freire, 1970; Morrell, 2003), and ecological systems theory (Bronfenbrenner, 1979). The conceptual framework used is the four dimensions model of critical literacy (Lewison, Flint, & Van Sluys, 2002) which laid the groundwork for critical literacy instruction. Together the theoretical and conceptual frameworks helped to frame research questions, data collection, and data analysis. In addition, the professional development workshop sessions were built upon ideas and principles set forth by the theoretical framework. These ideas are discussed in Chapter II.

Overview of Methodology

This research is a comparative case study with a resident cohort of six teachers serving as a bound case with all participants completing their second year of teaching in an urban, Catholic school located in a metropolitan city in the Midwest while completing their Master's program at a private, Catholic university. For the purpose of this study, the group became a professional learning community (PLC) that met as a collective to learn, discuss, and share expertise regarding current theory and practice around critical literacy in the Catholic climate with the goal of applying the knowledge towards student development and learning in their classrooms. This study utilized qualitative research to garner rich, thick descriptions (Geertz, 1973) of the process and lived experience from the perspective of the teacher residents as they learned about and implemented critical media literacy in their classrooms (Merriam, 2009). I collected data before, during, and after three professional development workshops and constructed themes and categories using conventional and directed content analysis (Hsieh & Shannon, 2005). I also focused on within-case and cross-case analysis of findings. Chapter III elaborates on the methodology used in this study. Chapter IV shares findings and Chapter V provides an analysis of the findings.

Rationale and Significance

The current research deepens the conversation about critical media literacy in urban Catholic schools to demonstrate the benefits and challenges of a critical literacy curriculum to Catholic teacher education programs. I hoped to answer the call of the Catholic Church to integrate media into Catholic classrooms by showcasing examples of critical media literacy and faith-based critical media literacy in third through eighth grade

urban Catholic classrooms through lesson plans created by teacher residents that were culturally responsive and aligned with the CCSS. Critical literacy research in a Catholic context allowed for the examination of the transformational learning of teacher residents on personal and professional levels. This research also served to highlight systemic supports and barriers that affected the work.

Exploration of critical media literacy in schools with teacher residents in one Catholic teacher preparation program may lead to incorporation of critical media literacy in others and then eventually into urban Catholic schools. Sustainability is key especially as these teacher preparation programs serve as a pipeline of teachers to Catholic schools especially in urban areas (Smith, 2007). Other implications of this research for teacher preparation in general as well as recommendations based on knowledge gleaned from this research are provided in Chapter VI.

Role of the Researcher

The transformative learning that took place in my life in the summer of 2013 changed my views on aspects of teacher preparation, social justice, and the role I wanted my research to play in the field of education. For a final class project, I developed a mini-unit on critical literacy to use with a Catholic teacher cohort (see Appendix A for an overview of the unit and a subsequent class I taught the following summer with the same students). After class ended, the six teacher residents and I agreed to form an intentional community of learners with critical literacy in Catholic schools as our focus, which became the topic of study for this dissertation. A semester later the topic was refined to include critical media literacy which included faith-based media literacy instruction as the teachers expressed interest in this topic.

It is important to note that I am not Catholic and before attending the same Catholic, private university had no concrete knowledge about Catholic culture. I was raised as a Zoroastrian and after marriage practice Hinduism. Religious differences aside, integrating spirituality with teaching was liberating for me as a teacher educator as was teaching through the lens of critical literacy. I believed that my lack of knowledge about Catholicism was an asset rather than a disadvantage, because I did not explicitly have a Catholic agenda while conducting this research. Coming from outside of the Catholic culture, I believed that my interpretations of the data could offer new perspectives and insights. I also believed that teacher residents were able to take the lead in this research due to my inability to explicitly connect media with the Catholic faith. The result was a truer reflection of curricular decisions and thought processes of teacher residents related to critical media literacy within a Catholic context. Teacher residents shared with me their trials and tribulations related to teaching as well as life during this process. Many of our conversations revolved around faith and spirituality with the teacher residents teaching me much about the Catholic faith. In our summer class we began to discuss the intersection of faith and teaching and how faith impacts our desire and commitment to teach. Teacher residents knew that while I was not Catholic, I encouraged and supported the integration of faith and instruction in their classrooms.

Before conducting the study, I knew the teacher residents personally and professionally for about a year and continue to have close relationships with each of them. I know them as teachers as well as marathon runners, missionaries, and avid readers. I believed that knowing them as teachers and as people allowed for more open and honest discussion and reporting regarding critical media literacy implementation.

Teacher residents participated voluntarily and were not penalized in any personal or professional way if they did not fulfill the requirements of this study. At the time of the study, I was no longer their teacher educator and would never have them as my students again. Thus, I had no impact on their academic grades during or after the study. I also did not have any connection with their schools or their teacher evaluations. I also chose not to go into their classrooms. I did not want teacher residents to feel forced into implementing critical literacy simply because I was present. While I participated in the workshops, I also used a hands-off approach while teacher residents spent time discussing and planning in teams allowing their voices to contribute to the developing conversation. More about my own personal journey during this research quest is shared in the Epilogue.

Researcher Assumptions and Bias

Knowing the teacher candidates in this study led me to have prior assumptions regarding the outcomes of this research. I hoped that teacher residents would take an empowerment approach to the integration of media literacy instruction in their classrooms. Due to their commitment to social justice as well as their faith, I predicted that teacher residents would integrate faith into their critical literacy lessons and meet the requirements of Standard Seven described above. I also thought that as millennials, teacher residents would want to integrate new literacies into their lesson plans and have a desire to disseminate what their class had learned. I realized that certain barriers to critical media literacy instruction existed in their schools including limited time and resources. Beyond that, I was unsure of what other supports and barriers, internal or

external, would affect teacher residents as they implemented critical literacy in Catholic classrooms. Whether my assumptions were met or not is discussed in Chapter V.

Organization of Dissertation

Chapter I highlighted the current need to focus on critical media literacy instruction, identified the problem of exclusion of media literacy instruction in teacher preparation programs, and explored the Catholic context for critical media literacy instruction with teacher residents. Chapter II analyzes the current scholarly literature on this topic and describes the theoretical and conceptual frameworks used to study the established research questions. Chapter III elaborates on the methodology including data collection and analysis. Chapter IV shares findings from the research while Chapter V discusses the significance of these findings based on theory and situates the current study within literature from the field. Chapter VI offers recommendations for policy and practice based on knowledge acquired and is followed by my personal reflection of the dissertation journey in the Epilogue.

CHAPTER II

REVIEW OF RELATED LITERATURE

A paucity of literature exists regarding critical media literacy in Catholic schools and contexts particularly relating to Catholic teachers and teacher residents (Iaquinto & Keeler, 2012). This is odd considering that media literacy education in the United States was led by the Catholic community (Iaquinto & Keeler, 2012) and that plenty of pedagogical resources including books (e.g., Hailer & Pacatte, 2010; Hoffman, 2011) and curricula including the Thoman and Jolls' *Catholic Connections to Media Literacy* exist (Iaquinto & Keeler, 2012). More empirical research is needed that illuminates the process of critical media literacy integration in Catholic classrooms.

Conducting a literature search of peer-reviewed journals from secular and non-secular databases such as Academic Search Complete, ATLA Catholic Periodical and Literature Index, ATLA Religion Database with ATLA Serials, Education Research Complete, and ERIC for terms including "Catholic" and "media literacy" as far back as the last eleven years (2004-2015) resulted in few empirical studies, most of which were exploratory due to the nascent stage of the current topic. Some findings were irrelevant to the current study and simply described current programs at Catholic universities (e.g., Gordon & Eifler, 2011) or referred only to Catholic children's media habits (e.g., Bosacki, Elliott, Akseer, & Bajovic, 2010). In order to locate more media literacy resources in Catholic education, the search was expanded to the years 1995-2016. This

time period was long enough to demonstrate a true gap in empirical scholarship around implementation of media literacy curriculum in Catholic education and teacher preparation.

For this literature review, qualitative case studies, action research, or ethnographies that yielded rich, thick descriptions (Geertz, 1973) around the phenomena of implementing critical literacy with teachers were sought out using the search terms “critical literacy,” “critical media literacy,” and “teachers” with preference given to the most recent research that focused on the same goals as the current study including the transformational learning of teachers and/or goals related to critical pedagogy in the classroom. Themes that emerged in the literature demonstrated that a continuum exists when considering critical literacy work with teachers that begins with teacher transformational learning and leads to critical pedagogy. Ultimately, it is possible for teachers to reach the final stage of the continuum resulting in critical transformational learning (Saunders, 2012). What follows is a synthesis of the literature most germane to the current study and an explanation of how this study will build on current knowledge.

I begin with an exploration of the theoretical framework used in this study followed by examining research on critical literacy or critical media literacy that utilized the theoretical framework. Next, I consider literature that connects Common Core State Standards and critical media literacy that supports the use of critical media literacy instruction in the current political and educational climate. After describing the integration of CCSS and critical media literacy, I review literature related to the characteristics of critical media literacy in PK-12 classrooms. I make the argument that more research is needed in third through eighth grades. Then, I review the literature that

focuses on current literacy instruction with teachers and elaborate on media literacy instruction in teacher preparation programs. I share examples of critical media literacy in a Catholic context and identify gaps in the literature. Finally, I suggest the four dimensions of critical literacy as the conceptual framework through which to explore and analyze critical media literacy curriculum with teacher residents.

Theoretical Framework

A theoretical framework is “a frame of reference that is a basis for observations, definitions of concepts, research designs, interpretations, and generalizations” (LoBiondo-Wood & Haber, 1998, p. 141). Two main theories initially guided this work in regard to purpose, structure, methodology, and analysis of data: transformational learning theory (Mezirow, 1995) and critical pedagogy (Freire, 1970). Aspects of both theories were used to develop the curriculum and frame the research questions for this study. In the following pages, I define and describe transformational learning theory and illustrate the use of transformational learning theory for this study. Then I go on to follow the same format for other components of the theoretical framework including critical pedagogy, ecological systems theory (Bronfenbrenner, 1979), and the idea of *propriospect* (Goodenough, 1981).

Transformational Learning Theory

One framework that addresses adult learning, also known as andragogy, is Mezirow’s (1995) transformational learning theory. Transformative learning refers to the thoughts, feelings, and actions of individuals that impede or facilitate certain goals (Mezirow, 1997). This theory builds on the work of Freire (1970), who argued that

students must “develop the critical consciousness which would result from their intervention in the world as transformers of that world” (p. 60).

An important component of transformational learning theory is *conscientization*, or awakening consciousness (Freire, 1970). Conscientization requires three steps. First, the learner must become aware of his/her own general frame of reference related to the topic, referred to as meaning perspective (Kitchenham, 2008). Second, the learner must expand on current meaning schemes or “the constellation of concept, belief, judgment, and feeling which shapes a particular interpretation” (Mezirow, 1994, p. 223) by adding information that is compatible with what is already known. The third and final step then requires the learner to transform those meaning schemes by encountering cognitive dissonance through problem-posing about the topic outside of his/her meaning perspective. This final step leads to perspective transformation, whether painless or painful, which ultimately leads to transformational learning (Mezirow, 1995).

Teacher candidates are capable of learning through three domains including technical, practical, and emancipatory learning (Habermas, 1971) which Mezirow (1995) labeled as instrumental, dialogic, and self-reflective learning. In the realm of education specifically, these three areas are seen as content knowledge (subject matter), pedagogical knowledge (strategies), and teacher dispositions (Freeman, 2003; Villegas, 2007). Content knowledge refers to having a solid grasp regarding aspects of a discipline and knowing how each of those aspects connects to one another including the nature of discourse within those disciplines (Villegas, 2007). Pedagogical knowledge refers to a teacher’s ability to create purposeful learning experiences according to a student’s needs, background, and goals (Villegas, 2007). Dispositions are “tendencies for individuals to

act in a particular manner under particular circumstances, based on their beliefs” and can be predictors of future action (Villegas, 2007, p. 373). Wilkerson (2006) argued that teacher dispositions matter even more than knowing what to do and how to do it, because dispositions delve into the why and the how come as they explore a teacher’s motivation and inspiration behind thought and action. Dispositions are key when trying to sustain transformative action.

According to Mezirow’s (1995) framework, emancipatory learning can only take place when perspective transformation or a change in thought, feeling or action occurs. One way in which to promote perspective transformation is by employing critical reflection or engaging in critical discourse with others (Kitchenham, 2008). Critical reflection includes content, process, and premise reflection where teacher candidates reflect on what was done, what went well, and why they made those choices (Mezirow, 1995). Reflection and growth in andragogy often occur more efficiently within “communities of practice” (Wenger, 2000) because “when a person begins to interpret new meaning perspectives and meaning schemes, discussion with peers provides an ideal vehicle for learning (Kitchenham, 2008, p. 113). The community of practice in this research is the professional learning community described in Chapter I.

Individual transformation can also lead to action in the classroom. A shift occurs when teachers are able to go beyond individual understanding of new knowledge to being able to “elucidate subject matter in new ways, reorganize and partition it, clothe it in activities and emotions, in metaphors and exercises, and in examples and demonstrations, so that it can be grasped by students” (Shulman, 1987, p. 13). Shulman called this pedagogical content knowledge or “that special amalgam of content and pedagogy that is

uniquely the provide of teachers, their own special form of professional understanding” (p. 8). Having a grasp of the concepts of critical literacy, having a desire to implement critical literacy, and developing pedagogical content knowledge around how to implement critical literacy concepts could lead to more critical pedagogy practice in classrooms.

Transformational learning theory guided the development of the research questions, data collection procedures, data analysis procedures, and professional development sessions for this study. All three domains articulated by Habermas (1971) were addressed including technical, practical, and emancipatory aspects of integrating critical media literacy in Catholic classrooms. Teacher residents learned about critical literacy and how to implement it in their classrooms. Teacher residents participated in discussions around the strengths and barriers within a Catholic context. Mezirow’s (1995) two pedagogical aspects of transformational learning, critical reflection and critical discourse with others, were also embedded within the professional development. Three types of reflection that led to transformative meaning making were content reflection, process reflection, and premise reflection. Reflecting on content involved asking oneself about what was known while process reflection discussed what was done. Premise reflection focused on values and this is ultimately where critical reflection resides. These types of reflection whether verbal or written, group or individual, were included in the study through interview and focus group protocol, individual teacher dialogue journal prompts, and whole group and small group workshop sessions. The three stages of conscious raising were followed including teacher residents’ prior knowledge, building on that prior knowledge, and then introducing cognitive dissonance in order to

change meaning perspectives of teacher residents when considering critical media literacy implementation in urban Catholic contexts leading to personal transformative learning and then to change in pedagogy in classrooms and schools.

Critical Pedagogy

While transformational learning focuses on thought, understanding, and dispositions, pedagogy emphasizes action. Based on critical theory, critical pedagogy is concerned with engaging learners through a more democratic way of learning which “emphasizes critical thinking, dialogic forms of engagement, and autonomy of the learner” (Stevenson, 2010, p. 77). Components of such a pedagogy include inquiry-based learning, problem-posing, dialoging about specific questions related to who, what, where, when, how, why, how come, and then taking action when necessary (Wang & Grant, 2007). Critical pedagogy empowers students to tackle societal ills of their own time in their own time and fights for the mobility of society rather than any particular individual (Freire, 1970). Kellner (2000) describes critical pedagogy as “teaching the skills that will empower citizens and students to come sensitive to the politics of representations of race, ethnicity, gender, class, and other cultural differences in order to empower individuals and promote democratization” (p. 1) and Giroux (2010) suggests that critical pedagogy asks students to “take responsibility for intervening in the world they inhabit” (p. 2). In this study, I focus on critical pedagogy and how it involves critical media literacy.

Critical pedagogy, especially in the latter half of the 20th century, was largely influenced by the work of educator and activist Paulo Freire who inspired critical teachers in the Americas and all over the world (Stevenson, 2010). After working for literacy campaigns for the urban poor in Brazil in the 1960’s, Freire was exiled due to a

military coup. During his exile, Freire taught at Harvard as well as institutions in Chile and Switzerland where he spread his ideas globally (Stevenson, 2010). Freire was greatly influenced by the events and circumstances surrounding him. Living through the Great Depression, he was familiar with hunger and poverty. During his lifetime, Brazil also faced a period of post-colonialism during which men and women in Brazil could not vote if they were illiterate. It was these experiences and this setting through which Freire conceptualized *Pedagogy of the Oppressed*, which scholars identify as seminal to critical pedagogy (Stevenson, 2010).

Freire (1970) emphasized that education and teaching are not neutral and encouraged an inquiry-based approach to learning rather than what he described as the “banking” model of education which viewed students as empty receptacles needing to be “filled” with knowledge by the teacher. Unlike the banking model, critical pedagogy is characterized by teacher-student and student-teacher relationships of mutual respect and communicative sharing along with problem-posing around questions related to who is included and excluded and then taking some form of action (Wang & Grant, 2007). Taking this view demonstrates that knowledge is constructed in a social context by probing the status quo.

Morrell (2003) identified five characteristics of critical pedagogy: historicity, problem-posing education, dialogic, emancipatory, and *praxis* oriented (Vriend Van Duinen, 2005). Historicity takes into consideration the learner’s funds of knowledge (Gonzalez et al., 2005) including social and cultural capital (Bourdieu, 1986) that students bring into classrooms, rather than viewing students as blank slates. Teachers value non-school literacy by bridging local literacy with that of schooling. One way to achieve this

goal is to bring popular culture into the classroom (Morrell, 2003). A problem-posing form of education goes beyond recall of information. Inquiry-based learning is supported as students seek a version of truth where there is no one right answer. During inquiry-based learning, knowledge is socially constructed and learning takes place through the building of a community (Servage, 2008; Wenger, 2000). Students and teachers tackle issues of social justice and discuss difficult topics such as power and equity in the classroom results in an emancipatory education. Finally, *praxis* describes the cycle of action and reflection that needs to take place while enacting critical pedagogy. Action should be well thought-out prior to and reflected upon after taking place. Freire (1970) labels action without reflection as pure activism and reflection without action as verbalism.

The five characteristics of critical pedagogy outlined by Morrell (2003) were apparent throughout the current study and professional development workshop sessions. First, historicity or the social and cultural capital that teacher residents possessed, including their faith and current relation to media, were acknowledged within the professional development workshop sessions. Information regarding teacher residents' literary journeys as well as their connections to the Catholic faith were gleaned and teacher residents were encouraged to bring their media related literacies into their classrooms through the media literacy lessons they created. Second, through inquiry-based learning around the topic of critical media literacy, problem posing took place as teacher residents examined and utilized media in Catholic classrooms. The professional development sessions during this study were not lecture based and rather resembled a seminar format where a voyage of discovery took place as teacher residents grappled

with various ways to bring media literacy into their Catholic classrooms through a critical lens. Third, knowledge gained throughout this process was dialogic and socially constructed taking place through a professional learning community. Fourth, themes of language, power, and access were clear in the research questions and therefore in the analysis and discussions. Fifth, all information for the current study was collected through cycles of action and reflection.

Critical Transformational Learning

For critical *and* transformative practices to occur in professional learning communities like in the current study, focus on both transformational learning and critical pedagogy is needed (Servage, 2008). Transformational learning without critical pedagogy focuses mostly on the self, without regard to social actions including teaching; while for critical pedagogy to truly take root in classrooms teachers must first go through a transformational process (Brookfield, 2004). Transformational learning theory in conjunction with critical pedagogy allows teacher residents to think about themselves and their pedagogical actions while simultaneously considering the sociopolitical contexts around these thoughts, beliefs, and actions (Servage, 2008). To take steps towards critical transformational learning, teacher residents must integrate critical media literacy into instruction, going beyond simply using technology in the classroom.

Critical transformational learning requires a change in thought as well as in action that may occur in stages. The first stage involves targeting teacher's content knowledge and dispositions regarding critical media literacy essentially, affecting both their head and their heart, so to speak. The second stage targets teachers' pedagogical knowledge in an attempt to further pedagogical content knowledge around critical literacy. In this stage,

teacher residents must take action in their classrooms through critical pedagogy. Critical pedagogy is a necessary step because it aids in applying a critical lens to transformational learning. The resulting final stage of critical transformational learning combines thoughts, actions, and dispositions around power, access, and language—ultimately affecting head, heart, and hands in order to create change in our current society.

Transformational learning can be categorized as critical when it requires politically charged change as well as the integration of “a transformed worldview with the enactment of a more critical life practice” (Sandlin & Bey, 2006, p. 49). When a critically charged transformative view is adopted, the resulting critical action must reflect the evolving change in vision. Critical action as a result of transformational learning in this study was defined as implementing critical pedagogy and teaching to the conceptual framework of the four dimensions of critical literacy (Lewison et al., 2002) including decomposing the norm for students, exploring multiple world views with them, dialoging about socio-political topics, and taking action to address societal injustices through critical service learning as explained later on in this chapter. The study of critical transformational learning goes further and requires examining: (1) the evolving awareness of participants, (2) the actions they take as a result, and (3) the process as they go from one to the other (Sandlin & Bey, 2006). Exploring transformational learning alone falls short, because it considers actors in isolation and assumes that a changing vision is automatically going to result in action (Sandlin & Bey, 2006). On the flipside, studying critical pedagogy alone does not explore what teacher residents were thinking about as they created lesson plans. Examining the intersection of awareness and action results in findings that may have been left uncovered, otherwise.

Ecological Systems Theory, *Propriospect*, and Critical Media Literacy

Exploring and analyzing the social dimension and the data from Research Question Two, which illuminated the supports and barriers to critical media literacy instruction in Catholic schools, required expanding the theoretical framework. Urie Bronfenbrenner's (1979) original and adapted (1998) Ecological Framework for Human Development added a layer of sophistication to the current framework and was applicable to the teacher residents in this study but it was still insufficient to make the most sense of the data and findings. The combination of transformational learning theory, critical pedagogy, and ecological systems theory resulted in each individual teacher resident in this study representing one unique culture, called *propriospect* (Goodenough, 1981). Examining *propriospect* allowed for the excavation of internal and external factors present in a teacher resident's world as they implemented critical media literacy in urban, Catholic classrooms and helped make sense of whether critical transformational learning took place and why (or why not).

The systems for this study are defined based on Bronfenbrenner's original model (1979). Intending to address childhood development, Bronfenbrenner identified various systems beyond the individual that could affect changes in behavior including the chronosystem, macrosystem, exosystem, mesosystem, microsystem, and the individual themselves. The chronosystem refers to the dimension of time and refers to any events (outside of the other systems) internal (ex. career change) or external (ex. school closing) that occurred during the time of the study and may have affected how teacher residents responded to the study. The macrosystem includes cultural values and laws as well as society's perceptions of students, teaching, and schools. In this study, the macrosystem

examines the current age of accountability. The exosystem pertains to the nature of the school district as well as policies at the district, state, or federal level that may have affected teacher residents while remaining largely out of the control of the individual teacher. The exosystem in this study includes the Archdiocese, Catholic culture, the CCSS, and requirements of the university. The next level is the mesosystem which is where connections between a teacher resident's microsystems occur. For this study, the only factor considered in the mesosystem is the program all teacher residents were enrolled in at the time of the study which connects their university, school, and personal experience. Finally, microsystems include structures that a teacher resident interacted with regularly and includes individual school culture which encompasses administration, parents, teacher colleagues, and students.

Internal characteristics also mattered when discussing critical transformational learning. Bronfenbrenner (1979) organized personal characteristics into three categories: demand, resource, and force. Demand characteristics include teacher demographics such as gender, age, ethnicity, and socio-economic status while resource characteristics include a teacher's past experience including educational preparation, skills including content and pedagogical knowledge, and access to resources. Force characteristics refer to a teacher's temperament, motivation, and persistence towards a particular goal and encompass coping strategies as well as views of students and their classroom. Teacher efficacy is also considered here. Individuals can affect change within systems they are a part of simply by participating in them. Bronfenbrenner called this passively participating in change. Being a more active change agent required the teacher to draw from resource and force characteristics. Each level within the ecological model affected the prior level,

thus what went on outside of a teacher's classroom affected what happened inside. At the same time, societies and schools are made up of individuals who can also affect change from the inside out.

Bronfenbrenner later adapted his model to include Process-Person-Context-Time (PPCT) and can be used to better study current findings (Bronfenbrenner & Morris, 2006). Process involves the activities an individual is engaging in to work towards some change. In this study, process referred to participation in the professional development around and preparation for the implementation of critical media literacy in urban, Catholic classrooms. Personal characteristics to be considered here included teacher efficacy with media instruction, views of literacy, and a drive towards social justice. Context referred to any factors within the micro to macro level systems that served as supports or barriers to critical media literacy implementation. Finally, the dimension of time referred to any other event personal to universal that happened to or around teacher residents during data collection that may have had an effect (e.g., death of a family member). When all of this was considered for each teacher resident, an unique and individual narrative developed that was as important to examine as the overall group findings.

Each individual within a group has their own private version of knowledge and view of the world that they develop through personal experience. Ward Goodenough (1981) called this individual outlook, *propriospect*. Any group that could comprise a case within a case study (Merriam, 2009) has a unique cultural make-up comprised of individual cultures (Wolcott, 1991). In order to truly study critical transformational learning as teacher residents implement critical media literacy, one must examine

individual factors, societal factors, and the resulting combination of the two on individual teacher residents.

Summary of Theoretical Framework

Implementing critical media literacy and faith-based media literacy came with its own challenges for teacher residents. Teaching through a critical lens required a shift for teacher residents mentally, emotionally, and pedagogically. Critical pedagogy and transformational learning theory provided a foundation and a set of values for teachers implementing critical media literacy as these theories are well aligned to the form and function of critical media literacy. The integration of both theories with ecological systems theory resulted in a synthesis greater than either one alone. What follows is a review of current literature that will situate this study within current scholarly work and demonstrate the importance of taking the next step in critical media literacy implementation work with Catholic teacher residents.

Review of the Literature

First I will discuss the role that critical pedagogy and transformational learning play in the implementation of critical literacy and critical media literacy in schools. A review of the research will illustrate the benefits of such work with students. Next, I will synthesize the literature on critical media literacy and the CCSS in order to show a need for teachers to understand critical media literacy within the context of new mandates. Then, I will explain the use of critical media literacy in PK-12 classrooms in order to demonstrate how critical media literacy instruction takes place in classrooms and schools. Following that, I will highlight the barriers to critical media literacy in teacher preparation and professional development and discuss gaps in research regarding work

with teachers in Catholic schools. Finally, I will share literature regarding the methods used in the current study.

Transformational Learning, Critical Pedagogy, and Critical Media Literacy

Transformational learning theory has been utilized to study critical media literacy, critical literacy, and critical pedagogy with teachers. Tisdell (2008) studied the role of media in transformative learning and saw gaps in the literature relating to critical media literacy and transformational learning in adult education. Her first study involved a large, mixed-methods project where she administered a Likert-scale survey to 215 U.S. teachers, followed by in-depth interviews with 15 participants (Tisdell & Thompson, 2007a). A follow-up study analyzed participants' thinking around the movie *Crash* and included interviews, two focus groups, and online conversations (Tisdell & Thompson, 2007b). Findings from both studies revealed that media can influence how adults think about themselves as well as others. In addition, both studies reiterated the importance of media in social relations. The third study was a qualitative action research study that analyzed online conversations of student participants as well as their papers after using movies to teach about critical media literacy (Tisdell, Thompson, & Stuckey, 2007). The overarching findings revealed patterns in critical media literacy education for transformation including the importance of sharing multiple perspectives, expanding thinking related to hegemonic processes, and the importance of taking action. It is important to mention that personal transformative learning developed when participants were asked to engage with text more deeply and develop critical media literacy activities for use with others. While the work of Tisdell and colleagues closely examined personal

transformation of teachers, there is no discussion of how the professional development transformed their pedagogical practices.

One study of particular relevance to the present investigation due to similar participant populations is that of Sangster, Stone, and Anderson (2013). In a study spanning two years, Sangster et al. focused on critical literacy and critical pedagogy on continuing professional development in Scotland. Twenty-three teachers participated in the continuing professional program focused on critical literacy with eight agreeing to in-depth interviews upon program completion. The researchers also analyzed documents including all materials and presentations teachers developed on the topic of critical literacy for their classrooms. Findings revealed that teachers were pleased with the professional development and gained subject matter knowledge as well as pedagogical content knowledge. These gains were attributed to the high quality of content and delivery of the professional development as well as the ability to share their successes, challenges, and resource materials. Teachers had a sound grasp of critical literacy practices but varied in their definitions of literacy and critical literacy. In addition, all teachers were able to implement critical literacy in their classrooms utilizing books, ads, comic books, and fairytales. The author reported that all participants were highly motivated, committed, and self-selecting. However, data collected at the end of the professional development only captured one snapshot of teachers' views, beliefs, and practices.

Current research demonstrates the benefits of critical media literacy instruction with teachers. In some cases, participating in professional development around critical media literacy altered the way teachers thought about media (Tisdell, 2008) and in other

cases affected teachers' pedagogical practices (Sangster et al., 2013). Either way, transformative practices and principles of critical pedagogy were at play.

Common Core State Standards and Critical Literacy

Current trends in education such as the Common Core State Standards (CCSS) affect teachers' decisions in their classrooms. In an ethnographic study of three elementary teachers, Papola-Ellis (2014) observed how policy reforms such as the CCSS shaped instructional decisions taking place in classrooms. With the implementation of the CCSS, teachers' decisions around instruction and strategies began to revolve around standards rather than student-centered instruction and the teachers' prior pedagogical knowledge and beliefs (Papola-Ellis, 2014). Even though teachers ultimately made the final decisions of what occurred during literacy instruction in their classrooms, their choices were affected by what Papola-Ellis called *policy cascades* which refers to teachers submitting to ideological decisions made by those hierarchically above them. Many times the teachers themselves were unaware that this was occurring and acted more like technicians instead of professionals (Masuda, 2012). Papola-Ellis (2014) argued that, by becoming critically literate teachers might feel a sense of empowerment. She contended that, by putting on a critical lens, teachers might better understand the history and context of the CCSS and might also better understand the language within the mandates. Interpreting the standards for themselves, teachers learn that the CCSS leave particular methods and topics to their discretion, allowing them to choose pedagogical strategies that work for their students (CCSS; National Governors Association Center for Best Practices & Council of Chief State School Officers, 2010). Understanding that the

standards allow for flexibility and interpretation, teachers can start to take power back in their classrooms and exercise their professional knowledge.

Scholars disagree as to whether the current CCSS integrate critical literacy and critical media literacy directly. Beach and Baker (2011) argued that there is no explicit critical analysis of the media within the standards while Avila and Moore (2012) suggested examples of standards that needed to be stretched and manipulated to connect with critical literacy. Rogow (2013), on the other hand, compared the CCSS with literature published by critical media literacy scholars showing explicit connections between the two. Cooper Moore and Redmond (2014) went a step further and discussed how media literacy enhances the CCSS by listing three key ideas. First, they contended that media literacy broadens the definition of what text can mean beyond simply books or written documents expanding the definition to multisensory formats such as songs, visual arts, advertisements, and clothing. Second, they argued that integrating media literacy means inviting a variety of sources into your classroom and that these sources can be non-fiction and informational texts whose integration is encouraged by the CCSS. Finally, they wrote that media literacy instruction can lead to civic engagement inside and outside of a classroom.

Dover, Henning, and Agarwal-Rangnath (2016) analyzed letters written voluntarily by a diverse group of 20 Social Studies teachers with over five years of experience in U.S. classrooms in order to explore “how justice-oriented Social Studies teachers are responding to their changing curricular pedagogical and political landscapes” (p. 458). Teachers responded to the CCSS through one of three emerging strategies (though most combined multiple strategies): (a) embracing the standards, (b) reframing

the standards, (c) resisting the standards. Some teachers reported on embracing certain aspects of the standards because they aligned with their current goals in the classroom. For example, one teacher described the similarity between her educational goals for her students and those of the CCSS including listening and communication skills. Another teacher explained that the CCSS were easier to manipulate than her previous state standards because the CCSS gave general guidelines instead of stating specifics especially relating to certain time periods and utilizing certain texts (for specifics please see Dover et al., 2016). Less specificity she believed allowed teachers more flexibility. Teachers reported on reframing the standards as they re-claimed autonomy in their classrooms by using the flexibility in the standards in order to creatively meet their goals of social justice social studies education. Finally, some teachers reported on resisting elements of the CCSS that they believed to be harmful to their discipline or to the development of their students. Teachers also reported on being torn between being accountable to their students and communities versus being accountable to the standards.

In order to avoid the pitfalls of policy cascades and to enjoy the benefits of media literacy integration in classrooms, teachers need to view texts and policies such as the CCSS through a critical lens. The first step in that direction will require teachers to interpret the standards in a way that incorporates critical literacy. Then teachers can begin to integrate critical and media literacies with the CCSS in classrooms. A review of the literature shows that some teachers and scholars are integrating critical media literacy into PK-12 classrooms.

Critical Media Literacy in the Classroom

Critical literacy instruction can take place in all classroom contexts from early childhood to high school. Recent literature searches for peer-reviewed case study, action research, and ethnographic qualitative studies from years 2005-2016 yield many examples of critical media literacy at the early childhood and high school levels, but few at the upper elementary and middle school levels. Few empirical studies met the inclusion criteria for this review. Much of the scholarship was conceptual and/or simply described critical media pedagogy curriculum (e.g., Clarke & Whitney, 2009; Gainer, 2013; Janks, 2014; Maples & Groenke, 2009; Rodesiler, 2010). The following paragraphs detail existing empirical research that best exemplifies critical media literacy as defined for this study.

Current research shows that students at all levels are willing and able to participate to some extent in critical media literacy instruction and that these experiences heighten their sense of consciousness about the communities they live in and give students a voice as participants in their worlds. In a one-year study of critical literacy with kindergarteners, Vasquez (2004) described what happened when students received two different messages about Beluga whales from the texts they were reading in class and what they were hearing and seeing in the media. First students compared and contrasted the images portrayed in *Baby Beluga* by Raffi (1992) with recent news about the Beluga whales in the St. Lawrence River. Afterwards students reconstructed their own version of the text. According to Vasquez (2004), “deconstructing the book text and then everyday media text provided a space to explore the social construction of truth and

reality” (p. 121). Different views of the situation allowed students to come up with their own perspective based on what they now knew.

In a critical ethnographic study covering three years with eight girls in early elementary grades belonging to a low socio-economic class, Jones (2012) noted the importance of making marginalized readers feel a sense of entitlement in order to critically analyze texts. At first when left alone, students had a tendency to align with the text by constructing fictions about their own lives based around the reading instead of taking a critical stance and realizing that perhaps their lives do not have to resemble what is represented in the text. Analysis of classroom observations, videotaped readings and discussions in large groups, audiotaped small group discussions, interviews, writing samples, and descriptions of children’s books, revealed that action must be taken by the teacher in order to activate critical literacy practices with young learners. When prompted by the teacher through explicit scaffolding which asked students about what they would change in the anchor text to resemble their own lives, students responded by rewriting the story with their own backgrounds in mind including changing the role of the father in the story. When prompted, students as young as second grade were able to view texts through a critical lens.

Some scholarship around the topic of critical media literacy exists at the upper elementary level. Working with a predominantly Latino/a population at the fourth grade level, teachers worked with fourth graders on remixing advertisements through the Elementary Bubble Project where students were asked to speak back to ads by filling in blank bubbles (Gainer, Valdez-Gainer, & Kinard, 2009). After little critical media literacy instruction, themes among student responses that related to social critique were

few and instead focused on humor or pleasure revealing that much more work needed to be done (Gainer et al., 2009). Overall, students were at the beginning phases of understanding that no text was neutral and that all messages have a purpose for the viewer.

Middle school students in an extended day program at a public school participated in a year-long ethnography involving hip hop and youth participatory action research (Turner, Hayes, & Way, 2013). Students assembled a community survey around current issues and then created and disseminated hip hop music based on their findings. Using a grounded theory approach, Turner et al. analyzed research from interviews, field notes, and lyrical content of students' projects. Findings revealed that students were able to discuss key issues of social justice and were able to synthesize the data they found which, for example, showed how African Americans are disproportionately represented among the student homeless population in their community. The project was culturally relevant, empowering, and focused on student meaning making around issues of social justice.

Examples at the high school level included working with students to deconstruct film and music. In an exploratory qualitative study of 11 Latino/a students and one teacher in an after school club exploring negative cultural messages related to ethnicity and sexual identification, Boske and McCormack (2011) used case study methodology to critically analyze the film *Happy Feet*. Through the analysis of field notes, narratives, interviews, and focus groups, researchers determined that media plays a role in the lives of high school students, especially those belonging to marginalized populations particularly relating to cultural misconceptions and embedded beliefs driven by current popular media. Findings revealed the importance of creating spaces in schools for

marginalized populations to discuss issues of inequity using the media as a lens. While no action was taken on the part of the students to reverse these messages seen through the media in their community as is commonly expected with critical media literacy projects, this study showed the potential of how teachers can use mainstream media to begin dialoguing about social justice issues with students. In a summer research seminar with African American at-risk teens, Morrell (2005) utilized critical qualitative research methods through youth participatory action research. High school students led critical inquiry based projects around the impacts of hip hop music in their communities and the implications for literacy instruction in secondary schools. During this time students read complex texts, wrote interview protocols, transcribed them, and wrote lengthy reports. Findings were mixed and revealed the positive and negative effects of hip hop on society but none the less empowered students to take some form of action.

While much research on critical media literacy instruction with early childhood and high school students exists, more empirical qualitative examples of how teachers embed critical media literacy in third through eighth grade classrooms is currently needed. To foster classrooms that teach critical media literacy, teacher preparation programs must first prepare future teachers for media literacy integration.

Overcoming Barriers to Critical Media Literacy Instruction with Teachers

Teacher preparation programs lack courses on media literacy and professional development for pre-service teachers is limited (Kubey, 2003; Schwarz, 2005). Even if teachers exhibit a high level of motivation to integrate media literacy into their classrooms, many lack the confidence to do so and the ability to link media literacy instruction to current standards. Stein and Prewett (2009) conducted an exploratory

survey to examine the perceptions of Social Studies teachers at a voluntary media literacy workshop in Texas with 39 high school teachers from all over the state. Results revealed: (a) the presence of media in teachers' classrooms, (b) that teachers connected media integration to preparation for citizenship, (c) that teachers characterized media as a tool used for learning and self-expression, (d) that teachers were confused about how to link instruction to media literacy standards in their state, and (e) that teachers were uncertain about how to integrate media literacy into their teaching (Stein & Prewett, 2009). These findings demonstrate that teachers, especially those that teach social studies, are ready and willing to implement critical media literacy in their classrooms but require more training and guidance on how to do so.

In order to learn more about critical constraints to critical literacy implementation, Stauss (2012) reported on information directly from public school teachers. Stauss utilized semi-structured interviews in order to find out if teachers were practicing critical media literacy and what limited their instruction as they did so. Thirteen English and Social Studies teachers from the Mid-Atlantic and the Pacific Northwest were recruited through snowball sampling and anonymized recruitment. Findings showed that teachers were not opposed to using media as a tool in their classrooms, but barriers such as class size, time, school culture, and testing stood in the way describing the relationship between the current climate of accountability and critical media literacy instruction as "irreconcilable" (p. 42). On the other hand, teachers reported that collaboration and dialoguing with other faculty and interfaculty commitment to the ideals of critical media literacy supported critical media literacy instruction in public schools. Echoing the sentiments of Stein and Prewett (2009), Stauss (2012) claimed that of all of the barriers,

“critical media literacy is perhaps most stymied by the fact that it is not a pedagogy endorsed by teaching colleges” (p. 119).

Like their veteran counterparts, pre-service teachers faced similar issues in regard to creating critical media literacy-based lesson plans. After conducting a document analysis of media literacy lessons over a two-year period with four classes of pre-service teachers, Robertson and Hughes (2011) found that less than a quarter of the lesson plans developed espoused criticality. Criticality was demonstrated by exhibiting elements in lesson plans that demonstrated that media literacy: (1) was not neutral, (2) interrogated various perspectives involving social issues, (3) critiqued misleading messages, (4) encouraged social reconstruction, and (5) addressed injustices. While almost another quarter was approaching criticality, over half of the lessons developed by pre-service teachers did not truly embody these characteristics of critical media literacy. Robertson and Hughes claim that challenges in designing media literacy lessons that were truly critical resulted from a lack of exposure to critical media literacy and a demonstrated need for a meta-language with which to discuss concepts and philosophies related to critical media literacy.

Bender-Slack and Young (2016) further Robertson and Hughes’ (2011) argument by stating that teacher candidates often neglect visual literacies as part of Language Arts. Twenty-nine pre-service teachers taking Language Arts methods courses were asked to report on the six goals of Language Arts as “reading, writing, listening, speaking, viewing, and visually representing” (International Reading Association, 2012, p. 1) over the course of six weeks in a variety of school settings. Through document analysis of a theory-to-practice tool, Bender-Slack and Young (2016) reported that two goals of

Language Arts were frequently omitted by pre-service teachers. Viewing and visual representation were underrepresented if presented at all, while reading and writing were seen as the main goals by pre-service teachers. Researchers report that it was unclear whether pre-service teachers did not see visual literacy occurring in the classroom, did not recognize that it was occurring, or chose not to report on it (Bender-Slack & Young, 2016).

Barriers to critical media literacy implementation in the classroom include teacher education and preparation. Struggles that pre-service teachers face may include a lack of knowledge regarding criticality and visual literacy. Struggles that current teachers face may include lack of knowledge or desire to implement critical media literacy and a lack of motivation to include critical media literacy in the current climate of accountability and standards.

Transformational Learning in Practice

Transformative processes start with consciousness raising which requires a stimulation of cognitive dissonance within the learner (Mezirow, 1995). While this is just as easily done with pre-service teachers as in-service teachers, research reveals that the latter have a much harder time applying their newly acquired dispositions in real world contexts due to constraints on agency such as standardization and accountability (Masuda, 2012).

Transformational learning is seen through evolving teacher dispositions. When working with pre-service teachers, it is fruitful to begin with an in-depth look into their personal literary journeys. Examining cultural and literary roots (Assaf & Delaney, 2013) as well as critical incidents in pre-service teachers' literary life histories (Heydon

& Hibbert, 2010) may be a good place to start. In a case study analyzing seven pre-service teachers after completing a secondary language arts methods course, Heydon and Hibbert used a structured manner of exploration into critical media literacy which began with the completion of a literary graphic life map. For the graphic life map teachers were asked to retell about critical moments in their literacy journeys, relate these moments to class content, and reflect on what this might mean for their practice. Consequences of completing the graphic life map demonstrated that pre-service teachers began to think more deeply about their own journeys with literacy including those beyond print and tie their experiences and biases to their pedagogical choices (Heydon & Hibbert, 2010).

Critical media literacy instruction benefited pre-service teachers even after coursework and professional development have ended. After analyzing online discussions, multi-genre inquiry projects, and follow-up emails of 33 students in her secondary English methods class, Scherff (2012) saw an impact of critical media literacy instruction in 26 participants one year after the course wrapped up. Scherff utilized Lewison, Leland, and Harste's (2008) four dimension model: consciously engaging, entertaining alternative ways of being, taking responsibility to inquire, and being reflective in order to analyze data. Changes in pre-service teachers' dispositions included seeing students as multi-dimensional and a shift from a deficit - to an asset-based view of knowledge students brought to the classroom. In addition, inquiry around critical media literacy led to pre-service teachers interrogating themselves, their practices, and the systems within which they live which resulted in consciously engaging in their world (Scherff, 2012).

Practicing teachers understand the philosophy and reasons behind critical literacy integration in schools but demonstrate a sense of futility in applying these methods due to power struggles involving standardization and accountability. Masuda (2012) analyzed data collected over a two-year period with two female veteran secondary school teachers in a monthly study group. Findings revealed that while teachers legitimized critical literacy in the safety of discussion, they did not see the connection with current standards or current school reforms they were experiencing in their context and thus were reluctant to apply it to their classroom. Similar to the findings of Papola (2013), teachers placed the standards on a pedestal instead of working to find ways to manipulate them according to what teachers know best as professionals in education. Working with the next generation of teachers to understand critical media literacy within the context of current standards before they obtain their own classrooms may help. Knowing how critical media literacy is implemented and to what affect might help teachers envision what critical media literacy instruction might look like in their classrooms.

Critical Pedagogy in Practice

Once teachers learn the “what” and the “why” behind teaching through a critical lens, the next question asked is “how” to integrate critical literacy and critical media literacy in classrooms. No standardized curriculum currently exists of critical media literacy instruction in schools and teachers are encouraged to implement critical media literacy in ways that fit their individual classroom contexts. Teachers can begin by examining the tenets of critical pedagogy and then find ways to integrate media to fit those aims.

Lopez (2011) studied the work of a twelfth grade Writer's Craft teacher as she created a critical learning community in her classroom. Combining culturally relevant pedagogy with critical pedagogy, students were encouraged to study injustices in their communities through spoken word poetry. They then created their own poems and collaboratively analyzed each other's poems. Through journals, observations, and dialogue, Lopez noted that there are several entry points for critical pedagogy through critical media literacy and that teachers should start with student interest. Other genres through which to encourage inquiry into the study of race with students include novels, movies, poetry, short stories, music lyrics, and websites. In one such study, students benefited from having access to language that denounced intolerance while the teacher benefited by experiencing more reflection and heightened anxiety around curricular choices (Assaf & Delaney, 2013).

Critical Transformational Learning in Practice

Critical transformational learning is possible with novice teachers but few studies addressed both the transformational learning of teachers and critical pedagogy exhibited in their classrooms as they implemented critical media literacy. Saunders (2012) reported on one high school English student teacher's experience through a single-case study. This teacher was chosen specifically due to her demonstrated commitment to social justice and equity in her classroom. Through reflective journals, interviews, lesson plans, student artifacts, and observation notes collected throughout the year, Saunders reported on the individual transformational learning of the student teacher as well as the critical pedagogy taking place in the classroom. The curriculum developed around critical pedagogy involved using media to tie to classical readings and comparing themes in

classical texts to current issues through a multi-genre inquiry project. High school students seen as “at-risk” became agents in their own learning and began to actively think about participation in their communities. Classroom instruction became dialogic and conversations about justice, power, and inequity ensued. On a transformative level, the teacher experienced a new appreciation for out of school literacies and often stepped back as the authority in the classroom to learn from her students, allowing content and conversations that would not normally be school sanctioned and stopping only when she believed discourse would lead to fighting (Saunders, 2012).

In order to find more examples of adult critical transformational learning, the literature search was expanded outside of the realm of teacher preparation. Sandlin and Bey (2006) studied archaeologists working towards enacting an alternative and more critical vision of their discipline. Through site observations as well as formal and informal interviews with the archeologists and the students at Kaxil Kiuic located in the Yucatan, the researchers wanted to document not only individual transformational change, but also transformational change that related to the “social dimension” (Cunningham, 1998, p. 15) resulting in critical transformational learning. These archeologists were chosen for the study because they aimed to transform the current vision of archaeology to include a consideration of the long-term impact of dig sites on local communities and environments. The archaeologists at Kiuic also wanted to share their transformed vision with students, society, and the local Maya.

Three themes emerged from the study and stemmed mostly from societal factors. First, the archaeologists believed that their training lacked a reflexive or critical component or that they had been taught to be aware of local contexts but never given an

opportunity to take action based upon the new awareness. The archeologists stated that they had not been taught to examine their culpability and consequences of their actions on the local communities or environment (Sandlin & Bey, 2006). Second, the archeologists struggled with conflicting responsibilities within their discipline. They found it easy to meet certain requirements in the field like documenting the dig site, trying to be sensitive towards the environment, and sharing the findings with the research community. Other requirements of a critical nature were more difficult. The new critical vision required that archaeologists present the past to the public while taking the local community into consideration. In addition, the new vision asked that local community partnerships be seen as more than just employment based (Sandlin & Bey, 2006). Third, archeologists reported that a transforming vision was easier to have for oneself but harder to cultivate in others. Participants in the study were hesitant about pushing their new critical vision onto their undergraduate or graduate students, the general public, or the local Maya especially when it related to issues concerning power; they preferred to lead by example instead. Researchers found evidence to report that critical transformational learning was occurring to some degree but that documenting it was a difficult and messy process because it involved individual and contextual factors (Sandlin & Bey, 2006).

Critical Media Literacy Research with Teachers in Catholic Schools

Four qualitative studies set the groundwork for the current study (Chubbuck, 2007; Hess, 1998; Lapayese, 2012; Tenorio De Azevedo, 2015). The Jesuit sector of Catholic education may serve as an avenue for critical literacy instruction as the theoretical frameworks between critical pedagogy and Ignatian pedagogy can be used simultaneously (Chubbuck, 2007). Chubbuck (2007) argued that “Catholic university

students are not sufficiently challenged to engage in societal critique and reform that justice work requires” (p. 244) and set out to discover whether a balance could exist between justice and faith. The qualitative study involved 15 pre-service teachers studying at a mid-sized, urban Jesuit university taking a required policy course and were engaged in discussions around policy and power as a result. Chubbuck gained permission from 15 out of 80 students to use written reflections after the class had ended. Participants also participated in focus group interviews after the class ended. Themes in the findings revolved around social justice curricula, pedagogy, and rationale. Teachers questioned what curricula constituted social justice teaching and saw a possibility of including social justice issues in the classroom, but as an add-on to what they were already required to do. In addition, teachers were worried about bias and were afraid to question students on controversial issues trying to make sure not to push their views. Only a few teachers addressed pedagogy saying that this type of teaching could relate to students’ lives and that dialogue and debate as well as problem-posing could lead from theory to activism (Chubbuck, 2007). When asked about the rationale to teach this way, many teachers replied that it could cultivate an informed citizenry and that could lead to improving the common good for all of society. In addition, some teachers did not differentiate ethics from faith saying that each contribute to the other. The biggest implication of this study is that Ignatian pedagogy and critical pedagogy can be used to complement each other. In order to do so, much work needs to be done in order for pre-service teachers to be able to make this connection in thought and action. Chubbuck (2007) lamented that “pre-service teachers especially need explicit instruction in practices fluid enough to help them imagine the sorts of dialogic, reflective, action-oriented

teaching required of social justice teachers” (p. 260). Chubbuck’s work focused on pre-service teachers who were not student-teaching and did not have their own classrooms and thus their ideas remained more theoretical rather than practical.

In a dissertation using Freirean critical pedagogy as the theoretical framework, Tenorio De Azevedo sought to discover whether a connection existed between faith-based critical media literacy and Catholic Social Teachings. All five veteran middle, high, and higher education teachers who participated in the study and who taught at Christian private schools had previously completed a 60 hour training program run by the Saint Gabriel Media Literacy Institute. The program utilized the Media Mindfulness Wheel to connect media literacy instruction to Catholic Social Teachings (Hailer & Pacatte, 2010). Findings of the case study included that teachers’ awareness and action around critical media literacy was impacted by participating in the professional development. In one specific case critical media literacy was even newly included in the school’s mission statement. Teachers also reported that faith-based critical media literacy was more about raising questions rather than finding answers, which they believed was alright. Barriers to faith-based media literacy included needing more technological tools. Findings showed that teachers were able to connect faith-based media literacy to particular topics embedded in Catholic Social Teachings including consumerism; gender, race, and class struggles; rights of workers; and other social justice related issues. Teachers were also able to empower students through critical service learning projects regarding these topics in their communities (for specific examples of lessons see Tenorio De Azevedo, 2015).

In an exploratory study examining narratives of female Catholic teachers, Lapayese (2012) found the impact of gender-specific media education beneficial for the developmental voices of Catholic female youth in high school. All participants in the study were full-time teachers within an archdiocese and participated in five media education workshops each lasting four hours over the span of a year. They then worked on implementing newly acquired knowledge in their classrooms. Through interviews, observations, and a focus group, data were gathered and analyzed using an interpretive framework (Emerson, Fretz, & Shaw, 1995; Erickson, 1986). Findings suggested that gender-specific media literacy instruction was beneficial to student content knowledge as well as connecting students to their faith (Lapayese, 2012). Findings revealed that students on the receiving end of these curricula were more enthusiastic and engaged, and that media integration influenced the general classroom learning experience as well as critical thinking. Students also began to rely less on the authority of their teachers and participated in a dialogic model. In addition, discussions and critiques around the media and its messages to and about girls were often emotional and spiritual and focused on a critical understanding of the media through a Catholic female perspective (Lapayese, 2012). When discussing body image and human dignity, students also used social networking to create counternarratives to mainstream media.

Hess's (1998) seminal examination of the legitimacy of media literacy in religious education is also crucial to this work. Through a participatory action research project with 12 teachers of religion (mostly Christian), Hess conducted qualitative research that examined popular culture and its usefulness in religious education through a six-session workshop covering five genres of mass media including film, advertisements, the world

wide web, news, and music videos. The main purpose of the study was to determine “whether or not critical popular culture analysis might be one way to deepen religious experience” (p. 10). All workshop sessions were audiotaped and exit interviews lasting an hour and a half were conducted with all participants. In the coding of the data, Hess focused on what worked well in the workshop format, how the information could be used in religious contexts, the problems that teachers faced, the transformation of their viewpoints, and finally how media literacy could enhance their faith. The findings reveal similarities to Lapayese’s (2012) work including the merit of media literacy in improving critical thinking and faith formation in addition to the media serving as a window to societal issues especially those relating to social justice. Transformation of attitudes was also apparent. The analysis focused mostly on reflection and internal transformation of teachers rather than action and implementation in the classroom, especially during the workshop approach. This cursory look at pedagogy provided few examples of classroom use and application. Since the time of publication years ago, mass media has also changed dramatically requiring a more current look.

The many advantages of integrating faith-based media literacy into Catholic classrooms include connecting the secular with the sacred (Blythe & Wolpert, 2004) as well as providing a specific and critical lens through which to view current trends in society in order to work towards serving the aims of social justice (Johnston, 2000). Barriers to media literacy instruction include resistance by administration and a lack of access to technology in addition to confusion over integration of topics such as those relating to sexuality (Lapayese, 2012).

Methods and Tools Used in Qualitative Research Relating to Critical Literacy

The current study utilized methods and tools similar to ones used in the literature described above. Interviews and focus groups are commonly used in qualitative research particularly around the topic of critical literacy (e.g., Lapayese, 2012; Masuda, 2012; Saunders, 2012). Critical literacy scholars also audiotape workshop sessions (e.g., Hess, 1998) and conduct document analysis through the collection of artifacts such as lesson plans (e.g., Robertson & Hughes, 2011; Saunders, 2012). Fewer studies have utilized journals (e.g., Lopez, 2011; Saunders, 2012) but none have used individual dialogue journals. Critical literacy studies have also used surveys (e.g., Stein & Prewett, 2009) but very rarely have utilized standardized surveys.

Individual dialogue journals. While Saunders (2012) and Lopez (2011) utilized reflective journals to probe teachers' developing thought processes, the present study employed a dialogue journal in which the researcher used the written word to "talk back" to teacher candidates about topics reflected in their journals (Denne-Bolton, 2013). Entries in dialogue journals resembled written speech rather than academic writing and allowed for a more relaxed and authentic conversation to take place between two people (Uduma, 2011; Werderich, 2002). Dialogue journals also serve as a record of a teacher's developing thoughts and provide an avenue for teachers to explore their thinking individually before participating in professional learning community discussions (Denne-Bolton, 2013). An additional benefit of dialogue journals is that they serve as a form of formative assessment, checking in on teachers' content and pedagogical knowledge as they develop during professional development sessions allowing the researcher to note gaps or misconceptions in learning (Lee, 2004).

Findings from an anonymous questionnaire administered to 18 student teachers of Chinese descent, Lee (2014) revealed that teachers reported several benefits to using dialogue journals in class including building a collaborative relationship with their professor, encouraging deeper reflection of ideas presented in class, and making sense of their experience. Follow-up interviews with five student teachers probed deeper to reveal that dialogue journals provided a space to discuss issues not fully explored during class but that time to complete the weekly reflections was a problem. Teachers also suggested that topics be provided (Lee, 2004). In lieu of these findings, time will be provided during workshop sessions to complete dialogue entries and suggested topics will be provided to teacher residents as they emerge during the professional development process.

The Social Justice Survey. The Social Justice Survey (SJS) (Torres-Harding, Siers, & Olson, 2012) is reliable and has been used to measure social justice dispositions and connections to faith. After analyzing survey results from 391 students, the Social Justice Scale was found to be reliable with Cronbach's alpha in the .82-.95 range with no significant differences related to participants' gender or race. Through a follow-up survey asking participants to self-report social justice behaviors or identify as an activist, results from the survey were found to significantly predict social action (Torres-Harding et al., 2012). The SJS was utilized in a study with 213 students of various ages, races, and religions examining the role of religiosity, spirituality, and values on favorable attitudes towards social justice (Torres-Harding et al., 2013). Findings revealed that students who showed commitment towards religious and spiritual values believed that taking social action was a "public" way of demonstrating their faith and felt like they

could make a difference in the world (Torres-Harding et al., 2013). Implications for this study include explicitly connecting social justice work to religious beliefs which may then promote social action and engagement especially in schools.

Summary of Review of the Literature

In order to sum up the argument made by the literature review, I would like to reiterate the following points. First that transformational learning and critical pedagogy have been used as a lens to study critical media literacy implementation but not always simultaneously. Studies show the use of not one or the other, but combining the two may lead to deeper knowledge creation concerning critical media literacy in 3rd-8th grade classrooms. Focusing on teacher residents and their knowledge about new mandates in education including the CCSS and how critical media literacy can be incorporated will empower the use of critical media literacy in any level classroom. Discussing and exploring critical media literacy with teacher residents will fill a gap in their teacher preparation concerning multiliteracies and provide more scholarship on critical media literacy integration in Catholic classrooms.

Uniqueness of Current Study

More empirical qualitative research is currently needed in areas of critical media literacy in Catholic classrooms particularly examining internal processes of teacher residents during implementation, examining artifacts created during implementation, and identifying internal and external barriers to implementation in relation to power, access, and language. The current study attempted to fill the gaps in the scholarly literature relating to critical media literacy and Catholic teacher residents. Some of the unique

features of this study include the theoretical framework utilized as well as the context of the research including the Catholic setting and teacher resident participants.

The current study focused on both internal transformation of teacher residents (Tisdell, 2008) as well as classroom pedagogy (Sangster et al., 2013). While Lapayese (2012) provided insightful reflections on the transformational learning of students, more research is needed on how critical media literacy transforms teachers. This would require further information on teaching context and the thought processes of participating teachers. The current study pushed the work of Chubbuck (2007) and Lapayese (2012) further by building on the experiences of teachers as they implement critical media literacy with upper elementary and middle school students. In addition, the current study went beyond focusing just on gender-specific issues. Adding to the work of Chubbuck, Lapayese, Hess (1998), and Tenorio de Azevedo (2015) the current study hopes to further the conversation about current media use within the current climate of educational movements such as the CCSS in Catholic schools and does so through a critical and transformative framework. While much research exists on the transformational learning of teachers, little focuses on critical transformative learning. The current study examines critically charged evolving content knowledge, pedagogical knowledge, and dispositions of teachers as they implement critical literacy methods in real-life classrooms.

Little research focuses on the implementation of critical media literacy instruction with pre-service teachers outside of literacy methods courses. While most media literacy instruction focuses on English Language Arts integration (e.g., Heydon & Hibbert, 2010; Scherff, 2012), the current study targeted critical media literacy instruction in all subject areas including religion. The current study is not bound to coursework so data was

collected in real time and follow-up on transformational processes was immediate. To truly document transformational learning, data must be collected at the beginning, middle, and end of the professional development through cycles of action and reflection. What teachers think about and the curricular and pedagogical choices they make are affected by many factors including educational mandates. The current study captured teacher residents' transformative development as it occurred during and after professional development. Working with teacher residents, whose knowledge and dispositions are somewhere between those of pre-service teachers and certified in-service teachers also resulted in adding an additional unique feature to the current study.

The present study also builds on existing knowledge by utilizing current research. Similar to the procedures used by Heydon and Hibbert (2010), the present study began by requiring teachers to explore their literacy life histories. Analyzing personal journeys and critical moments in their literary past and reflecting on how these journeys affect their choices in the classroom began the process of transformational learning for teacher residents. Examples of effective critical literacy implementation at all levels of education including the scholarly work of Lopez (2011); Morrell (1998); Saunders (2012); Tuner, Hayes, and Way (2013); and Vasquez (2004) were shared with teacher residents in order to demonstrate effective critical literacy pedagogy in classrooms. Finally, the ideas of Scherff (2012) around examining self, educational practice and curricular choices, and systems including but not limited to schools, religious organizations, and society at large within which these take place may lead to critical transformational change that can be examined by the conceptual framework that follows.

Conceptual Framework

There is no one way to implement critical media literacy in classrooms but the four dimensions model of critical literacy can provide a conceptual framework for creating and assessing critical media literacy curricula. After reviewing the literature on critical literacy, Lewison et al. (2002) identified four common dimensions including disrupting the commonplace; interrogating multiple perspectives; focusing on sociopolitical issues; and taking social action and promoting social justice. Although they are parts of a whole and must eventually occur in unison, it is beneficial to discuss each segment separately.

Disrupting the commonplace entails “seeing the ‘everyday’ through new lenses” (Lewison et al., 2002, p. 383) while interrogating multiple perspectives includes examining texts from various view-points including mainstream, marginalized, and our own. Focusing on socio-political issues asks teachers and their students to examine and critique the relationships between power, language, and the current systems that embed them. While the first three aspects focus more on awareness, the fourth dimension involves action. Taking social action and promoting social justice uses what is learned from the previous dimensions and applies it to the real world (Lewison et al., 2002).

Disrupting the Commonplace

Decomposing what is accepted as normal is of utmost importance in this dimension. In order to do so, teacher teachers must address content and pedagogical knowledge, as well as teacher candidate dispositions. Although this is the first step to occur, this process never ends; three other dimensions are simply added, each one building on the last.

The first step to expanding content knowledge, pedagogical knowledge, and teacher dispositions is to build on what teacher candidates already know. Prior knowledge could include functional literacy, critical thinking, and views on social justice. What journey have teacher candidates taken personally with literacy? Heydon and Hibbert (2010) asked teacher candidates to explore their journey with literacy through a graphic life map. Some of the issues the research uncovered included privilege and what some teacher candidates took for granted, a great place to start the conversation regarding critical literacy. What counts as literacy is rapidly changing in the world today and teacher candidates must deconstruct what literacy means to them (Monnin, 2008). A discussion over the ideologies in education and what teacher candidates believe the purpose of education to be follows. After this, teacher candidates can readdress what aspects of reading matter and why: decoding, comprehension, use, analysis, or perhaps all of the above (Freebody & Luke, 1990).

Interrogating Multiple Perspectives

Interrogating multiple perspectives entails being able to acknowledge and respect but also question various viewpoints regarding the same concepts, ideas, or events. Soares and Wood (2010) posed the following questions in order to question text.

What does the author want us to know? What different interpretations are possible? What kind of person and with what interests and values wrote this text? What view of the world is this text presenting? How is power used and what effect does power have on others? Whose voice is missing and what alternate ways can texts be presented to give voice to the silenced? (p. 488)

By asking such questions, teachers can nudge students to see value in multiple viewpoints including those that are missing from the written, verbal, or virtual conversation.

Focusing on Socio-Political Issues

Although topics in the previous dimensions of critical literacy may include the third, this dimension explicitly involves the inclusion of socio-political issues. Focusing on socio-political issues involves the critique of relationships between power, language, and society especially when it comes to critical media literacy. Students are urged to find the relevance of context within the text. Critical literacy aims to include students in present societal problems and “allows students to bring their own lived experiences into discussions, offering them opportunities for participation, engagement in higher levels of reading and discussion, and to understand the power of language” (Soares & Wood, 2010, p. 487). This dimension requires teacher candidates to have some knowledge around concepts of critical theory before evaluating their dispositions and examining pedagogy in relation to their students.

Taking Social Action and Promoting Social Justice

The fourth dimension of critical literacy involves a shift from awareness of the social to taking action towards social justice. One pedagogical tool that teachers can utilize with teacher candidates is service learning. While research that exemplifies the benefits of service learning is abundant (Scales, Roehlkepartain, Kielsmeier, & Benson, 2006; Wilczenski & Cook, 2009), an even more effective model of service learning includes critical literacy (Hart, 2006).

Service learning has been defined as “an educational experience involving an organized service activity with structured reflection to guide students’ learning” (Bringle

& Hatcher, 1995, p. 5). Billig (2011) calls it an approach that utilizes community service in order to master academic content and emphasizes duration and intensity of service, meaningful service, link to curriculum, reflection, diversity, youth voice, partnerships, and progress monitoring. Service learning lends itself to building relationships and cooperative learning between class mates. In a climate of constant competition for resources, service learning gives students the tools they need to work together to solve communal problems. Participation in service learning helps students develop real-world connections. This pedagogical tool lends itself to transformational learning and critical media literacy.

Hart (2006) encouraged “a critical service-learning pedagogy framework that weaves awareness *with* action” (p. 28). Preston (2008) combined critical service learning and media activism with her Women’s Studies class by using social networking site, MySpace. Students were asked to research and become aware about issues around feminism and then create online spaces that educated, motivated, and called others to action. Students were also allowed to add to what others had already created building a community of activists. “Culture jamming” or constructing counternarratives that critique original media was encouraged (Preston, 2008). Today many more avenues can be tapped for such practice including YouTube, Twitter, Instagram, and Facebook.

Summary of Literature Review

Current literacy instruction with teachers shows the benefits of including media literacy in teacher preparation programs, but critical media literacy instruction does not take place in a systemic fashion in teacher preparation especially in third through eighth grade contexts. There are also few examples of critical media literacy instruction and

implementation in Catholic schools with urban teacher residents. A unique theoretical framework along with the four dimensions of critical literacy can assist in filling these gaps. The next chapter outlines the methods and procedures for this study.

CHAPTER III

METHODOLOGY

This chapter describes the research processes followed to carry out the present study. First, I give an explanation as to why qualitative research and particularly multiple case study was chosen. Next I contextualize Catholic teacher preparation, particularly focusing on one program, along with a detailed description of the participants and treatment procedures. Then I discuss data collection methods and analysis procedures. Finally, I address issues of trustworthiness and ways to combat those issues along with limitations and delimitations of this research. The questions that this research answers include the following:

1. What do urban Catholic third through eighth grade teacher residents consider as they plan for critical media literacy and faith-based critical media literacy instruction while participating in professional development workshop sessions on critical literacy?
2. What supports and barriers to critical media literacy instruction do Catholic teacher residents identify during implementation of critical media literacy instruction in urban classrooms?
3. How does learning about critical media literacy affect urban Catholic teacher residents' views of literacy and social justice?

Rationale for Research Approach

The present study utilized a qualitative research design which garnered rich, thick descriptions (Geertz, 1973) of the process and lived experience from the perspective of six teacher residents as they learned about and implemented critical media literacy in their classrooms. Qualitative research allowed for experiential understanding and the exploration of multiple realities (Geertz, 1973).

Case study is “a form of qualitative research that is focused on providing a detailed account of one or more cases” with a case defined as a bounded system (Johnson & Christensen, 2012, p. 395). Case study methodology is mainly used to address questions relating to the “how” and “why” regarding a phenomenon (Merriam, 2009). Case study research can be used when trying to elaborate on decision-making processes (Schramm, 1971) and leads to research on contemporary issues in real time and space (Yin, 2014). What separates case study from other kinds of research methods includes focusing on explanatory questions particularly relating to contemporary events that the researcher has little to no control over. Contextual elements surrounding the study are neither controlled nor dismissed and are instead elaborated upon. Case study research encourages the collection of multiple sources of evidence to corroborate conclusions and highlights the benefits from theory (Yin, 2014). All of these aspects are pertinent to the current study and are elaborated upon in the data collection and analysis sections.

Comparative case study method within an embedded case study design allowed for the coverage and extrapolation of multiple cases leading to a single set of “cross case” conclusions (Yin, 2014). The broader case or unit of analysis was important, but synthesis of the individual cases within the main case also gleaned significant

information. Focusing on individuals, as well as the group as a whole, allowed for a more complete picture of lived experience. This is important to the present study, because although all teacher residents belonged to the same cohort, they taught at various locations and had different experiences due to varied school contexts. Each teacher resident's journey was analyzed as a single case in addition to being a part of a multiple case study (Johnson & Christensen, 2004).

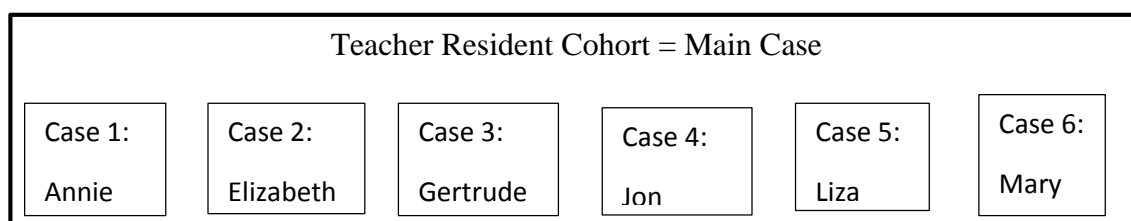


Figure 1. Embedded Multiple Case Study Design (Ying, 2014)

Research Setting

This study took place in a large, metropolitan city located in the Midwestern United States. This city resembles a horn of plenty, a cornucopia so to speak, overflowing with an abundance of success in areas like activism, art, architecture, cuisine, media, music, theatre, scholarship, and science where there is no shortage of variety of every kind. Home to a population of almost 2.7 million people (U.S. Census Bureau, 2010), the city exudes diversity in multiple forms including age, gender, race, ethnicity, religion, socio-economic status, and sexual orientation (U.S. Census Bureau, 2010). Thirty-one percent of residents identify as being non-Hispanic White only, 28.9% identify as being of Hispanic or Latino descent, and 32.9% identify as African American (U.S. Census Bureau, 2010). The city represents the largest population of African Americans in one area outside of Harlem (Cohen, 1990). Ethnic neighborhoods of all

kinds can be found in northern, southern, and western neighborhoods. Religious organizations of many kinds are present and represent Buddhism, Catholicism, Christianity, Hinduism, Islam, Jainism, Judaism, and Sikhism. Two neighborhoods are also known for their support of LGBT (Lesbian, Gay, Bisexual, Transgender) communities. Unfortunately, a city this diverse comes with its own issues of inequity related to socioeconomic status and levels of education. Issues of power, privilege, and social justice in the city are common themes viewed on media networks which represent the third largest media market in North America (Nielsen Media, 2009).

The city is home to several public, parochial, and private schools with over 600 public elementary and secondary schools. The Roman Catholic Archdiocese runs the largest parochial system in the city and other prominent private schools are also located here. The Archdiocese of the city includes 207 elementary schools and 37 secondary schools. At the elementary level, 33 of these schools cater to a population of 90% or more Hispanic or African American students. There are currently 5,261 teachers and administrators employed with only 120 identifying as men or women religious (Archdiocese, 2014).

At the university level, the city is also home to public state universities, recognized private colleges and universities, and parochial institutions of higher learning. The university where this research takes place offers undergraduate and graduate degrees in education with special programs offered for students who aim to become Catholic principals or teachers. The mission and vision of the School of Education is pursued through service, skills, knowledge, and ethics. Service to others is the cornerstone of the conceptual framework. Skills and knowledge include methods, interventions, and

treatments particularly related to diverse student populations. Ethics goes beyond knowledge and skills to include professional ethical sense implying that both convictions and actions matter.

The present study was carried out with teachers in a program that recruits unmarried college graduates for a two-year service program who have earned a degree outside of education seeking to become Catholic educators. Applicants need not identify as Catholic but must accept living in a Catholic environment that does not signify indoctrination but rather encourages discussion and openness regarding topics of spirituality, faith, and education. Accepted candidates serve as full-time teachers on a modest stipend in mostly under-resourced Catholic schools in the metropolitan area while simultaneously completing their graduate coursework through the School of Education. Candidates enroll in courses in teaching methodology, literacy, assessment, and educational psychology each summer and each academic semester with School of Education faculty. The program also assigns a field supervisor who is responsible for conducting seminars as well as observing and supporting the development of teachers. Upon completion of the program, teachers earn their M.Ed. degree in Elementary Education and are eligible to apply for K-9 certification in the state in which the program takes place.

Similar to medical residents, teacher residents are privileged to have their own students in their own classrooms all year while completing required coursework for a degree in education. While inhabiting what Zeichner (2010) would call a “third space” in teacher education, residents are able to “live theory in the immediate” (Routledge, 1996, p. 401) and apply what they are learning to their classrooms. Teacher residencies were

initially created for urban teacher preparation (Bogges, 2010) and alternative graduate level Catholic teacher preparation programs are known for hosting teacher residencies especially in urban areas. Implementing critical literacy instruction with teacher candidates who are also teacher residents revealed important findings. Teacher residents were able implement what they were learning right away in real-world contexts. The study took place during their second year of teaching while teacher residents were still learning on the job. Despite that, being in the classroom full-time meant that teacher residents were knowledgeable about students and could exercise some flexibility with pedagogy in their classrooms as opposed to traditional pre-service teachers.

Life in community was experienced by living together, living simply, sharing meals, and being collectively responsible to the group. Living simply or on a modest budget and a yearly stipend of \$16,000 allows the teachers to better understand the economic struggles that some of their students may face. The cohort also holds a monthly meeting for reflection and spiritual sharing as “the Jesuit tradition involves searching inward as well as outward, knowing yourself and scrutinizing your own experiences as well as exploring what others claim as their experience” (Program Handbook, 2013, p. 6). Thus, the program encourages reflection as well as exploration within a community of learners. Candidates explore their spiritual identity through various activities such as annual retreats as well as periodic seminars with the program’s director and alumni. The program respects diverse values connecting to faith while teachers examine the connections between spirituality and their profession.

Several factors made teacher residents participating in such a program ideal for conducting the research for this study. Teacher candidates who apply to this program

possess an inherent desire to work towards a more justice-oriented approach to education. The program selects teacher residents based on a clear commitment to Catholic ideals and social justice as well as a desire to connect them to teaching making the current cohort an ideal unit or bound case for study for research relating to critical media literacy and faith-based media literacy in Catholic schools.

Research Sample

In the present study, six teacher residents enrolled at the university in their second year of the program served as a bound case (McMillan, 2000) and a holistic entity. The cohort of teacher residents attended coursework together as part of their program and also lived communally at a residence provided by the university. All participants of the cohort had the opportunity to participate in the study allowing for equitable selection of participants (National Research Council, 2003). All six participants were teacher residents serving in Catholic K-8 schools serving predominantly African American or Latino populations. Within this purposive sample, all participants taught reading and most also taught religion in addition to other subject areas such as social studies, science, and math. Three participants taught at the elementary level and three at the middle school level. Five are female and one is male. At the time of the study their ages ranged from 23 to 28. Five identified as Caucasian and one as multiracial. All identified as coming from middle-income families and held undergraduate degrees in fields other than education. Five identified as Catholic with the sixth belonging to another denomination of Christianity. All names used in this study are pseudonyms.

Table 2

Teacher Resident Demographics

Name (Pseudonym)	Teaching Assignment	Religious Affiliation	Age	Gender	Ethnicity
Annie	6	Catholic	25	F	Caucasian
Elizabeth	7	Lutheran	22	F	Caucasian
Gertrude	3	Catholic	27	F	Caucasian
James	6	Catholic	22	M	Caucasian
Liza	3	Catholic	24	F	Multiracial
Mary	3	Catholic	25	F	Caucasian

To ensure that human subjects were protected in this study, first informed consent was attained from all participants (see Appendix E). No deception took place during this study and the intentionality of the research was made explicitly transparent to all participating teacher residents through explanation of the research protocol which was approved by my dissertation committee and the Internal Review Board. Pseudonyms were also used to help protect the privacy of individual participants.

The six teacher residents were no longer my students and participated in the research voluntarily. The professional development workshop sessions were not part of their current graduate coursework. Teacher residents did not receive any grades, rewards, or consequences for their participation or lack of participation in any part of the research. I did not have power regarding their grades in their graduate program at the time of the study nor their teacher evaluations at their school sites. All teacher residents were aware of the intentions of this research and knew that they could withdraw at any time from this

study or decide not to participate in any part of the study, which poses little to no risk to them, without consequence.

I believed that knowing the teacher residents personally and professionally was an asset because I had insights regarding their funds of knowledge (Gonzalez et al., 2005), including their media preferences as well as a strong understanding of where their meaning perspectives were regarding critical literacy and critical media literacy (due to the work we had previously done together). I used this knowledge to construct professional development workshop sessions that catered to evolving individual and group needs and interests. My personal and professional relationship with the teacher residents was built on mutual trust and respect allowing them to be as honest as possible during this research knowing that I did not have an explicitly Catholic agenda. Teacher residents were also made aware that a true depiction of their lived experience was the goal of this research and this might require positive and negative aspects of critical media literacy integration to surface.

Treatment Procedures

Much information can be gleaned about teachers' developing thoughts and dispositions through dialogue (Masuda, 2012; Papola-Ellis, 2014). Three-weekly professional development workshop sessions lasting two hours took place with teacher residents amounting to six hours in addition to the extra time teacher residents spent reflecting and creating lesson plans outside of workshop hours. Effective characteristics of professional development with teachers include being content focused, supporting active learning, being coherent, lasting for a sufficient amount of time, and encouraging collective participation (Desimone, 2009). The workshop sessions in this study focused

on critical media literacy, encouraged discussion and discovery within a community of learners, and requested that teacher residents take action by building lessons for students. My role as a facilitator during discussions was to provide teacher residents with information through research and conceptual articles on critical media literacy and allow teacher residents to construct their own conclusions. Please see Appendix B for a full timeline of workshop topics.

Data Collection Methods

A multitude of data sources was collected to glean a full picture of the lived experience of learning about and implementing critical media literacy in Catholic classrooms and schools. Data sources included pre and post semi-structured interviews with each teacher resident; the administration of a Social Justice Survey (Torres-Harding et al., 2012); a critical media literacy portfolio that included an individual dialogue journal as well as examples of lesson plans; a focus group discussion; and workshop session transcripts. All data will be stored in a password-protected computer data base for a period of five years after which it will be destroyed. Table 3 notes the data I collected and analyzed according to the corresponding research questions. Table 4 describes how, when, and in what format data was collected and Table 5 highlights the data that each teacher resident submitted during the study.

Table 3

Research Questions and Data Collection

RQ	Pre and Post Semi-structured interviews	Pre and Post SJ Scale	Teacher Dialogue Journal	Lesson Plans	Focus Group	Workshop Session Transcript
1	X		X	X	X	X
2	X		X	X	X	X
3	X	X	X	X	X	X

Table 4

Data Collection Timeline

Data Source	Collection Method	Format	Dates collected *2015 unless otherwise noted
Interviews	Email, Word document	Individual	Prior to April 20 & after June 18
Social Justice Survey	Email, Excel document	Individual	April 19 & June 18
Workshop Sessions	In-person, recorded	Whole group and small group sessions	April 20, April 27, May 17
Teacher Dialogue Journal	Email	Individual	Ongoing from April-January, 2016
Lesson Plans	Email, using Template	Individual and small group sessions	Ongoing from May-August
Focus Group	In-person, recorded	Whole group	June 18

Table 5

Data Collected from each Teacher Resident

Teacher	Pre-Interview	Post-Interview	Pre SJS	Post SJS	Journal	Lesson Plans	Workshop	Focus Group
Annie	X	X	X	X	X	X	X	X
Elizabeth	X	X	X	X	X		X	X
Gertrude	X		X	X	X	X	X	X
James		X		X			X	X
Liza	X	X	X	X	X	X	X	X
Mary	X	X	X	X	X		X	X

Semi-Structured Interviews

Interviews are commonly found in case study research (Yin, 2014). The main purpose of utilizing interviews is to ask in-depth questions in the researcher's line of inquiry and to do so in a conversational, non-leading format (Yin, 2014). Information from individual semi-structured interviews will be collected from each teacher resident prior to and after completing the six professional development workshop sessions resulting in a total of two interview transcripts. Teacher residents in this study were asked to respond to interview questions in writing via email. The guiding questions for both pre- and post- interviews are available in Appendix F. Pre-workshop interviews gathered data on teacher residents' thoughts and dispositions related to social justice, literacy, critical media literacy, and connections to Catholic education prior to participating in professional development workshop sessions. Following the footsteps of Sangster et al. (2013), this study will use an interview after professional development in

order to dig deeper into teacher residents' developing knowledge, abilities, and dispositions. This study also focused on the role that faith played in the decision-making of the teacher residents to implement critical literacy in their Catholic classrooms, similar to the work of Lapayese (2012) and Hess (1998) who used interviews as part of their data collection protocol.

Some of the pitfalls involved with individual interviews include participant bias, poor recall, and poor articulation of thoughts, events, and feelings (Yin, 2014). In order to overcome these challenges, data from interviews was corroborated with additional data sources including lesson plans and a focus group. Data collected from workshop transcripts and individual dialogue journals may have also helped teachers with recall during the post-interview questions which they answered in writing via email. The post workshop interview allowed for follow-up questions to be asked related to themes and findings from the above stated data sources.

The Social Justice Survey

Before proceeding to action and integration of new ideas and habits, first current values and biases of teacher residents must be addressed (Villegas, 2007). A Social Justice Survey (SJS) (Torres-Harding et al., 2012) was used in the present study to measure changes in teacher dispositions (see Appendix G). The SJS is a 24 item Likert-type scale that was created to measure attitudes, perceived behavioral control, subjective norms, and intentions (Ajzen, 1991). Attitudes are described as dispositions towards a particular subject. Perceived behavior control describes whether the participant believes they are able to perform a particular action and subjective norms describe support in the surrounding environment for that performance of that particular behavior (Ajzen, 1991).

Following the procedures of Stein and Prewett (2009) and Tisdell (2008) described in chapter two, the teacher residents were asked to complete the SJS twice, before the workshops began and after the focus group. Before the workshops began, teacher residents submitted the SJS in Excel format via email. Data from the pre SJS served as a good starting point for transformational learning as it began with the current meaning perspectives of teacher residents. This data will help to determine whether, after two years of teaching in Catholic schools and completing their program, whether teacher residents connected social justice with their faith and believed they could make a difference (Torres-Harding et al., 2013). The post SJS analyzed any changes across the four subscales of attitudes, behavior control, subjective norms, and intentions as a result of the six professional development workshop sessions and was administered in paper format after the focus group session.

Workshop Session Transcripts

I recorded and transcribed each workshop session during the study. All workshop sessions took place at the shared teacher residence in order to allow for a more comfortable environment. The whole group session portion took place around a huge communal table in the dining room while the smaller group sessions took place either in the dining room or in specific teacher resident rooms.

Individual Teacher Dialogue Journal

Some teacher residents may be more thoughtful using the written word rather than being verbal in the workshop sessions (Larrotta, 2008). Some may also need more time to process newly acquired material or to digest the cognitive dissonance that may be taking place. To protect time, teacher residents dialogued with me in writing through

email. After the first professional development workshop, I asked the teacher residents to comment on certain prompts according to themes and topics that emerged naturally in the workshop (see Appendix H for the initial and only prompt). After that, teacher residents were allowed to write an email anytime during the research regarding any topic that emerged related to critical media literacy during this experience at any length. Teacher residents were also told that the individual dialogue journals were optional. Dialoging about critical media literacy allowed for deeper probes into data collected from interviews, the Social Justice Survey, and workshop session transcripts.

Lesson Plans

Personal transformational learning can occur when teachers are asked to create activities for others based on what they are learning (Tisdell, 2008). Evidence from instructional plans can also be used check on pedagogical knowledge as well as to assess dispositions (Villegas, 2007). During this study, teacher residents were asked to create, implement, reflect on, and submit via email any two lesson plans that they believed exemplified critical media literacy in the Catholic classroom after the professional development workshop series was completed. Teacher residents were asked to teach and reflect on the lesson plans they submitted.

Teacher residents were asked to submit lesson plans based on a specified lesson plan format (see Appendix I) that included a space for standards, essential questions, materials, and instructional strategies. These categories allowed for analysis of elements of critical pedagogy such as inquiry-based learning as well as the dimensions of critical literacy including decomposing the norm, interrogating multiple perspectives, exploring socio-political topics, and taking social action. The lesson plan format for this study was

chosen for several reasons. First, this format embodied the evidence-based practice of backwards design (Wiggins & McTighe, 2004) in which teachers begin by defining desired results and then develop assessment plans and instructional strategies to meet those objectives. Second, teacher residents were familiar with this lesson plan format having used it in their coursework. Third, data collected from the lesson plan was used to determine whether or not teacher residents were able to integrate critical literacy methods with current standards, national and Catholic. One teacher resident decided to submit lesson plans based on Universal Backwards Design instead which I allowed because it involved all of the same components described above (Wiggins & McTighe, 2004).

Focus Group

Focus groups are one way of including critical reflection and discourse in a professional learning community (Kitchenham, 2008) and are conducted by gathering a group of case study participants to discuss some aspect of the case study (Yin, 2014). In an embedded case study like this one, individual perspectives (Krueger & Casey, 2009) as well as coming to a consensus regarding findings about the bound case are important.

Following the procedures of Scherff (2012) and Lapayese (2012), I conducted a focus group after the six professional development workshop sessions to elicit content, process, and premise reflection (Mezirow, 1995) as teacher residents shared experiences and discussed commonalities as well as disparities encountered while implementing critical media literacy instruction in a Catholic context. The focus group discussion allowed for reflection on what was done, how it was done, why it was done, and the obstacles that stood in the way. Please see Appendix J for focus group protocol and questions.

Researcher Field Notes

Throughout this study, I used my own observational field notes written in a notebook, not to use as a data source, but to describe what was happening, collect my thoughts, and to self-reflect. Field notes helped to manage observations and helped to fill in the holes after completion of the study. After each professional development workshop session, I reflected on what went well and what could be developed for the next session. I took observational notes during the focus group listening for overall group consensus of the experience. I also conducted my own cycles of action and reflection through *praxis* (Freire, 1970) which I hope led to a more meaningful and practical experience for teacher residents in this study.

Data Analysis Methods

Analysis of the data took place throughout the study and again at the end of the study after all data was collected. Data analysis included many procedures and steps. During the study, I mostly took notes in my observational journal described above. I also recorded and transcribed each interview, focus group, and workshop session using Express Scribe software. After all data was collected, I began to look for themes that answered the three stated research questions and emerged naturally without considering the theoretical and conceptual frameworks through open coding. Then I looked for themes and categories according to the theoretical and conceptual framework as they emerged from the data using the constant comparative method (Glaser & Strauss, 1967) paying particular attention to within-case and cross case analyses (Miles & Huberman, 1994). Individual findings as well as conclusions that related to the group as a whole were equally important to me during analysis. After the initial round of hand coding, I

used conventional content analysis followed by directed content analysis described below to dissect my data.

Round One: Conventional Content Analysis

Conventional content analysis took place after all data was collected (Hsieh & Shannon, 2005). First, I repeatedly read all the data (Tesch, 1990). Then, I took notes and conducted an initial analysis in order to derive an initial coding scheme related to the research questions (Miles & Huberman, 1994). Next, I sorted through the data based on the initial codes and begin to look for categories among the coding. The categories were put into meaningful clusters based on the research question they answered. I defined all codes, categories, and clusters as they develop within the research during conventional content analysis. Codes were not pre-conceived and the data shaped and determined the codes.

I looked for themes that addressed the three stated research questions within the interviews, workshop sessions, dialogue journals, and focus group transcript along with entries from dialogue journals. First, I looked for themes around what teacher residents stated as they began to implement critical media literacy in their classrooms. Next I identified themes related to what supports and barriers teacher residents identified while planning and implementing critical media literacy. Finally, I searched for elements of changing or evolving meaning perspectives paying particular attention to how teacher residents addressed the topics of literacy and social justice in their speech and writing. Evidence from interviews, workshop sessions, dialogue journals and the focus group were assessed directly from what teachers wrote or said. Evidence and information based on lesson plans and the SJS required a bit deeper analysis and interpretation.

In regards to the lesson plans, I analyzed the topics teacher residents choose, the purpose and rationale for choosing those topics, and the reflective component that addressed what teacher residents were considering as they implemented critical media literacy, including standards. Then I examined what teacher residents identified as barriers that they would like to overcome if teaching this lesson again. I also searched for how teacher residents were conceptualizing literacy and texts using the materials and methods used in their lesson plans.

The SJS was analyzed in order to glean information about where teacher residents stood in regard to attitudes, behavioral control, subjective norms and intentions regarding social justice and to see whether there are any significant changes after the workshop sessions. I also looked for responses that indicated whether a particular aspect served as a barrier. For example, perhaps teacher residents showed a positive outlook towards social justice but believe they do not have control or that the environment surrounding them was unsupportive. In order to analyze the survey, I summed the scores, subtracted the pre-workshop score from the post-workshop score to measure change, and looked at the trends in each category. Findings from conventional content analysis are described in Chapter IV.

Round Two: Directed Content Analysis

After conventional content analysis was complete, I began the second round of data analysis through directed content analysis. Directed content analysis is more structured and pays more heed to theory (Hsieh & Shannon, 2005). First, I chose key concepts or codes according to the theoretical and conceptual framework I described in the previous chapter (Potter & Levin-Donnorstein, 1999). Next, I highlighted any data

that corresponded to or demonstrated the pre-determined codes; I looked for themes in the data that demonstrated transformational learning and critical pedagogy. Any data falling outside of the coding scheme was given a new code or identified as a non-example of the theoretical framework. I also spent time comparing and contrasting my data with what was already present in current literature. I examined how the data from this study corresponded with what was already known, strengthened particular ideas, principles, and theoretical notions. I also contrasted the data from this study with research articles in order to show alternatives to what was previously known. Analysis and synthesis of findings from directed content-analysis are shared in Chapter V with the exception of viewing lesson plans through the lens of the conceptual framework which is described in Chapter IV.

Transformational learning. I applied the ideas of Freire (1970), Habermas (1971) and Mezirow (1995) described in the previous chapter to the current data. I used the idea of conscientization through awareness, expansion, and transformation as described by Freire (1970). Examples of changing meaning perspectives (Mezirow, 1995) were demonstrated through evolving views and definitions of literacy, critical literacy, and social justice. I looked for evidence of technical, practical, and emancipatory learning (Habermas, 1971) exhibited through content knowledge and teacher dispositions. I looked for specific ways that participating in professional development around the topic of critical literacy had impacted what teacher residents said they thought, believed, and wanted to do in the classroom. Informational sources including interviews, dialogue journals, workshop transcripts, lesson plans, and a focus group transcript were

assessed for evidence of transformational learning through changing meaning perspectives.

Social justice dispositions were analyzed through the SJS for attitudes, behavioral control, subjective norms, and intentions (Torres-Harding et al., 2012) and triangulated with data found in pre- and post-interviews. Dispositions towards literacy were assessed through the conceptual framework of the dimensions of critical literacy (Lewison et al., 2002) in regard to how teacher residents began to decompose the norm in their classrooms as well as in a larger Catholic context and whether teacher residents began to analyze situations with a critical eye and ask questions about events taking place in their schools, religious communities, and societies. The four dimensions of critical literacy served as codes and were addressed through content, process, and premise reflection (Mezirow, 1995) that took place during interviews, workshop sessions, and the focus group. Data collected from lesson plans and the SJS were used to triangulate findings.

Critical pedagogy. Analysis of pedagogical knowledge and pedagogical content knowledge was determined by how well teacher candidates were able to create critical media literacy lesson plans based on several characteristics of critical pedagogy (Lewison et al., 2002; Morrell, 2003; Robertson & Hughes, 2011; Wang & Grant, 2007). I analyzed each lesson plan individually and then looked at the lesson plans together as well.

First I looked in the data for Morrell's (2003) and Wang and Grant's (2007) characteristics of critical pedagogy outlined in Chapter II. First, historicity was assessed by analyzing whether teacher candidates considered students' social and cultural capital (Bourdieu, 1986), funds of knowledge (Gonzalez et al., 2005), and new literacies

(Lankshear & Knobel, 2011) in a way that reflected culturally responsive pedagogy (Ladson-Billings, 1992). Problem posing was assessed by whether teacher residents moved away from banking methods of education and instead promoted inquiry-based learning centered around emancipatory issues like power, privilege, and justice (Freire, 1970) which were evaluated by examining the content, topics, and instructional strategies employed in lesson plans.

Next, I examined data to search for elements of media criticality shared by Robertson and Hughes (2011). I searched for ways that teacher residents had demonstrated to students that media was not neutral, offered various perspectives on certain issues, urged their students to critique media messages, and motivate students to reconstruct media messages they did not agree with. Finally, I applied the dimensions of critical literacy in the conceptual framework (Lewison et al., 2002). I looked for ways that teacher residents had decomposed the norm for students, offered multiple perspectives, explored socio-political issues in the classroom, and worked with their students to take some sort of action towards social justice.

Lesson plans provided the most concrete data about how teacher residents were able to apply critical pedagogy. By examining the topics chosen and the materials and instructional strategies utilized, lesson plans provided a good look into how teacher residents were applying tenants of critical pedagogy to media literacy. By examining the lesson plans through the lens of critical pedagogy, I was able to determine whether teacher residents were able to apply what they learned about integrating issues of power and language through the use of media.

The next steps. After completing the analysis of my data as described above, I was content with the answers to Research Questions One and Three. The data that answered Research Question Two however was not addressed by transformational learning or critical pedagogy. If I had set out to focus on transformational learning alone, this would have been enough, but I was on a journey to discover how critical transformational learning took place. This required focusing on the context surrounding the work as stated in Chapter II. Thus, I searched and found additional theories that would help me tell the story.

Ecological systems theory. Urie Bronfenbrenner's (1971) theory, called Ecological Framework for Human Development, allowed me to organize much of the data from conventional content analysis that addressed Research Question Two. By examining Bronfenbrenner's ideas, I was able to understand that factors in each of the systems he described (microsystem, mesosystem, exosystem, macrosystem, and chronosystem) played a role in supporting or thwarting efforts to implement critical media literacy in the classroom. I then mapped each factor identified by teacher residents as a group according to the system with which it corresponded.

As I further explored Bronfenbrenner's (1998) newer ideas, I realized that he saw merit in systems as well as in individuals that inhabit them. To Bronfenbrenner, individual characteristics and motivation were just as important as contextual factors that surround the individual. Thus, I saw merit in sharing some of the individual stories using Bronfenbrenner's newer model of Process-Person-Context-Time. I examined individual factors as well as factors present in individual teacher resident's contexts. I chose to analyze the individual journeys of the three teacher residents who took action by creating,

teaching, and reflecting on critical media literacy lesson plans. Analysis of data from Annie, Gertrude, and Liza told three very distinct and unique stories.

Propriospect. For each individual story, I first looked for individual transformation as described by transformational learning. Next, I examined whether Annie, Gertrude, and Liza were individually able to demonstrate critical pedagogy through their lesson plans. Then I re-visited the unique circumstances within their ecological systems that supported or thwarted their efforts to implement critical media literacy in Catholic schools. Finally, I explored individual characteristics including background and motivation for each of these three teacher residents. All of these factors together yielded what Ward Goodenough (1981) termed *propriospect*, or the individual story of each teacher resident. The complete picture helps make meaning of what unfolded during the time of the study.

Summary

Conducting both conventional content analysis and directed content analysis procedures with the case study database lessened the disadvantages of using either method alone. Conventional content analysis pays more heed to the practical nature of the research and allows for the examination of more raw data while directed content analysis hones in on theory. Combining the two allowed for a focus on theory as well as practice. Including both methods of data analysis hopefully strengthens the validity and reliability of conclusions for the reader. I share my recommendations based on my analysis of the data in Chapter VI.

Issues of Trustworthiness

Several measures were put in place to ensure trustworthiness of this study. I maintained a case study database. I utilized member checking and triangulated data in order to corroborate findings. I hope that these measures make my research more credible, reliable, and valid.

I continue to maintain a password protected case study database containing all information and will do so for another five years at which point the data will be destroyed as mentioned earlier (Merriam, 2009). The case study database differs from the case study report in that it contains raw data instead of the author's interpretation of the data as seen in Chapter Four and Five of the dissertation. The raw data in this case includes transcripts of interviews, workshop sessions, and the focus group. Documents stored in the database include the SJS (pre and post), lesson plans created by teacher residents and teacher dialogue journal entries. The database allowed me to maintain a chain of evidence as the study progressed, linking the research questions to the protocols to the raw database and finally to the conclusions and implications in the research report (Yin, 2014). Although the report itself should contain enough evidence for the reader to judge the researcher's conclusions, having a database available makes the research more transparent.

Member checking, also referred to as respondent validation, is defined as "taking data and tentative interpretations back to the people from whom they were derived and asking if they are plausible" (Merriam, 2009, p. 229) and ensures internal validity of findings (Merriam, 2009). According to Maxwell (2005), "this is the single most important way of ruling out the possibility of misinterpreting the meaning of what

participants say and do and the perspective they have on what is going on, as well as being an important way of identifying your own biases and misunderstanding of what you observed” (p. 111). In other words, member checking helps to fine tune a researcher’s interpretations of the collected data. Member checks are built in throughout the course of this study including follow up on workshop transcripts through dialogue entry prompts and clarification of content and intentions in dialogue entries and lesson plans through post interview protocol. The focus group also served as a checkpoint to explore reflection on the overall experience. Member checking also allows teacher residents to check for accuracy and meaning as they review a draft of the findings (Stake, 1995). After reading a rough draft of Chapter IV, teacher residents were asked through email communication to verify that findings reflected their lived experience and to make suggestions to improve or tweak findings. All six teacher residents were emailed Chapter IV, but none responded.

Triangulation of the multiple sources of data (Stake, 1995) speaks to the construct validity of conclusions drawn from the data as triangulation will corroborate or disconfirm the same finding (Yin, 2014). Adhering to case study protocol, maintaining a case study database, attending to all evidence, and triangulating multiple sources of data should reassure readers that this research is credible, reliable, and valid.

Limitations

There are several limitations to this research. First, case study research has little interest in generalizing (Stake, 1995) and instead aims to apply findings to similar settings. Case study research aims to tell the reader a story through vignettes, chronologies, and narratives and does not offer cause and effect explanations which some

may characterize as a limitation. Some conclusions and implications of this study are applicable to all teacher preparation programs, but some may also only be applicable to other Catholic and other faith-based teacher preparation programs. Second, due to the nature of this study as a dissertation, I was the only researcher coding the data. To overcome this barrier, I hope I made my findings and analysis transparent to the reader by sharing enough raw data, being transparent about how I analyzed data, and elaborating on my conclusions. Third, this research studies critical media literacy through the lens of a particular framework and reflects researcher bias towards critical transformational learning that may lead to missing other aspects. Creating an audit trail through a case study database was helpful in order to combat this disadvantage and allows the data to be reviewed through various other lenses in future studies (contingent on Internal Review Board approval) (Hsieh & Shannon, 2005). Fourth, due to time and logistical constraints, observations of teacher residents implementing critical media literacy lesson plans in urban Catholic classrooms were not conducted. This may mean that some aspect of the lived experience was missed but this can be addressed by triangulating the other multiple sources of data in this study and member checking to make sure that the big ideas and concepts were covered (Lincoln & Guba, 1985). In addition, avoiding observations ensured that I did not interfere with the teacher residents' implementation process and that they did not create critical media literacy lesson plans because I was going to be present. Fifth, Desimone (2009) suggests that professional development be spread over a semester and take 20 hours or more. The current study only includes 12 hours of workshop sessions but should also take into consideration time that teacher residents spend reflecting and coming up with lesson plans. It was also noted earlier that these six

teacher residents have spent time with me prior to these workshop sessions during two summer sessions in 2013 and 2014 discovering and discussing critical literacy and critical media literacy for an additional ten hours.

Chapter Summary

In sum, this chapter elaborated on the research procedures and protocols necessary to conduct this study and serves as a roadmap to what follows in the next two chapters. Qualitative case study and specifically multiple comparative case study within an embedded case study design was utilized as the best fit for this work. Within the Catholic context, six teacher residents within one cohort of a teacher preparation program were the participants for this study and served as a bound case. Data collection and analysis included data triangulation of multiple resources and was evaluated through conventional and directed content analysis. Issues of trustworthiness were discussed through protocols put in place and limitations were addressed. Overall, this chapter provided the methodology which that laid the foundation for this study and explains the process followed to attain findings, analysis, and conclusions shared in the next two chapters.

CHAPTER IV

FINDINGS

Chapter IV informs the reader about what took place during this study and presents the findings. Every effort is made to keep interpretation and bias as limited as possible with the caveat that as the researcher, my perspective plays a role in the choice and organization of data presented. This chapter is written in narrative form so that the reader may often hear from the participants directly. What follows are findings organized into themes from conventional content analysis according to the research question or questions they answer (Hsieh & Shannon, 2005). This chapter does not ask the reader to think additionally about theory or existing research but to simply learn what themes emerged when teacher residents shared about their lived experience implementing critical media literacy in urban Catholic classrooms. The chapter ends with a summary of overall findings and foreshadows the content in Chapter V.

Implementation of Critical Literacy in Catholic Classrooms

In order to implement critical media literacy, teacher residents must first be able to define what critical literacy means to them. Prior to beginning the workshops, five teacher residents (Annie, Elizabeth, Gertrude, Liza, and Mary) shared their definitions of critical literacy, but only four residents (Annie, Gertrude, Liza, and Mary) demonstrated a clear understanding of what critical literacy meant for this study. All four definitions hit on components of the conceptual framework while requiring the reader to take an active

role in the reading process looking beyond the text to the context around which it was created. Mary defined critical literacy as “reading a text with a discerning eye” where instead of the reader being passive, “they are asking questions as they read like whose point of view does this represent? Whose voice is missing?” (Mary, Pre-workshop Interview, April 7, 2015). According to Gertrude, critical literacy “looks at who wrote it, when they wrote it, and why they wrote it” (Gertrude, Pre-workshop Interview, April 19, 2015). For Liza, it was important that “texts show multiple perspectives” and “work to challenge the status quo and can be used to create equality or a more just society” (Liza, Pre-workshop Interview, April 20, 2015). Annie’s definition included “taking the step to analyze and critique each form of communication.” She elaborated by placing importance on asking “questions like ‘who has the power’ and ‘who is not being represented’ whenever you are reading, writing, watching a movie, or viewing a piece of art” (Annie, Pre-workshop Interview, April 20, 2015). Elizabeth’s definition and views of critical literacy evolved over the course of this study and will be shared later in the chapter.

Before jumping into the research questions, I also want to address whether the teacher residents were able to go beyond defining critical literacy to implementing critical media literacy in their classrooms. I use evidence of the conceptual framework through the four dimensions of critical literacy previously described to decipher how teacher residents implemented critical literacy. While all teacher residents were ready to think about critical media literacy implementation, some took action as demonstrated through their lesson plans.

Implementing the Conceptual Framework

Three of the six teacher residents (James, Elizabeth, and Mary) reported implementing critical literacy in their classrooms but did not submit lesson plans. James reported that he decomposed the norm by asking students “whose story is being told” (James, Focus Group, June 18, 2015) while Elizabeth reported becoming more conscious of sharing a variety of sources with different perspectives in her classroom (Elizabeth, Post-workshop Interview, August 15, 2015). For her lesson, Elizabeth reported that she asked students to create a broadcast from current news and broke students up into groups including World, U.S., Sports, Technology, and Religion. News in and of itself presents socio-political issues but it was unclear what particular issues were addressed in Elizabeth’s classroom because she did not submit lesson plans. Mary also did not submit lesson plans but shared through her Individual Dialogue Journal (henceforth, Journal) that she and Liza both had students compare and contrast a chapter from the *Harry Potter* series with scenes from the movie version and asked students to discuss why the director would make particular changes to their version of the story.

The other three teacher residents (Liza, Gertrude, and Annie) submitted lesson plans that were analyzed for the four dimensions of critical literacy (for a lesson plan example, please see Appendix K). Evidence of asking students to decompose the norm and explore multiple perspectives was prevalent in the data. There was also evidence to show that teacher residents worked with students to discuss socio-political issues and motivated students to take social action.

Annie. Like many teachers who implement media literacy, Annie used commercials and advertisements to begin discussion (Gainer et al., 2009) and chose

appropriate standards based on point of view and inference in order to apply the conceptual framework. Annie decomposed the norm for her students by asking questions such as “What are some messages you see each day? On your way to or from school? On TV? On t-shirts? Have you ever thought about who wrote these messages and why?” (Annie, Lesson Plans, July 20, 2015). She aimed for students to “see” their world with a new lens (Shannon, 2011) and wanted to awaken students’ consciousness to messages that bombard them on a daily basis. Annie hoped that by exploring questions related to media such as “why did the author write this” and “whose voice is not being heard”, students would consider multiple perspectives when creating their own media messages (Annie, Lesson Plans, July 20, 2015). Annie also believed it was important that students “engage in conversations and even take actions towards a more socially just message” (Annie, Post-workshop Interview, August 9, 2015). By analyzing current news stories and asking critically literate questions around the information presented, Annie was asking students to consider socio-political issues. By creating and sharing the news in their own way with other Catholic students within the Archdiocese, Annie was asking students to become part of creating a socially just message, a step she believed was important towards social justice in her classroom. However, Annie could have gone further and shared student news reports via the Internet in order to reach a broader audience.

Gertrude. Gertrude also demonstrated the ability to incorporate the four dimensions of critical literacy into her lesson plan, decomposing the norm by asking her students to view pictures as text with a message. She probed the students to consider the person behind the lens as much as the content of the photograph and pushed students to

ask “who is creating these pictures, why are they creating them, what message are they trying to send?” (Focus Group, June 18, 2015). Gertrude utilized advertisements and asked students to infer whether the message and the context aligned. She described an ad titled *Plastic Paradise* which meant to elicit change but instead sent mixed messages regarding water pollution (Gertrude, Focus Group, June 18, 2015). Gertrude’s lesson hit on the socio-political topics of human consumption all while demonstrating to students that they have the power to voice their own concerns through more than print.

I thought it was very cool to be able to show them that you can use something like art or photography to really advocate for something, that it doesn't have to be just written word and you don't have to be someone very important. This is just someone who is a photographer and they were able to advocate for change by taking pictures. And giving them that opportunity to realize that to look at a picture is not just...oh that’s just a picture...oh wait that's what the person is doing, kind of opens up other windows for the students in that they have the potential to advocate for something. (Gertrude, Focus Group, June 18, 2015)

Gertrude wrapped up her week long lesson plan by having students be producers of the media and not just critical consumers. She asked students to design their own advertisement with whatever message they chose regarding the Great Pacific Garbage Patch based on what they previously learned. Students were not assessed on whether they support the efforts of the photographer previously mentioned, only that they validated their choices. Gertrude could have taken this project a step further by sharing students’ ads in school or with the wider community online.

Liza. Liza's lesson plan also demonstrated all four dimensions of critical literacy. Liza decomposed the norm for her students by asking questions not commonly asked such as "Why do movie producers change parts of a book when creating a movie?" and "How do sound and music impact our understanding of a scene? How do they impact our emotions?" (Liza, Lesson Plans, June 18, 2015). By comparing the perspectives of author versus director or producer, Liza prodded her students to consider multiple perspectives through various mediums, a topic brought up in the CCSS. She used the following questions as a discussion starter:

- ✓ What are some things that are different between the book and the movie depictions of this scene?
- ✓ What are things that were the same in each?
- ✓ Why do you think the movie producers decided to change different parts from the book?
- ✓ How are the characters portrayed as similar or different?
- ✓ What do you think the movie producers wanted us think about the characters based on the way they changed them?

Each question asked students to compare and contrast the perspectives of the creators of the message but also to use their own lens to come up with the answers. The conclusions that students came to (with a good amount of scaffolding from Liza) confirmed that third graders were capable of discussing socio-political issues such as gender bias in the media as demonstrated in Liza's post-lesson reflection (Lesson Plans, June 18, 2015).

Reflection
<p>The students were highly engaged and enthusiastic during the lesson. They were eager to watch the scene and were quick to make oral comparisons and contrast the two scenes the second time they watched the movie. While most students were thorough in their compare and contrast graphic organizer, they were less enthusiastic about the discussion. I prompted many of the discussion comments about critical literacy. Students were eager to identify how the movie was different but were less willing to critically think about why certain scenes were different, who had the power in the scene and what values were emphasized.</p> <p>Through our discussion, the students were quick to point out that Hermione's role was diminished in the movie versus the book. My students were fairly sensitive to issues of sexism and women and girls missing role in many of our social studies texts and religion texts so this observation and comment from them was not that surprising. The students also came to the conclusion that Harry appeared braver in the movie than in the book. Students were not able to explain why a movie wanted a character to appear braver. I began asking them how many action movies they had seen, how many super hero movies they had seen, how many movies did they like in which the main character was brave. Together, we came to the understanding that many movie producers want to emphasize characters who are brave, mainly male characters.</p>

Figure 2. Liza's Reflection

The awareness that built in Liza's classroom around the integration or exclusion of women in various popular, historical, and religious texts led to students taking action

towards social justice by way of communication with their priest. Through just one lesson plan, Liza worked towards her goal of integrating all four dimensions of critical literacy into her classroom. In some ways the conversation regarding women's role in popular and historical texts found students wanting to question sacred texts for the same purpose.

Summary

Data collection revealed that all teacher residents were able to define and think about the conceptual framework and some were able to apply critical ideas such as asking students to think about whose story was being presented (and whose was not), presenting multiple sources, discussing socio-political issues such as human consumption, and taking social action such as writing a letter to someone in power regarding the absence of female voice in sacred texts. Now it is important to backtrack and consider what teacher residents thought about on their journey towards critical media literacy implementation and what factors aided or thwarted their efforts. These topics are addressed by the research questions that follow.

Research Questions One and Two

Research question one asked, "What do urban Catholic third-eighth grade teacher residents consider as they plan for critical media literacy and faith-based critical media literacy instruction while participating in professional development workshop sessions on critical literacy?" Research question two followed by asking, "What supports and barriers to critical media literacy instruction do Catholic teacher residents identify during implementation of critical media literacy instruction in urban classrooms?" Teacher resident responses revealed common answers to the first two research questions and thus I present them together. Themes emerged and included topics such as time, timing,

resources, and pedagogy; standards and assessment; Catholic culture; community based factors such as the administration and parents at individual schools; students; and internal factors based on individual teacher resident's educational background as well as beliefs and preferences related to media.

Time, Timing, Resources, and Pedagogy

All six teacher residents mentioned not having enough time for the planning or instruction of critical media literacy, timing at the end of the year, and lack of resources multiple times throughout the workshop sessions, during the Focus Group and through individual communication with me. A consensus was reached that more could be accomplished if students were allowed to think about critical literacy throughout the academic year and if more resources were made available to teachers. Teacher residents also thought about and discussed how current pedagogy could incorporate critical media literacy.

Time and timing as a barrier or a support for critical media literacy.

Elizabeth pointed out that putting on a critical lens was a process and that the students could not be expected to go from “zero to 60” (Focus Group, June 18, 2015). She was also concerned that the middle school group's news broadcast project was implemented too quickly at the end of the year and decisions were forced to be made hastily “just because of time instead of taking the time to think about it” (Elizabeth, Focus Group, June 18, 2015).

Annie looked at the barriers teachers faced regarding time and resources and blamed the larger education system during the entire study. She described how it took “so much time to find and plan out the lessons” related to using media in the classroom

(Journal, April 26, 2015). Additionally, she felt that, “Not having enough planning periods stops teacher from being able to put their time into creating lessons that will engage students and help them learn to see the world through a critical lens.” She felt that this was an issue with the education system as a whole, rather than just a Catholic school issue. She stated that, “It just isn’t possible to focus on creating amazing lesson plans when you have hours of grading to complete, bulletin boards to change out, pencils to sharpen, copies to make, and no planning period to do any of that in” (Annie, Post-workshop Interview, August 9, 2015).

Mary also highlighted time required to plan and implement critical media literacy. She stated that she, “found it challenging especially because the workshops fell near the end of the school year when we were generating ideas,” but that she planned to “incorporate critical literacy much more this upcoming school year” (Mary, Post-workshop Interview, August 31, 2015). She pointed out that “critical media literacy requires a lot of conversations and discovery so as a self-contained third grade class it is fairly easy for me to schedule time for that” (Mary, Pre-workshop Interview, April 7, 2015). Liza agreed and added that most of her time was spent finding the media texts she wanted to include (Liza, Post-workshop Interview, August 9, 2015).

Elizabeth referenced the flexibility in scheduling at a Catholic school and mentioned less testing pressure at the middle school level (Elizabeth, Pre-workshop Interview, April 20, 2015). Liza pointed out that timing worked in her favor due to the subsiding pressure of testing at the end of the year and stated that her critical media literacy lesson plans may never have taken place before testing.

I don't think I would have included this lesson if I had read the book [referring to *Harry Potter and the Sorcerer's Stone*] before our testing because it would have been harder to justify teaching standards in this way given the pressure I felt for testing. Adding onto that and incorporating media literacy often felt like another step and more work that wasn't going to be necessarily tested on the Terra Nova and I therefore had a hard time justifying spending the extra time to incorporate media literacy. (Liza, Post-workshop Interview, August 9, 2015)

Both the middle school group and the elementary group considered what they had time left in the year to do. For the middle school group this was even more important because they decided to trade and critique each other's student news casts before the end of the year. Much of their conversation focused on what to do in order to incorporate media literacy and how to do it. The elementary classrooms were self-contained so those teacher residents had more time with their students regardless of the timing at the end of the year. Despite this, many also mentioned the end of the year as poor timing to incorporate critical media literacy. In contrast, Liza specifically highlighted the advantage of the end of the year as a time when she felt less testing pressure and was therefore able to incorporate critical media literacy lessons.

Resources as a barrier to critical media literacy. Another factor that the teacher residents indicated they considered in the planning of critical media literacy instruction was the resources available to them. Gertrude referenced the *Holy Moly* videos she already had students watching and brainstormed comparing and contrasting Bible stories such as that of Ester to the video version (Gertrude, Elementary Group First Work Session, April 27, 2015). Liza referenced the Public Broadcasting System Kids

website and used the content to begin asking critical questions such as “who is being shown, who is not being shown” (Liza, Focus Group, June 18, 2015). The middle school group discussed online resources such as *CNN student news* and *Newsela* to include in their project. This group also referenced the “Key Questions to Ask when Analyzing Media Messages” by Project Look Sharp distributed in the First Professional Development Workshop as a way to begin developing student’s habits of inquiry around critical media literacy.

Barriers to accessing some of these resources through the technology available in their schools came up in each conversation. Gertrude mentioned having only a laptop and projector in her room (Gertrude, Pre-workshop Interview, April 19, 2015). Unlike Gertrude, Mary and James implied that they had access to technology at their schools but were unable to utilize it to full capacity. Mary stated that the technology was limiting though, because the computer lab computers lost internet capabilities about half way through the year; and “The iPads were mismanaged so it was impossible to get an app installed on them in a timely manner” (Mary, Post-workshop Interview, August 31, 2015). James cited similar difficulties. Although everyone in the school had an iPad, the primary teachers were always allowed primary access. James also had “a document camera that chooses to work sometimes and a projector that the bulb burned out and it took me forever to get a new bulb.” He also lamented that the computers in the back of his classroom were never updated and that while technology was available that his school “does not use it to the best of their ability” (James, Focus Group, June 18, 2015). Liza complained about time spent “trying to lesson plan in several ways in case one of the computers didn’t work” (Liza, Post-workshop Interview, August 9, 2015). She stated that

“the biggest barrier to implementing critical media literacy in a Catholic classroom is a lack of resources” (Liza, Pre-Workshop Interview, April 20, 2015).

Liza and Annie tried to find ways to overcome the barriers presented by the lack of media access at their schools. Liza took a positive approach and looked to outside resources including curriculum resources at the university she attended. She also turned to the internet for materials to include in her critical media literacy lesson plans and found it easier to integrate critical media literacy into her current curriculum when “resources were already created.” She stated that she “replaced the advertising lesson with a lesson from PBS about critically looking at ads” (Liza, Post-workshop Interview, August 9, 2015). Annie was quick to point out that even without technology teachers could work together to implement critical media literacy in their classrooms if only they saw merit in doing so because “it would have been a priority” (Annie, Focus Group, June 18, 2015).

Pedagogy as a support for critical media literacy. In addition to timing and resources, three teacher residents (Annie, James, and Mary) also indicated that they considered pedagogy as they planned for critical media literacy instruction. Teacher residents dipped into their bag of tricks and incorporated teaching strategies they were familiar with to their critical media literacy lessons. Annie incorporated silent conversations and close reading into her two lesson plans (Annie, Lesson Plans, July 20, 2015). James discussed simply using movie clips during chapter books instead of as a reward at the end as he had done before and allowing students to compare and contrast the story told through two mediums simultaneously. He stated “differences are better looking back if I showed clips of that as we were going along, because then things would

have jumped out at them” (James, Second Professional Development Workshop, April 27, 2015). Mary considered reader’s theatre after participating in an article study during the second workshop.

In this article I was looking at, it was talking about how reader's theatre could be critical literacy, which I hadn't really thought of before. I knew it was a good tool for literacy to get students engaged in reading like comprehension. But it was saying like the perspectives are stronger in a reader's theatre. And acting it out you see different vantage points and different power relationships. So I was thinking of incorporating a reader's theatre. Even in a Bible story, I think it could be helpful to see. Like today we were learning about how the Apostles were commissioned and the girls were upset that it was only men disciples, so the 12. They were like what about Mary Magdalene, she was a disciple. And I was like, ya, you're totally right, but she was not one of the 12 Apostles. So that could be something. (Mary, Elementary Group Second Work Session, April, 27, 2015)

Reading text in a readers’ theatre format Mary believed could play up embedded socio-political issues while addressing secular and non-secular topics. All teacher residents focused on positive ways to include critical pedagogy into their pedagogical decisions and did not mention pedagogy as a barrier.

Standards and Assessment

All teacher residents considered standards and assessment while planning for critical media literacy instruction. All referred to the Common Core State Standards (CCSS) and all teacher residents who submitted lesson plans (Annie, Gertrude, and Liza) were able to weave the CCSS into their critical media literacy lesson plans and

instruction. Some teacher residents (Annie, Elizabeth, and James) claimed that critical media literacy was easy to implement within the standards at their level while others (Gertrude and Liza) saw the task as more difficult. At times Mary saw the integration of critical literacy with the CCSS as natural while at the same time expressing certain difficulties over how to assess critical skills in the classroom. Liza and Elizabeth also expressed concerns regarding assessment of critical media literacy related to standards. While the CCSS took center stage in teacher residents' conversations around critical media literacy, the Catholic Benchmarks discussed in professional development took a back seat.

Common Core State Standards as a barrier and a support for critical media literacy. Annie provided a broad lens to think about when considering critical literacy and explained that “anytime it says ‘analyze’ that work means so much and critical and analyze to me go together” (Annie, Focus Group, June 18, 2015). She stated that critical literacy could even be pushed into math standards that included the word analyze. Annie was optimistic about the integration of critical media literacy with CCSS and viewed the standards differently than other teacher residents. She allowed herself to interpret the standards as having “room for critical analysis and real world investigation” (Annie, Post-workshop Interview, August 9, 2015).

James and Elizabeth discussed speaking and listening standards and how much they come into play when media is integrated into classroom instruction. Mary explained that speaking and listening standards were “easy to achieve” because “a lot of critical media literacy is connected to a performance assessment in some way” where students are “producing something or speaking about something.” She also enjoyed how third

grade standards called for the incorporation of fiction and non-fiction texts because then it was “very easy to bring in other texts like a picture or song” (Mary, Focus Group, June 18, 2015).

Elementary teacher residents (Gertrude, Mary, and Liza) particularly had many concerns regarding the standards. Gertrude pointed out that critical media literacy was never mentioned in her teacher manuals nor was it directly mentioned in the CCSS, so adding it to the curriculum was an extra step when she was already overwhelmed by how much needed to be accomplished as dictated by the current standards (Gertrude, Focus Group, June 18, 2015). In her journal, Mary also discussed how she viewed critical media literacy as an additional topic in her classroom. At the same time, she described how teaching through a critical lens had become a natural part of her lesson planning describing critical literacy as “a recurring lesson to filter lessons through” (Mary, Journal, May 15, 2015); therefore, she had a hard time separating and assessing that particular piece because it was “embedded into the lesson structure.”

Mary, Liza, and Elizabeth all had concerns regarding assessment of critical media literacy. Mary elaborated during the Focus Group specifically about having trouble assessing students’ critical media literacy knowledge and skills because “it’s not something you could have on a rubric, well not easily” and asked “how do you know they got this critical skill at the end?” (Mary, Focus Group, June 18, 2015). Liza pointed out that standards related to speaking and listening skills were easier to define, incorporate, and assess while those involving diverse media were more difficult. Liza used mostly group discussions to assess her students on standards involving diverse media but felt that she was not “able to fully assess each student’s mastery” (Liza, Post-workshop Interview,

August 9, 2015). At the middle school level, Elizabeth referred to standardized assessment which did not place importance on critical media literacy and thus made the incorporation of it much more difficult.

I don't think tests like the Terra Nova ask you to look at a webpage, it doesn't ever ask you those critical questions necessarily so it's not something that they [students] have been exposed to that they see value in, other than our classrooms. They don't go home and their parents aren't asking them like oh who might benefit from watching the "Bad Girls Club" who might be being misrepresented? (Elizabeth, Focus Group, June 18, 2015)

Elizabeth was frustrated by the lack of importance society at large and the larger educational community placed on critical media literacy which then also included parents and teachers.

Despite mentioning critical media literacy in math, Social Studies, or other content areas, teacher residents chose CCSS that applied only to English Language Arts for their lesson plans. The only exception was Gertrude who also included The Next Generation Science Standards in addition to the CCSS. Mary explained that this may be because it was easier to incorporate critical media literacy with English Language Arts as “there are many language standards that already call on the use of research which is conducive to critical media literacy” (Mary, Post-workshop Interview, August 31, 2015).

Table 6

List of Common Core State Standards Referenced by Teacher Residents

<u>CCSS.ELA-LITERACY.SL.3.1.D</u> Explain their own ideas and understanding in light of the discussion.
<u>CCSS.ELA-LITERACY.SL.3.1.C</u> Ask questions to check understanding of information presented, stay on topic, and link their comments to the remarks of others.
<u>CCSS.ELA-LITERACY.SL.3.2</u> Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.
<u>CCSS.ELA-LITERACY.SL.3.4</u> Report on a topic or text, tell a story, or recount an experience with appropriate facts and relevant, descriptive details, speaking clearly at an understandable pace.
<u>CCSS.ELA-LITERACY.RI.6.6</u> Determine an author's point of view or purpose in a text and explain how it is conveyed in the text.
<u>CCSS.ELA-LITERACY.RI.6.1</u> Cite textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

The Catholic Benchmarks as neither barrier or support to critical media literacy. While each teacher resident referred to the CCSS, none mentioned the Catholic benchmarks. It is important to point out that the teacher residents went over the Catholic benchmarks, specifically Standard 7 (see Chapter I), in the first and third workshop sessions while the CCSS were not discussed directly. When prompted, Elizabeth explained that the Archdiocese encouraged the use the CCSS and did not push teachers to use the Catholic benchmarks (Elizabeth, Journal, January 5, 2015). In addition, Gertrude mentioned that she focused only on the standards which were tested (Gertrude, Journal, January 3, 2016). It is clear through the comments made by the teacher residents that the

CCSS trumped the Catholic benchmarks, but it was unclear why both could not be used simultaneously.

Even though teacher residents did not reference the Catholic benchmarks, all lesson plans submitted were able to meet certain requirements of Standard 7. Each lesson plan did work towards facilitating 21st century skills and integrated technology in various ways. None referenced faith. Annie had the intention of having her students create, publish, and critique digital products, but was unable to share her student projects with other schools. Liza and Gertrude had students creating products but fell short of Standard 7.4 as well.

Table 7

Standard 7 Requirements Met by Teacher Residents

7.3	Curriculum and instruction for 21 st century learning provide students with the knowledge, understanding, and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and socially responsible global citizens.
7.5	Classroom instruction is designed to intentionally address the affective dimensions of learning, such as intellectual and social dispositions, relationship building, and habits of mind.

Table 8

Standard 7 Requirements Unmet by Teacher Residents

7.2	Standards are adopted across the curriculum, and include integration of the religious, spiritual, moral, and ethical dimensions of learning in all subjects.
7.4	Curriculum and instruction for 21 st century learning prepares students to become expert users of technology, able to create, publish, and critique digital products that reflect their understanding of the content and their technological skills.

Catholic Culture and Critical Media Literacy

Five out of six teacher residents mentioned aspects of the Catholic culture and features that served as barriers or supports to critical media literacy. Four out of six teacher residents (Annie, Gertrude, Liza, and Mary) were concerned that the mission and vision of the Catholic Church may conflict with the goals of critical literacy. One out of six teacher residents (James) mentioned the highest authority in Catholic culture as a support.

Catholic culture as a barrier or a support to critical media literacy. Mary demonstrated this point best when she stated that while “in some Catholic schools there is an openness to discussions that would really support critical literacy” that “sometimes Catholic teachings might stand in the way of these critical lenses themselves” (Mary, Post-workshop Interview, August 31, 2015). While she saw the advantage of being able to have conversations related to religion if and when they come up, she believed that the culture of each individual school determined whether it was safe to have discussions of a critical nature and that it would be the teacher’s responsibility to “create an inquisitive culture and safety to discuss texts through a critical lens in a Catholic school” (Mary, Post-workshop Interview, August 31, 2015). Mary was fearful that controversial topics brought up in her classroom may endanger her job security and pointed out that Catholic teachers do not have a safety net by the way of a union and that she would be taking a risk in teaching this way. She ultimately found “kind of a loophole” to this problem by encouraging critical conversation in her Catholic classroom by allowing the students to take over the conversation instead of leading it herself. By doing this she is “not teaching

them anything that isn't right or untrue according to the doctrine" (Mary, Third Professional Development Workshop, May 17, 2015).

Similar to Mary, Annie described how the Catholic creed could serve as a barrier or a support to critical media literacy conversations in her classroom.

The Catholic creed certainly places a lot of weight on social justice and service to the underserved, so in a way the Catholic creed would support critical literacy and ask for people to stand up to injustice. On the other hand, the Catholic creed has some elements that are largely unquestionable. You are supposed to accept certain truths without question or hesitation. This act of accepting without questioning seems to be what critical literacy works to demolish so in that sense critical literacy would clash with the Catholic creed. (Annie, Pre-workshop Interview, April 20, 2015)

Annie also raised concerns about having controversial discussions in religion class and what the consequences might be, including being "fired on the spot" (Annie, First Professional Development Workshop, April 20, 2015). She discussed how fear may play a role in thwarting critical media literacy efforts in the classroom.

I think there is a huge culture of fear on the part of the adults. I think that it is so true that we do everything we possibly can to get technology into the hands of our kids and then we do everything we can to censor it, monitor it, and basically take it back. Everyone is so terrified of what they [students] are going to see when they already see it outside of school. It is so hard to teach them critical literacy if we are too scared to have any of these conversations in the classroom. (Annie, First Professional Workshop Session, April 20, 2015)

Ultimately, Annie overcame her fear and continued to talk about critical topics with her students. When it came to critical literacy implementation Annie stated, “I follow my own motto: ask for forgiveness, not permission. So I have just gone for it” (Annie, First Professional Development Workshop, April 20, 2015).

Gertrude gave a very specific example to demonstrate the argument that the other teacher residents made regarding media in Catholic culture. She too pointed out that some questions cannot and must not be asked or discussed in a Catholic classroom.

As I think about implementing critical media literacy instruction in the Catholic climate, I have many concerns. I particularly think about how one of the main tenants of critical literacy is presenting multiple perspectives. When we present on more controversial issues, we are required to present only one perspective- The Catholic perspective. To me, that inherently means that we are not able to teach our students to read many pieces of media with a critical eye. I often think of the many signs on my drive to [her home state]. I see pro-life and pro-choice signs. If I were teaching a theology of the body or morality course, I would not be able to ask students to look at either sign with a critical lens. I would have to teach the pro-life advertisement as correct and the pro-choice advertisement as wrong. There could be no gray area, no room for discussion. It would be much more teacher telling the students what to think about them. (Gertrude, Journal, April 25, 2015)

Liza discussed the lack of an inquisitive culture by saying, “our kids don’t question and it’s a norm not to question.” She took it a step further as she began to internalize this aspect and questioned her role as a Catholic educator. She asked herself if

she was “a bad Catholic educator because I invite these questions in... am I teaching to the Catholic faith or a lens for me?” (Liza, Third Professional Development Workshop, May 17, 2015). James, on the other hand, became annoyed with students when topics in the media clashed with what he was prescribed to teach in his contract. While teaching students about how to “make good decisions as a young man, as a young woman” James got frustrated when students asked “well what if you are transgender like Bruce Jenner?” (James, First Professional Development Workshop, April 20, 2015). James responded with what the Catholic Church teaches and why as deemed by this contract.

One source of support for the integration of media into their Catholic classrooms according to James was using the current Pope’s relationship with social media and referred to the Pope’s tweets as a “nice way in 140 characters to start a discussion” (First Professional Development Workshop, April 20, 2015). James considered how he may have integrated the Pope’s message regarding climate change into his curriculum, a pertinent topic particularly in the 2016 presidential election.

I think it would have been really cool to be able to talk about the encyclical and share text from it regarding stewardship. I would have loved if it was released in September to start off the year with, have a discussion and just how the media is portraying it. There are so many people talking about it and the effect of Pope Francis and how popular he is in the media. People love Francis and if it brings people back to talking about faith and justice then it's great. (James, Focus Group, June 18, 2015)

While the Pope may be on board, local leadership may stand in the way as teacher residents consider implementing critical media literacy in Catholic classrooms.

Individual school culture as a barrier or a support to critical media literacy.

Three teacher residents (Annie, James, and Liza) pinpointed various individuals or groups at their locations that served as champions or antagonists towards their goal of incorporating media critically into their classrooms. Teacher residents thought about the approval of their principal, pastor, parents, and fellow teachers while implementing critical media literacy instruction. They indicated that the administration and colleagues at individual school settings played a role in determining whether efforts of critical media literacy instruction were supported in classrooms.

Annie noted that while “some principals are so devoted to the Catholic creed that introducing critical media literacy might frighten them” (Annie, Pre-workshop Interview, April 20, 2015) but that she is “lucky to have a very flexible and forward-minded principal who allows me the freedom to do as I see fit in my classroom” (Annie, Post-workshop Interview, August 9, 2015) including the implementation of critical media literacy through her two lesson plans. James had the opposite experience with his principal who disapproved of any of his ideas involving media and social media. In addition, he was also fretful of what his pastor who is theologically more conservative than he is might think or say in regards to the media he shows in his classroom particularly when James asked questions related to societal norms (James, First Professional Development Workshop, April 20, 2015).

Liza did not mention the principal or pastor and was instead leery of what parents might think, say, or do regarding her lessons involving critical literacy. She was particularly concerned about the lessons that involved religion and did not want to mitigate any values being taught at home.

The only concern I have about teaching through a critical lens is parent criticism. I didn't run into this problem but it could have been easy for parents at a Catholic school to question the social justice lens I used to teach religion. Many Catholics are more conservative in their thought and interpretation of scripture and Catholic teachings. And though I have the theological background and knowledge to support my teaching, religion is something that is so personal to families, I could have potentially run into some issues and upset some parents with my interpretation of texts and my encouragement of students to question the texts and elements of their faith. I want them to be critical but I also do not want to counterstep or overstep what their parents are saying. (Liza, Second Elementary Group Work Session, May 1, 2015)

Unlike Liza, Annie was not concerned about the parents at her school. She stated that parents' "hands-off nature" (Annie, Post-workshop Interview, August 9, 2015) gave her the freedom to incorporate media critically. The problem she divulged lied with her colleagues who were not interested in teaching through a critical lens. Annie found it discouraging to continue implementing critical literacy in just her classroom when she felt that the philosophy should echo school-wide. She stated that she felt isolated in teaching this way and that "students weren't getting a well-rounded sense of what it means to be critically literate." She elaborated that "it was really hard to justify putting in so much time and effort into lesson plans that involved a critical media piece when the students would switch classes and be immersed in something so very different." Annie felt very strongly that teaching through the lens of critical literacy is something that "schools need to tackle as a team rather than just individual teachers" (Annie, Post-

workshop Interview, August 9, 2015). Liza chimed in about the benefits of critical literacy but brought the conversation back to Annie's point regarding the current status quo of teachers placing precedence on other issues saying that critical literacy is "not what every teacher prioritizes" (Liza, Focus Group, June 18, 2015).

Students

All six teacher residents reported that they considered their students' interests, funds of knowledge, ability, and developmental readiness when planning for critical media literacy. Supports for critical media literacy instruction included being knowledgeable about the media students consume. A large barrier to critical media literacy instruction according to teacher residents was student ability and developmental readiness.

Student interest and funds of knowledge as supports for critical media literacy. In response to what teachers should keep in mind as they incorporate media into their classrooms, Elizabeth, Annie, Liza, and Gertrude highlighted the importance of relating to the students and connecting to their outside lives. Elizabeth mentioned all teachers should "know their audience, keeping in mind that our students are not ourselves." She pointed out that students "are used to performances, multi-sensory, using a variety of resources, getting on the internet where they can learn based on inquiry using their language" answering "questions they can apply" (Elizabeth, Third Professional Development Workshop, May 17, 2015). While planning, Annie "tried to envision the whole project from the students' perspective" and wanted students to "dive into more critical discussions while also having fun and recognizing the connection to their daily lives" (Annie, Post-workshop Interview, August 9, 2015). Annie included commercials

students see on television every day, posters with text, signs, and clothing in her lesson plans. Liza stated that her students were “much more willing to share and willing to take on a teaching role than if they have no outside connection” to the material (Liza, First Professional Development Workshop, April 20, 2015). Liza utilized advertisements that peaked student interest and allowed students to choose ones they were interested in such as *Angry Birds* in her critical media literacy lesson plan.

Liza and Gertrude considered students’ funds of knowledge or lack of knowledge and incorporated that information into lesson plans. Liza discussed how she thought about her students’ inexperience with art and how she could incorporate multiple perspectives. She wanted to “show different types of art that maybe look at the same type of situation” and asked students “What is the artist trying to tell us about this? How are different interpretations by different artists different?” (Liza, Elementary Group First Work Session, April 27, 2015). Gertrude then added an additional faith-based layer to Liza’s idea by asking “how did the artist look at David differently? And how does that mesh with your own interpretation of David?” (Gertrude, Elementary Group First Work Session, April 27, 2015). Both teacher residents viewed art as a form of media and asked students not only to think about the artist’s perspective but to compare how multiple people view the same object or event differently. In addition, Gertrude pointed out that students also had a voice and could share their perspective. All teacher residents agreed that student interest and funds of knowledge served as supports to critical media literacy and did not mention any barriers in this area.

Student ability, developmental readiness, and desire as barriers to critical media literacy. Despite what funds of knowledge students possessed, the biggest barrier

to critical media literacy implementation in regards to students as identified by two of the three elementary teacher residents was based on age and ability. On the other hand, all three middle school teacher residents mentioned students' lack of motivation to be critical as the biggest barrier to critical media literacy implementation.

Elementary teacher residents (Gertrude and Liza) focused on the developmental readiness of their students to participate in critical media literacy or faith-based critical media literacy. Gertrude described the media she used in her classroom and explained why the content was not conducive to critical literacy questions. She explained that while she may discuss critical issues in her Black History Month unit, "when it comes to things that are a little more concrete" that she does not "ask these types of questions" (Gertrude, First Professional Development Workshop, April 20, 2015). In addition, Gertrude pointed out that students at her grade level may not be ready to question religious texts and that she did not want to be the one to make them do so.

I am thinking a lot about how what my students' faith is and for them at this point it's still very much a comforting thing. It's like Jesus is this parent figure in their life. And I'm not sure that I want to be the one to change that for them. But for them now this might be my projecting, but what I see is that religion, the role of religion in their life, doesn't necessarily involve the yucky. (Gertrude, Elementary Group Second Work Session, May 17, 2015)

Gertrude rightly assumed that participating in faith-based media literacy would involve asking difficult questions which might make students uncomfortable. She projected that students may then begin to question Jesus himself and she was unsure that she wanted to

walk down that path but was more willing to involve critical media literacy in her secular social studies lessons.

Liza stated that while students were successful at this age in pinpointing whose voice was missing, they struggled with socio-political topics and issues regarding power. When asked “who are we not learning about, who is missing” about certain texts, Liza’s students were able to notice a lack of female voice. Liza shared an example about her American Revolution unit where she showed students a book about revolutionary heroes who were women and girls which got students fired up. Noticing progress, Liza tried to apply a critical lens to her immigration unit and asked students to think about “how different immigrants were excluded from certain neighborhoods” and “why it happens and how we can prevent it” but stated that it was “a lost cause” and that these “issues of power” were “beyond my kids” (Liza, First Professional Development Workshop, April 20, 2015).

Rather than ability, middle school teacher residents focused on student maturity and lack of drive in answering critical questions as barriers to critical media literacy instruction. Annie, Elizabeth, and James were weary of introducing media into the classroom due to student misbehavior. In the First Professional Development Workshop, James and Elizabeth brought up examples of student abuse of the media including doctored photographs of peers circulating around the school and online and inappropriate sexual behavior online (First Professional Development Workshop, April 20, 2015). Both were fearful of introducing media which reflected Annie’s earlier concern about fear on the part of the adults. When faced with such fear, Annie decided to openly discuss her trust issues with her students and shared her fear that they would misuse media with

students (Annie, First Professional Development Workshop, April 20, 2015). Annie reported that students up to this point had not violated her trust when media was involved.

A bigger barrier to critical media literacy instruction than student trust according to Annie and Elizabeth was student desire. Annie reported that no matter how she scaffolded or how hard she tried to get students to ask and answer those critical questions, students were either unable or unwilling to turn on a critical lens. She mentioned this several times throughout the study and said that while students were “excited about making their own media” that “taking them to the next step is really hard” (Annie, Second Middle School Group Session, May 17, 2015). Elizabeth also found that her students were having fun with the news broadcast project but were not focused on the critical media piece. She explained that “students are not required to think as critically as before” and that students “take in media all the time but do not place emphasis on evaluating it” (Elizabeth, Post-workshop Interview, August 15, 2015). Elizabeth was eager to keep bringing the lessons back to critical media literacy and wanted students to ponder “who is your article about, who is my article about? Who are we collaborating and sharing about as a group?” but was disappointed in the lack of critical growth in students (Elizabeth, Focus Group, June 18, 2015).

However, Annie and James shared that they believed students were capable of asking critical questions in faith-based discussions. Annie found it easier to incorporate critical questions into her religion classes because she felt that her students wanted to ask those difficult questions of their religion. She stated that students “love asking the hard questions because they feel like they aren’t supposed to be critical in Religion class”

(Annie, Post-workshop Interview, August 9, 2015). To build off of Annie's point, James shared an example from his classroom regarding one particular student's ability to ask critical questions of what was presented in class. By pushing back on the lesson that Jesus was meant to be a revolutionary figure, a student asked James "why didn't he come into the world as a woman and make an even bigger statement?" (James, First Professional Development Workshop, April 20, 2015). James was quick to comment though that critical literacy was very hit or miss depending on the student.

Internal Factors

Many internal factors affected how teacher residents integrated media through a critical lens in their classroom. Some factors such as each teacher resident's level of confidence and efficacy as a consumer of media and as a teacher served as a barrier to critical media literacy implementation while other factors including a teacher resident's educational background as well as exposure and interest in media over their lifetime served as a support. How a teacher resident viewed religion in their life as well as their perspective on Catholic education and their role as a Catholic educator was another factor that at times was a support and a barrier to critical media literacy and faith-based critical media literacy implementation.

Self-efficacy and confidence integrating media as barriers to critical media literacy. Most teacher residents (Annie, Elizabeth, James, Liza, and Mary), had various qualms regarding their own biases and views, knowledge and use of media in the classroom, and ability to voice new ideas. Referring to the media used in her classroom, Mary said that she wanted to make sure that "quality is high and not sending any unintentional messages" (Mary, Journal, April 26, 2015). Elizabeth believed that

teachers needed more training in media matters (Elizabeth, Pre-workshop interview, April 20, 2015) and worried that the media choices she made could send the wrong message. She stated, “Sometimes it seems like I am trying and it comes off fake or gives a bad example” (Elizabeth, Journal, April 25, 2015). She also struggled with how to deal with fallacies students currently believe. As a novice educator, James questioned his ideas for new lesson plans including those that involved critical media literacy versus the tried and true curriculum at his school. He was afraid “to rock the boat” and was afraid that if his new ideas did not work out that he would have wasted “perfectly planned out days” (James, Focus Group, June 18, 2015). When asked about the advantages of implementing new lessons around critical media literacy, James replied, “if you do it right, you are helping create globally informed citizens” (Focus Group, June 18, 2015) which bears importance for him. Yet it was unclear whether James felt that critical media literacy instruction was a risk worth taking as a teacher resident. While James discussed how he integrated critical media literacy during workshops and the focus group, he did not submit any additional materials including lesson plans during this study.

Annie ideally wanted to cultivate a habit of critical inquiry in her classroom without having to constantly prompt her students.

I don't want my students to think that critically assessing what they read and are exposed to is just another thing I am forcing them to do in the classroom similar to asking them to summarize a story or pick out the theme of a paragraph. I want them to see the bigger picture. (Annie, Journal, April 26, 2015)

When she struggled to have her students think more critically about what they were consuming, Annie said that she gave herself “a failing grade” (Annie, Journal, April 26, 2015) when implementing critical media literacy.

Liza too struggled with her level of efficacy around media integration in her classroom. She pointed to the gaps in her own education around media literacy and worried that she may not be prepared enough to teach about media adequately. She felt as if she did not “have all the skills and tools and insight to bring to these conversations with my students especially around different things in the media” (Liza, Second Professional Development Workshop, April 27, 2015) and that there were still “some biases that I may not be aware of” (Liza, Journal, April 27, 2015). No teacher resident mentioned confidence as a support for critical media literacy, despite their continued use of media in their daily lives.

Teacher resident background and media preference as supports to critical media literacy. In most cases, educational background, relationship with media, and views of Catholicism served as supports for critical media literacy integration. For some teacher residents (Annie, James, and Liza), educational background played a huge role in how they implemented critical media literacy. Knowingly or unknowingly some teacher residents (Gertrude, James, and Liza) considered their past with media as they implemented critical media literacy which also served as a support for critical media literacy integration into their classrooms. For Annie and Liza, their relationship to their faith also played a role and a support for critical media literacy.

James. James’ educational background and history with media served as supports to media integration and critical media literacy integration in his classroom. He

encouraged his students to think about the historical context behind media messages and recalled how a national guard advertisement called *Citizen Soldier* reinforced his decision to go into service. James recognized that he was the target audience for this media and that the influence of the advertisement became a joke later on as he decided to join the army reserve (James, Second Professional Development Workshop, April 27, 2015). James made it clear that he wanted students to consider *when* a message was written but also *why*, “why would it make sense to make a national guard video in 2008 for example?” (James, Second Professional Development Workshop, April 27, 2015). Of course he was referring to the context of the war in Afghanistan at this time. He worked hard to expose his students to the socio-political context behind the texts he presented in class which again was not surprising because James has an educational background in Political Science and History.

James’ educational background in International Studies and interest in generating world-wide tolerance also served as a support and influenced his pedagogical decision to show students the similarities they share with the main character in the book, *Life of Pi*. Instead of focusing on comparing and contrasting Islam and Catholicism, two of the world’s largest universalizing religions, James decided he wanted to focus on commonalities such as the reverence of the Virgin Mary (James, Focus Group, June 18, 2015). By focusing on solidarity instead of separation, James hoped to show students a different side of Islam than what they may see in mainstream media today. By doing this he hoped to “open the floor for discussion and just respect of others” something he believes is not done enough in modern media (James, Focus Group, June 18, 2015).

Annie. Annie's educational background also served as a support to critical media literacy in her classroom, but a bigger support in her case was her relationship with Catholicism. Annie stated that it was important to ask questions about other religions but placed importance on questioning your own too. Unlike most of the other teacher residents, Annie did not attend Catholic school until graduate school and her family rarely discussed religion at home. When asked why she chose her current path, she explained that at the time she was seeking answers to questions and "craving the conversation" (Annie, Third Professional Development Workshop, May 17, 2015). While Annie searched for philosophical answers to her questions, she was also wary of religious media she saw because she did not want to be told what to think or how to feel. Based on this, Annie encouraged her students to ask questions of Catholic media and encouraged them to find their voice whether in religious or secular studies.

One thing is that it helps kids realize that even though they are in a Catholic church and even though they are Catholic that they get to choose that faith.

Showing them that you can be critical of your faith and you don't have to blindly accept it. That there is room within the Catholic faith to agree and disagree.

Maybe as the teacher it is not your place to contradict straightforward but to give the kids a chance to choose the religion that they are going to school and learning about. (Annie, Focus Group, June 18, 2015)

Earlier Annie mentioned having an easier time integrating critical literacy into religion because students were ready to ask questions of religious texts like she was. In addition, she found that students latched on to questions about who was not being heard perhaps because they could relate because "adults are always telling them what to do, how to feel,

what to be” (Annie First Professional Development Workshop, April 20, 2015). She fueled this student interest by posting critical literacy questions up in her room.

Instead of what’s the main idea or what’s the summary of your paragraph, I switched it to all of these questions. The question that my kids always gravitate to and figure out is the one, “what’s left out of the message or whose voice is left out of the text?” So they are trying to spin in and figure out who didn’t get to tell their story. Which helps them in every other aspect when they know who didn’t get to tell their story; it forces them to know who did tell their story and why that’s important. (Annie, First Professional Development Workshop, April 20, 2015)

It was not surprising that Annie chose standards for her lesson plans based on inference and point of view. Annie applied the same lens to numbers as words and her students were also able to practice critical numeracy through the pedagogical choices she made in math. She described using a website that showed “correlations between seemingly random things” through statistical analysis. She used this information to stress to her students that math could be misleading (Annie, Second Professional Development Workshop, April 27, 2015). The ability to ask critical questions of text written or numerical relates to Annie’s educational background in Philosophy and Mathematics making her able to see power in words and in numbers.

Liza. Liza’s educational background in Sociology made her more susceptible to ask questions around the lived experience of people, individually and as a group and served as a support to critical media literacy in her classroom. Liza’s interest in the lived experience of people stems from her childhood and perhaps led to her decision to choose Sociology as her major in college.

I remember when I first started reading chapter books, I was really into historical fiction and I would become obsessed with one time period. In 2nd and 3rd grade all my books were Civil War books. In 4th, 5th, and 6th, all I read were WWII books. I would get fixated on that time period and it's not that I was interested in history, but I was interested in different people's experiences and it's how I got introduced to different realities through text. (Liza, First Professional Development Workshop, April 20, 2015)

This focus on multiple perspectives found its way into Liza's classroom as she shared more than mainstream stories with her students. By doing so she hoped that her students too would be interested in the different worlds that texts can reveal to us and "realize that there's more than one story to the world." She also shared that, "Just incorporating different stories and different perspectives made my kids more apt to ask for different stories" (Liza, Focus Group, June 18, 2015).

Liza's interest in multiple perspectives also connected to her faith. She believed that social justice was not just about reflection but also action. Her connection to Catholicism and social justice brought her teaching full circle as she was able to connect social studies and religion, the secular with the sacred.

One of the factors that I think actually helped support critical literacy was religion and incorporating critical literacy into our religion instruction. After a few months, my students naturally would look at a Bible story and be able to tell me how Jesus stood up for those that didn't have power, how God chose those that were powerless or less likely to lead to be Her voice and to critically look at how

women did or didn't have a role in the stories. (Liza, Post-workshop Interview, August 9, 2015)

Gertrude. Gertrude's past experience with media literacy served as a support for media literacy integration in her classroom. Gertrude recalled watching *The Simpsons* through a faith-based lens in a collegiate theology course and explained that she began to see media messages differently. After reflecting on this experience, Gertrude decided to help her students "see" the Great Pacific Garbage Patch differently by exposing them to pictures that are not what they seem. Her lesson could have incorporated a Catholic lens but did not. In this particular case, Gertrude's theological background and her view of the role of a Catholic educator as someone who makes sure that "students become men and women for others" (Gertrude, Pre-workshop Interview, April 19, 2015) did not result in the integration of faith-based critical media literacy even though throughout the study Gertrude came up with faith-based examples such as the inclusion of female voice through the story of Ester and viewed religion and secular studies as integrated.

Summary of Research Questions One and Two

Research questions one and two focused on what teacher residents thought about and what their concerns were including supports and barriers as they implemented critical media literacy in their urban Catholic classrooms. Some of the themes presented are obvious and included constraints such as time, resources, and standards. Other themes present in the data were slightly more surprising such as community aspects including administration and students that made critical literacy implementation difficult or the internal aspects that made teacher residents more or less susceptible to integrating media critically in their personal or professional lives. Research questions one and two shared

what teacher residents were thinking as they implemented critical media literacy while research question three explored how implementation of critical media literacy affected teacher residents' cognition.

Research Question Three

Research question three asked "How does learning about critical media literacy affect urban Catholic teacher residents' views of literacy and social justice?" It is important to mention again that teacher residents were enrolled in a program at a university that highly valued social justice while participating in this study. Before participating in this study teacher residents were exposed to ideas around critical literacy for almost two years; therefore, it came as no surprise that teacher residents already viewed literacy and social justice through a critical lens. Despite their previous knowledge of critical literacy, some changes in individual teacher resident's views and actions were noted. Due to this study being a comparative case study, I share themes related to findings as a group and as individuals.

Teacher Resident Views of Social Justice

Quantitative and qualitative data collected revealed teacher residents' beliefs about social justice. Overall, teacher residents' views of social justice remained unchanged over the course of the study. All teacher residents placed emphasis on tying social justice to equity for all before and after the workshop sessions.

Social Justice Survey data. When averaged, teacher residents' scores as a group before and after the workshop sessions revealed a positive attitude regarding social justice. Data showed that teacher residents believed that they could exert some level of control over actions that related to social justice in their communities and thought that

their communities were aware of and took some action towards social justice. All teacher residents responded to the statement, “In the future, I intend to engage in activities that will promote social justice” with a four or a five demonstrating that the intention was there to work towards social justice before or after participating in the workshops, but overall, a negative change in intentions to work towards social justice was noted when comparing scores.

Five out of six teacher residents reacted to each statement on the SJS before and after the workshop sessions and one resident (James) answered only afterwards. All residents completed the same survey with the same statements twice resulting in 11 total responses to each individual statement on the survey. Residents responded with a number 1-5 corresponding to the level they agreed with that particular statement with 5 being Agree, 3 being Neutral, and 1 being Disagree.

Table 9

Average Teacher Resident Scores on Survey Justice Survey by Section

	Out of 5
Attitudes	4.74
Behavioral Control	4.40
Subjective Norms	4.36
Intentions	4.77

In order to document change, I compared the answers of the five teacher residents (Annie, Elizabeth, Gertrude, Mary, and Liza) who submitted the SJS before and after

workshops. Comparing post-workshop responses to pre-workshop responses revealed slight positive change in attitudes (.05) and subjective norms (.05) but a larger overall negative change in intentions (-.35). Individual change is analyzed in the next chapter.

Qualitative definitions of social justice. All teacher residents demonstrated a strong understanding of social justice prior to beginning this study as well as at the end. Definitions of social justice involved taking action to correct injustice and working towards tolerance and equity for all. Liza explained that social justice to her meant “action or work that seeks to understand injustices and work towards solidarity and a more equitable future for all people” (Liza, Pre-workshop Interview, April 20, 2015). To Gertrude social justice was about “becoming aware of the inequalities in the world and then doing something to rectify them” (Gertrude, Pre-workshop Interview, April 19, 2015) and for Mary that meant “fighting institutionalized injustices and making policy changes to help those who may be under- or mis-represented” (Mary, Post-workshop Interview, August 31, 2015).

Teacher residents (Annie, Gertrude, James, and Liza) were motivated by their desire to work towards social justice in their classrooms but connected literacy and media literacy to social justice in varied ways. As a group, teacher residents utilized fictional and non-fictional media in order to have critical conversations with students. Some of the topics discussed included building tolerance and seeing past differences, gender bias, immigration, and pollution.

Annie and James aimed to use media in the classroom to build tolerance and focus on cultural similarities over differences as demonstrated by James in his *Life of Pi* lesson. During the focus group, Annie discussed the segregation present in how media portrays

social issues and wishes that issues like gun violence or immigration reform could be tackled by everyone and seen as everyone's responsibility. During the study, Annie used non-fiction media like news broadcasts to urge her students to examine a variety of issues present in today's society. It is unclear whether any of these conversations involved Catholic Social Teachings.

Liza utilized fictional and non-fictional sources to have critical conversations with her students. During her American Revolution Unit, Liza's students learned about women's role in the fight for a free America. In her Harry Potter unit, Liza's students analyzed book and movie versions in order to detect gender bias. These discussions finally culminated in a letter to their priest asking about lack of female voice in sacred texts. Liza was disappointed that her students were unable to transfer critical consciousness from those units to her immigration unit, but continued to see a role for critical literacy and social justice as she chose texts for her classroom. Liza is also motivated because she connects social justice to her faith and believes that she naturally asks questions about social justice.

My own faith background is very centered in social justice so I naturally raised a lot of questions about social justice to my students and highlighted social justice themes in our Bible stories and different elements of faith we studied. (Liza, Post-workshop interview, August 9, 2015)

Though Liza did not turn in faith-based critical media literacy lesson plans, it is clear that she was thinking about having critical conversations with students in religion classes and is transferring her conviction to teach to social justice through critical literacy in sacred and secular contexts.

When connecting literacy to social justice, Gertrude discussed book crazes that included popularly read books with white characters written by white authors. She struggled while trying to engage her African American students with texts about African Americans or written by African Americans and discussed the conundrum of including culturally relevant texts in her classroom over simply getting her students to read.

I don't want to discredit the amount of power that having culturally responsive texts have in the classroom. I think they are very important and I try to be as conscious as possible about the kinds of texts that I have and who is presented in them but at the same time I want my kids to read. If that means having texts that aren't as culturally relevant, I will place them in there. (Gertrude, Second Professional Development Workshop, April 27, 2015)

During the Focus Group a discussion rose regarding different communities and various social issues in the media such as gun violence and immigration. Annie's response embodied the definition of social justice presented by the group.

No matter what it helps to see someone else's side and if you put a face to it that then becomes your community and it becomes your fight also. I think there is beauty in that because then you start seeing it less like this is our issue, this is your issue and more like this is our human issue. I really think that immigration is a human issue and gun violence is a human issue and that unfortunately it's been so like Mexican Americans it's immigration and African Americans it's gun violence and that shouldn't be, we have to be able to look above and put a face to it and be able to recognize that face and be like, that is me, I am you. (Annie, Focus Group, June 18, 2015)

Annie's point demonstrated the ability of media to build tolerance through solidarity. Teaching students to view media critically does not only involve exploring differences but rather also showcasing how we as humans are all part of one world, a point James also discussed throughout the study. He also stressed that media today focused on separating people instead of bringing them together; therefore, focusing on solidarity in some ways was decomposing the norm.

Teacher Resident Views of Literacy

Aspects of how teacher residents' as a group viewed literacy also changed little during the study. All teacher residents gave the reader an important role to play while reading and acknowledged that literacy involved a level of interpretation before, during, and after workshop sessions. Bringing the reader to the table along with the author and the text changed how the text might be read. Liza defined literacy as "anything that people can view, read or hear and interpret in their own way" (Liza, Pre-workshop Interview, April 20, 2015) while Annie added that literacy involved not only reading but also "being able to communicate what you are reading, seeing, and interpreting" (Annie, First Professional Development Workshop, April 20, 2015). Gertrude explained that she was "literate in certain cultural pieces when it comes to East African culture" and explained that she could read more into news articles concerning terrorist attacks in Kenya because she was "familiar with what the terrorist attack might mean for the people there since I have lived with them" (Gertrude, First Professional Development Workshop, April 20, 2015). Gertrude's example pointed to the notion that one can also be literate in cultural, historical, and political trends of a community. For Gertrude "reading" the news

articles about the terrorist attacks involved more than just words on a page, it meant understanding the consequences of what was written on the people it is written about.

Beyond an awareness that literacy requires action on the part of the reader, four teacher residents (Annie, Gertrude, James, and Mary) began to exhibit signs of becoming critical readers of the word and the world (Macedo, 1987) through their critical examination of texts presented during the workshops. During the third and last professional development workshop and the Focus Group, teacher residents pushed back on texts presented and critically analyzed the messages presented in them. Annie, Gertrude, and Mary gave examples of how they disagreed with what the author had to say. Mary became annoyed when an author stressed that media shapes everything in our lives. She stated that while media may play a role that “family shapes my values, upbringing shapes my values” (Mary, Third Professional Development Workshop, May 17, 2015). Mary did however agree with the author that as individuals we too should become the storytellers so that media can reflect our views in the tales shared. Annie struggled with the same author’s intended message that “Everything is socially constructed, but not the Gospel, because the Gospel is true” and lamented, “It’s almost like she’s saying the Gospel message isn’t constructed by someone” (Annie, Third Professional Development, May 17, 2015).

Gertrude explained her negative reaction to the statement on the SJS: “I believe it’s important to help individuals and groups to pursue their chosen goals in life.” Her position and history working with African American students influenced her viewpoint and caused her to have an emotional reaction to this part of the text. She wondered, “who am I to say that I know or understand what they [groups other than her own] need best or

how they should pursue their goals in life or that the goals I am helping them to achieve are actually their goals and not my own?" (Gertrude, Focus Group, June 18, 2015). Gertrude's interpretation and explanation caused James to "re-evaluate how I am thinking about that question" on the SJS. He said, "Yes you can have the common good but there are people who disagree on what the common good is" bringing up whether the common good can be universally defined (James, Focus Group, June 18, 2015). Critical literacy pushed readers like James not to take statements like the one described above at face value after listening to and evaluating multiple viewpoints of the text. As James pondered how else he might be able to think about the message presented, he stumbled over a much bigger socio-political topic regarding the common good.

Individual change. Five out of the six teacher residents (Annie, Elizabeth, Gertrude, Liza, and Mary) demonstrated some change after participating in workshop sessions through awareness or action regarding critical literacy. Elizabeth and Mary began to view literacy differently in their classrooms while Liza worked to go beyond just incorporating multiple perspectives. Annie intentionally began to alter what questions she asked her students regarding text in the classroom. Gertrude began the workshop sessions by outright rejecting that critical literacy could be practiced in her elementary classroom but then produced a critically literate lesson plan involving media around human consumption and pollution.

Mary. Mary's definition of literacy changed from being "the ability to read and comprehend a text" (Pre-workshop Interview, April 7, 2015) to "the ability to make meaning from a text" (Post-workshop Interview, August 31, 2015) clearly showing the changing role and importance of the reader. In addition, she was able to clearly define

what media literacy was not. At the beginning of the workshops, Mary thought that media literacy was simply about the integration of technology into the classroom and later realized that media literacy was about using media to enhance instruction.

My conceptualization changed in ways I didn't expect. At first, I thought the goal was to get teachers on board with using technology. Now I realize that we (relatively new teachers) are all on board with technology already. I think after the workshops I realized that it is not enough to simply 'incorporate technology' into the classroom....I felt these workshops pushed me to use technology in a way that enriched my students learning experiences. (Mary, Post-workshop Interview, August 31, 2015)

Elizabeth. Elizabeth broadened her view regarding texts specifically focusing on art and music throughout the study. Before the workshops Elizabeth stated that in her class students “do a lot more reading than other forms of literacy” and that “art class is the only time they take in art” (Elizabeth, Pre-workshop Interview, April 20, 2015). A month later Elizabeth mentioned a field trip to the Art Institute where she encourages students to “read” the art (Elizabeth, Journal, May 8, 2015). Her post-interview definition of literacy reflects her changing notion of literacy as she noted that literacy “doesn't just mean words” and that meaning can be drawn from “art and music as well” (Elizabeth, Post-workshop Interview, August 15, 2015).

Elizabeth's definition of critical literacy also evolved from the beginning of the workshops to the end. At first she defined critical literacy as “taking the time to include different perspectives. Different stories, different authors, different types of music, etc.” (Elizabeth, Pre-workshop Interview, April 20, 2015). When the workshops concluded,

Elizabeth mentioned that she was still working on incorporating other forms of literacy beyond written texts but that she wanted to make sure that students “are asking questions not just about comprehension but about the creation of texts and purposes” (Elizabeth, Post-workshop Interview, August 15, 2015). While at first Elizabeth focused only on including multiple perspectives, by the end she was ready to have students examine those perspectives with a critical lens.

Liza. Prior to beginning the workshops, Liza knew about the gaps related to her critical media literacy instruction and worked to fill them by the time the workshops had wrapped up. She stated that while she challenged “students to look at who has power in situations and who does not” and encouraged “discussions of multiple perspectives” that she wanted to work towards including all aspects of the four dimensions of critical literacy (Liza, Pre-workshop Interview, April 20, 2015). In her Post-workshop Interview, Liza reported that “our discussions about critical literacy helped me to broaden my sense of critical literacy and use it as a lens to discuss more than just texts from multiple perspectives” (Liza, Post-workshop Interview, August 9, 2015).

Annie. For Annie, participating in the workshops led to changes in her own mindset which then began to affect her classroom. Participating in the workshops helped to support her convictions about literacy and her choices regarding texts in her classroom to parents. Annie’s shift in confidence allowed her to defend what counted as literacy and affected the use of media in her classroom and how students were allowed to interact with texts. She stated that she felt “more confident talking to them [parents] saying that no, listening to the text is a type of reading, a reading that is still very beneficial” (Annie, Focus Group, June 18, 2015). In order make sure that all students had the ability to meet

the chosen standard involving point of view and inference, Annie allowed various access points to texts (Annie, Lesson Plans, July 20, 2015). She also considered students' abilities and funds of knowledge.

Annie incorporated various forms of media in her classroom in order to enhance instruction and began to analyze what she presented in class and asked students to do the same. Her example demonstrated that critical literacy does not require a huge shift in pedagogy but rather small changes that can make a big difference. Some of the changes that she made regarding pedagogy include issues of accessibility (see Figure 3).

Student 1	“Adrian”	Struggles with writing and reading grade appropriate text
Adrian is dyslexic and struggles reading grade appropriate text. He also struggles writing down his thoughts and ideas. Adrian can comprehend very well when listening to text. To begin with, we will read the first Scholastic News Article out loud so Adrian can participate in the whole group discussion and activity. During the individual activity, Adrian will use one of the iPads available so he can choose a text that he can listen to rather than reading for the close reading activity. Rather than writing his answers, he will be asked to record his responses into the iPad. I will also gage his involvement and understanding as I circulate throughout the room.		
Student 2	Peter	Reading Comprehension
Peter struggles with reading comprehension when reading text in English. To help Peter, he will be allowed to choose an online text in Polish, his first language. He will also have the option to choose an advertisement of some-sort that has less text than an article. This will allow Peter to complete the same activity without taking a tremendous amount of time struggling through the reading portion of the assignment.		

Figure 3. Annie’s Modifications/Differentiation Towards Textual Access

Being a part of these workshops has encouraged me to constantly be asking the less obvious questions. It has helped me to create more diverse, engaging, and critical lessons, especially in my math classes. These workshops have helped me become more critically literate while also forcing me to be more intentional with the messages I present in class. (Annie, Post-workshop Interview, August 9, 2015)

Gertrude. While Annie's transition was linear and easily followed, Gertrude's choices and convictions were a bit more confusing. Gertrude's perspective was the most interesting of the six teacher residents. When asked at the beginning of the study whether she viewed critical media literacy as playing a role in her classroom, Gertrude's response was a very clear no. She explained that the media she presented was used to expose students to concrete ideas and concepts.

We use media in the classroom but it is usually to better illustrate the topics we are learning about. We listen to songs about shapes and phonics skills, and we watch videos on other topics. All of these are quite straight forward and don't leave much space for questioning things like does it present multiple perspectives? (Gertrude, Pre-workshop Interview, April 19, 2015)

During the first professional development workshop Gertrude was able to connect critical media literacy and Social Studies in her second grade classroom. She nudged her African American students to challenge their beliefs regarding Caucasians by looking for multiple perspectives within the text. She stated that by doing so critical media literacy would give students "a greater sense of history" (Gertrude, First Professional

Development Workshop, April 20, 2015). At this point Gertrude saw the merit of critical literacy in her classroom but only in this particular instance.

That's where I struggle and I think we did a bit when we did our Black history month unit. Talking about who was left out, multiple perspectives, but when it comes to things that are a little more concrete which I feel most things are in 2nd grade. I don't ask these types of questions. (Gertrude, First Professional Development Workshop, April 20, 2015)

By the end of the workshops, Gertrude turned in a well thought out lesson plan on water pollution, a topic that could be related to Social Studies and science but was not purely historical or racially oriented. As previously explained, Gertrude was able to touch on each level of the conceptual framework within this lesson plan, but it was unclear whether she was able to identify these components. Unfortunately, Gertrude did not turn in her post-interview questions so it was hard to know if she would answer the same question regarding critical media literacy in her classroom any differently.

Summary of Research Question Three

Data collected for research question three demonstrated how teacher residents viewed literacy and social justice as they implemented critical media literacy in urban, Catholic classrooms. As a group, no major findings emerged after the workshops. Individual changes in teacher residents' views and definitions, however minor, did occur. Some teacher residents (Elizabeth and Mary) were able to view texts and literacy more broadly as a result of participating in this study while two teacher residents (Annie and Gertrude) were able to modify their pedagogy to include critical media literacy by asking

students to critically analyze texts and raise issues of power and equity, an action towards social justice.

Chapter Summary

The purpose of Chapter IV was to share teacher residents' thoughts regarding the experience of planning and implementing critical media literacy in urban, Catholic classrooms. Teacher residents considered various topics including time, timing, resources, pedagogy, standards, and students as they implemented critical media literacy. Some of these factors served as supports to critical media literacy implementation while others presented barriers depending on how each teacher resident viewed them. Community factors such as the administration and parents also served as supports or barriers to critical media literacy implementation in the classroom depending on each individual school. In addition, teacher residents' internal factors as well as individual journey's with media and their faith served as a barrier or a support to critical media literacy implementation in Catholic classrooms. Finally, this chapter explored how participating in critical media literacy workshops altered individual teacher residents' views of literacy and critical literacy while maintaining the group's views on social justice. By sharing so much data directly from the teacher residents, I hoped to tell a story that is interesting and informative but also accurate and credible.

Now that the reader sees the full picture, it is time to discuss these findings using a theoretical lens. My analysis of the data above follows in the next chapter with reference to current literature and theory around the topic of critical media literacy. In Chapter V, I will elaborate on why this data is useful, how it speaks to theory, and how it contributes to current research.

CHAPTER V

ANALYSIS

The main purpose of Chapter V is to analyze data based on themes defined by the theoretical framework through directed content analysis (Hsieh & Shannon, 2005). The secondary purpose of Chapter V is to compare the findings from this study with research in the field and discuss the contribution of these findings to current literature. First, I will share findings related to theoretical themes including transformational learning theory and critical pedagogy. Next, I will discuss thematic findings regarding ecological systems theory and the idea of *propriospect*. I will weave in pertinent literature where it fits and discuss whether data corresponds to or differs from current research and include unanticipated findings. Finally, I will highlight important takeaways from this research related to theory and practice and foreshadow the content of the next chapter which includes recommendations based on knowledge gained.

Emergent Patterns from the Original Theoretical Framework

Originally transformational learning and critical pedagogy were used as the theoretical framework for this study. I believed that this theoretical framework would be sufficient to explain the critical transformational learning I hoped to document as teacher residents participated in professional development sessions on the topic of critical media literacy. Ecological systems theory and the idea of *propriospect* from cultural anthropology were later added because transformational learning and critical pedagogy

were not enough to answer all research questions and make sense of data collected. Thus, I will discuss findings as they relate to transformational learning, critical pedagogy, ecological systems theory and *propriospect* theoretically and practically.

Transformational Learning

Transformational learning did occur as teacher residents considered implementing critical media literacy in their Catholic classrooms. Despite previously learning about critical literacy for two years prior to data collection, teacher residents' views and decisions about critical media literacy continued to evolve, confirming existing research that teacher change is a long and complex process (Guskey, 2002). Engaging in critical discussions based on media and literacy as well as conceptualizing lesson plans for elementary and middle school students set the stage for transformational learning, as noted in current research (Assaf & Delaney, 2013; Sangster et al., 2013; Tisdell et al., 2007).

Transformational learning in theory. Elements of transformational learning as defined by Freire (1970), Habermas (1971), and Mezirow (1995) are present in the data used to answer Research Questions One and Three and are noted through changes in teacher residents' views of literacy, critical literacy, pedagogical decisions, and dispositions. Conscientization as seen through awareness, expansion, and transformation (Freire, 1970) was experienced by teacher residents differently. Some teacher residents were able to recognize their shortsightedness regarding their views of literacy and expand on their current ideas while others were able to take the last step towards transformation. For example, Elizabeth was able to recognize that her view of literacy revolved around the written word and was able to expand her ideas on what counts as literacy in her

classroom including music and art. Because Elizabeth did not turn in lesson plans, it is difficult to assess whether she was able to take the last step of transformation. Gertrude's notion of critical literacy also evolved during the study. At the beginning Gertrude was aware of her feelings towards critical literacy instruction in an elementary classroom, mainly that she did not see a place for critical literacy working with young students. She then worked to expand her inclusion of critical literacy concepts beyond just her Civil Rights Unit. Gertrude took the next step towards transformation by creating a lesson plan outside of the Social Studies context that utilized critical literacy elements and asked students to decompose the norm and explore multiple perspectives using photographs while discussing the socio-political topics of pollution and human consumption. In both cases, teacher residents took steps towards conscientization.

Transformational learning was also demonstrated by changes in teacher residents' technical, practical, and emancipatory learning (Habermas, 1971) seen through evolving content knowledge, pedagogical choices, and dispositions (Mezirow, 1995) towards critical media literacy. In addition to Elizabeth, Mary also altered her definition of literacy during the study which notes a change in her content knowledge. Annie posted critical questions in her room and asked her students to go beyond summarizing the main message of text while Liza decided to show clips of movies while students read the corresponding chapter in the book instead of watching the movie at the end as a reward for completing the book. Both Annie and Liza's examples note changes in pedagogy.

Mary and Elizabeth's post-interview data show positive evolving teacher dispositions towards critical media literacy. Mary explains, "My conceptualization changed in ways I didn't expect" after participating in the workshops and that the

workshops, “pushed me to use technology in a way that enriched my students’ learning experiences” (Mary, Focus Group, June, 18, 2015). After the completion of the workshops, Elizabeth wanted to be sure that her students were asking questions about who created certain texts and for what purpose, going beyond the comprehension questions normally asked. Gertrude’s disposition towards critical media literacy in her elementary classroom also positively evolved as demonstrated by her lesson plans, but her position is undocumented because she did not turn in post-interview data.

Other teacher residents’ dispositions remained unaltered or took a turn for the worse from the beginning of the study to the end. Liza had a strong conviction to include critical media literacy in her classroom at the beginning of the study and this did not change throughout the study. James seemed to believe that critical media literacy was important but did not actively work to integrate it into his classroom throughout the study. While Annie’s convictions towards the instruction of critical media literacy in her classroom were strong at the beginning of the study, her dispositions towards the end showed a growing trend in negativity. Annie was perhaps affected by the unsupportive barriers she faced during implementation of her critical media literacy lesson plans, mainly that critical media literacy was not prioritized by her fellow teachers or by the school climate and that the Catholic culture sent conflicting views about critical media literacy.

How data corresponded to current literature and practice. Findings from the data generated show congruence with current literature on teachers and professional development around critical literacy and transformational learning. Similar to Sangster et al. (2013), all participants were highly motivated and committed as demonstrated by their

Social Justice Survey results and had a strong grasp of critical literacy which contributed to transformational learning. As also found by Tisdell et al. (2007), teacher residents were able to engage deeply with texts related to critical literacy when asked to generate lesson plans for their students. Examining their literary lives and critical literary events around media was also beneficial to teacher residents' transformational learning, as also noted by Assaf and Delaney (2013) as well as Heydon and Hibbert (2010). According to Annie, conversations around critical media literacy led to examining her own media life and consciously engaging with media personally and professionally, similar to the findings of Scherff (2012).

While all teacher residents recognized the importance of critical media literacy, three out of six teacher residents did not submit lesson plans supporting Masuda's (2012) finding that even if teachers understand the importance of critical literacy, all do not choose to apply it. Even though individual dispositions towards critical media literacy were mostly positive or remained unaltered, teacher residents still struggled against constraints such as standardization and accountability (Masuda, 2012) as well as policy-cascades (see Papola-Ellis, 2014) related to national requirements and Catholic culture. These were barriers that thwarted the critical transformational learning of teacher residents and will be discussed later in this chapter.

Summary of transformational learning and critical media literacy. Evidence of transformational learning is noted in the data as evolving teacher residents' awareness or action related to the implementation of critical media literacy. In some cases (Elizabeth and Mary), transformational learning led to changes in content knowledge and in other cases (Annie, Gertrude, and Liza) led to changes in pedagogical knowledge and action

towards critical pedagogy. Similar to current literature, elements that contributed to transformational learning included a commitment to and an understanding of critical literacy and the ability to evaluate media critically, personally, and professionally. Elements that thwarted transformational learning included pressure from standardization and policy cascades related to Catholic culture.

Critical Pedagogy

Three teacher residents (Annie, Gertrude, and Liza) were able to turn their evolving transformative awareness of critical media literacy into action through critical pedagogy. Critical pedagogy is defined by many in many ways. Teacher residents' lesson plans (Annie, Gertrude, and Liza) were analyzed for elements of critical pedagogy and met the requirements of being considered critical pedagogy as defined by Wang and Grant (2007), Morrell (2003), Robertson and Hughes (2011), and Lewison et al. (2002). Similar to research findings, teacher residents in this study focused on media mindfulness with their students (Cooper Moore & Redmond, 2014), utilized a variety of information including advertisements (Gainer et al., 2009), and shared that students were capable of discussing critical topics in the early grades (Jones, 2012; Vasquez, 2004). Findings show that teacher residents were able to connect critical media literacy to CCSS though they did so in varied ways. Unfortunately knowledge generated in the classroom regarding social issues remained in the classroom and was not shared with the larger community.

Critical pedagogy in theory. Although the specifics vary, all definitions of critical pedagogy used here include co-creation of knowledge with students through use of critical conversation and pedagogy and the application or dissemination of that new knowledge into the community. As outlined in Chapter II, Wang and Grant (2007)

defined critical pedagogy as inquiry based learning, problem posing, dialoging about specific questions, and taking action when necessary. Morrell (2003) stated that critical pedagogy required historicity or knowing students' funds of knowledge and cultural capital including popular culture. He argued that emancipatory education required discussions of power and equity as demonstrated through *praxis* involving action and reflection. Robertson and Hughes (2011) considered pedagogy to be critical if lesson plans involving media espoused criticality which involved several aspects including acknowledging that media is not neutral, exploring various perspectives regarding social issues, critiquing misleading messages, and working to reconstruct those messages in order to address injustices in the world. The conceptual framework used in this study based on the ideas of Lewison et al. (2002) highlighted decomposing the norm and "seeing" the everyday differently, considering multiple perspectives, exploring socio-political issues in the classroom, and taking action towards social justice through awareness and action. No matter which definition of critical pedagogy is used, all three teacher residents planned for critical pedagogy as evidenced by their lesson plans.

Annie. Annie submitted two lesson plans: one based on inference and the other focusing on author's point of view. Both involved the use of media through news and advertisements. Both met the requirements to be considered critical pedagogy as outlined by Wang and Grant (2007), Morrell (2003), and Lewison et al. (2002), and Robertson and Hughes (2011).

Annie's lessons were inquiry based and included students' funds of knowledge by incorporating everyday messages seen from television to t-shirts. She also took cultural capital into consideration and allowed a student to view Polish ads. Annie wanted

students to decompose the norm by viewing everyday messages through a new pair of eyes. By asking students “what messages do you see each day” and “Have you thought about who wrote them?” (Annie, Lesson plans, July 20, 2015), Annie asked her students to put an identity behind what they see highlighting that media is not neutral because people are always behind media messages. Annie dialogued with students using specific questions such as “why did the author write this” and “whose voice is not being heard in this message” asking students to decide what they thought the author was trying to say and bringing their views as the readers to the table. Whom did they notice was missing from these messages? Annie’s questions gave students the opportunity to involve multiple and various perspectives through varied answers. By putting responsibility on the reader to critique messages written by authors, Annie encouraged students to be active rather than passive consumers of information. By asking students to consider who wrote the message, why, and to identify who was left out, Annie brought discussions of power and equity into her classroom.

The middle school team originally planned for their students to analyze mainstream news media and then create their own newscast. The student newscasts were meant to be shared and analyzed by their peers at other Catholic schools. This plan set in motion the cycle of *praxis*: action and reflection. Students were prompted to consider socio-political topics in current headlines and were asked to consider how they wanted to receive those messages. By reconstructing the news, students also thought about what messages they wanted to send. The cycle was supposed to continue by critiquing other student newscasts, but time at the end of the year ran out. Without viewing the final

project it was difficult to assess whether students' newscasts did work towards social justice by addressing social injustices.

Gertrude. Gertrude submitted a mini-unit of four lesson plans on the topic of The Great Pacific Garbage Patch. The unit involved critiquing multimedia including advertisements, photographs, and video. The unit met the requirements to be considered critical pedagogy as outlined by Wang and Grant (2007), Morrell (2003), and Lewison et al. (2002), and Robertson and Hughes (2011).

Even if Gertrude's students were not knowledgeable with The Great Pacific Garbage Patch, they were familiar with things that could pollute the environment. Gertrude began there by showing students pictures of water pollution. Gertrude was also decomposing the norm and showing students various perspectives by sharing pictures that looked like something but were something else. Her lessons were inquiry based and involved activities like group discussion and think-pair-share. Gertrude hooked her students with hands-on activities like cleaning up just a portion of garbage to demonstrate the challenge of cleaning up an entire body of water.

In her second lesson, Gertrude shared the photographs from the first lesson but urged students to problem pose around questions like "Who made this message?" and "Why did they take these photographs?" (Gertrude, Lesson plans, June 16, 2015). By asking these questions, Gertrude wanted students to know that a picture could be "a message that is created by someone who wants us to do something" and that media was not neutral.

In her third lesson, Gertrude shared an advertisement called "Plastic Paradise" which also urged for action against water pollution in the Great Pacific Garbage Patch,

but did so differently than the photographs that Gertrude previously shared. She asked students to compare and contrast the two. She asked, “What is the difference between this advertisement and the other photographs we have seen?” (Gertrude, Lesson plans, June 16, 2015). By critiquing two forms of media with the same message, students were able to come to the conclusion that various perspectives can be used and that some techniques work better than others when trying to share your message and call others to action. Finally, Gertrude asked students to create their own advertisement after everything they learned about the Great Pacific Garbage Patch, transforming students from consumers of information to producers of it. The ads were shared with classmates.

Gertrude’s lessons on the Great Pacific Garbage Patch highlighted socio-political issues of water pollution and human consumption and asked students to give voice to something voiceless: the environment. Gertrude’s lessons also demonstrated to students that a picture could send a message and that students should consider who took the picture and why, bringing issues of power and equity into the classroom. It was important to Gertrude that students understand their own importance and ability to share messages through multimedia including photographs.

Liza. Liza submitted two lesson plans: one based on Harry Potter and the other based on popular advertisements. Each lesson met the requirements to be considered critical pedagogy as defined by the scholars used in this study. Liza’s first lesson plans met the requirements of critical pedagogy as outlined by Wang and Grant (2007), Morrell (2003), and Lewison et al. (2002). In her lesson plan, Liza included a student-generated compare and contrast graphic organizer asking the students to compare Chapter 15 from *Harry Potter and the Sorcerer’s Stone* to the corresponding scenes in the movie by the

same name. Liza decomposed the norm by going beyond a simple compare and contrast to asking students to consider why a director or producer would make certain changes to certain characters. Multiple perspectives were explored as students saw the story through the eyes of the author and the director. The topic of Liza's lesson plans involved students' funds of knowledge and popular culture by using a well-known book and movie series. Liza problem posed by asking the essential questions "Why do movie producers change parts of a book when creating a movie?" and "How do sound and music impact our understanding of a scene? How do they impact our emotions?" In order to answer these overarching questions, she dialogued with her students around specific questions including "What do you think the movie producers wanted us to think about the characters based on the way they changed them?" While discussing and comparing the book to the movie, students noted that "Hermione's role was diminished in the movie versus the book" and that "movie producers want to emphasize characters who are brave, mainly male characters" (Liza, Lesson Plans, June 18, 2015). Discussing gender bias means that Liza brought a socio-political issue into her classroom. Based on this lesson as well as other lessons that targeted gender bias, Liza's students were moved to write a letter to their priest asking about a lacking female voice in mainstream scripture; thus, taking action when they thought it was necessary. This occurrence can be seen as working towards social justice.

Liza's second lesson plan met the requirements of criticality as defined by Robertson and Hughes (2011) and involved critiquing advertisements and learning about various advertising techniques. Her essential questions included "How do advertisers market to kids" highlighting that media is not neutral. Students viewed popular ads and

noticed “the prevalence of Caucasian teenagers in ads targeting third and fourth graders as an audience” and that many ads involved “being rich” and “having things that will make you happy and have more fun” touching on social issues involving race and social class. Liza prompted the students to critique ads by asking “who is being excluded from advertisements, who has the power in advertisements, and what values are being shared.” Liza wanted students to create their own book ads based on knowledge and awareness from the lesson plan, but stated that students were not able to reach that step and “much of the critical media focus was lost” (Liza, Lesson Plans, June 18, 2015). While Liza’s students may not be ready to tackle injustices by reconstructing ads, they were able to begin discussing critical issues in the media.

How data corresponded to current literature and practice. Findings from this study corresponded to some literature and differed from other research findings. All three teacher residents used advertisements to show that media is not neutral, similar to the teachers in Gainer et al. (2009). Gertrude compared advertisements to real life photographs similar to the comparison of Beluga whales as described by Vasquez (2004) who reported similar results. Liza and Annie both asked students to analyze power relationships in media they come across daily. In all three cases, students were able to recognize that media messages were constructed with purpose.

Liza noted that much action was required by the teacher to prompt and scaffold the concepts of critical literacy for elementary students but that even in the early grades; students were capable of discussing some critical topics as also noted by Jones (2012). Similar to Lapayese (2012), issues of gender came up in Liza’s classroom and students were able to make a connection to their faith by questioning why sacred texts lacked a

female presence. Unlike Lapayese, it is unclear whether learning about critical media literacy and gender bias enhanced Liza's students' connection to their faith because Liza did not address this topic during the study.

Media literacy also urged teacher residents to include a variety of information, fictional and non-fictional, into their pedagogy similar to Cooper Moore and Redmond (2014). Annie utilized a variety of online news sources such as *Scholastic*, *Time* and *CNN* and also gave students the opportunity to choose their own news source. Liza integrated books, movies, and advertisements and Gertrude turned to online videos and photographs.

Unlike the teachers in Masuda (2012) and Stein and Prewett (2009), these three teacher residents were able to manipulate standards (to varied degrees) to fit critical media literacy though some of their peers, like Mary, continued to struggle to integrate the CCSS with critical media literacy. Cooper Moore and Redmond (2014) found that media literacy could lead to civic engagement in and out of the classroom, but in this study, knowledge was contained within the classroom with the exception of Liza's students writing a letter to their priest. Annie was unable to share her student newscasts with other Catholic students and did not share the newscasts virtually either. Gertrude had students share their advertisements with one other student in the class and did not disseminate the information school, community, or world-wide (through the web). While all students collected and analyzed data and created their own message, none of the messages were shared throughout their communities as seen in Lapayese (2012), Morrell (2005), and Turner, Hayes, and Way (2015). The only difference to note here is that those studies involved high school students and not elementary or middle school students.

Unanticipated findings of this study include that teachers did not involve a faith-based lens or incorporate new literacies into the lesson plans they submitted. I believed that teacher residents would naturally incorporate Catholic Social Teachings because of their commitment to Catholic education and their educational preparation. Despite being exposed to the Media Mindfulness wheel (Hailer & Pacatte, 2007) and spending the third professional development session discussing faith-based media literacy, no one turned in faith-based media literacy lesson plans. This demonstrates that even Catholic teachers were unable or unwilling to integrate religion with critical and culturally relevant pedagogy reinforcing the original argument made by Aronson et al. (2016) that religion is not seen as a part of culturally relevant teaching due to its controversial nature. Only Liza connected faith to critical literacy by examining the lack of female voice in sacred texts, which was a controversial event in her classroom. It also became clear that faith-based critical media literacy needed to be explicitly focused on during professional development as demonstrated by Hess (1998) and Lapayese (2012) and that national standards needed to be intentionally connected with faith-based critical media literacy as noted by Tenorio De Azevedo (2015). I also believed that teacher residents, who are categorized as millennials, would use media more unconventionally and embrace Web 2.0 in their classrooms as suggested by Considine, Horton, and Moorman (2009), but no teacher resident integrated new literacies into their media literacy lesson plans preferring to stick to media that only communicates in one direction: from the author to the reader.

Summary of critical pedagogy and critical media literacy. For Annie, Gertrude, and Liza, awareness around critical media literacy prompted action and led to the development of critical lesson plans. All lesson plans met the requirements to be

considered critical pedagogy as defined by scholars in the field. Findings showed that teacher residents were able to teach some critical media skills but when it came to civic engagement and spreading messages of social justice outside of the classroom, the lessons fell short. In addition, the teacher residents did not integrate faith or interactive media into their lessons as previously anticipated.

Critical Transformational Learning and Critical Media Literacy

Similar to Sandlin and Bey's (2006) findings described in Chapter II, teacher residents aimed to connect their personal convictions to their professional work and were able to discuss socio-political issues like class, gender, and power, but they found certain barriers to be restraining. Like the archeologists at Kiuic described in Sandlin and Bey (2006), teacher residents, too, lamented a lack of training to think this way during their educational preparation and struggled with motivating others like the local community and students. It became clear that to truly examine the critical transformational learning of teacher residents, the "social dimension" surrounding the work would need to be explored and would involve examining the structures that constrain or enable critical media literacy implementation (Cunningham, 1998). Unfortunately, my original theoretical framework only touched on the individual dimension and did not address the social perspective leaving data from Research Question Two to be analyzed through an additional lens.

Ecological Systems Theory, *Propriospect*, and Critical Media Literacy

A combination of the ideas of Urie Bronfenbrenner (1979) and Ward Goodenough (1971) aided in the organization and explanation of data for the second research question. Contextual factors affecting critical media literacy implementation in

Catholic schools were present in each of Bronfenbrenner's identified systems. Whether each resident viewed the particular contextual factor as a barrier or a support to critical media literacy instruction depended on their own individual outlook and situation.

Critical Media Literacy and Factors in the Chronosystem in Urban, Catholic Schools

Some factors outside of the other systems indirectly affected data collection during the time of this study and can be considered as part of the chronosystem because they occurred during the study. Timing was a factor for all teacher residents as they dealt with the many things on their lists to complete before the end of the year. As stated earlier, critical media literacy training was difficult during this part of the school year because so many other tasks needed to be completed. In addition, individual teacher residents faced additional emotional and mental challenges. Mary was dealing with the death of a parent while James was applying to graduate school in a different field. Elizabeth's school was closed and she was reassigned to a different location while Annie decided she wanted to teach at a charter school instead the following year. Only Gertrude and Liza remained in the same classroom and perhaps had more motivation to create lesson plans for the following year that they knew they could implement.

Critical Media Literacy and Factors in the Macrosystem in Urban, Catholic Schools

The age of accountability and standardization affected teacher residents during this study and are part of the macrosystem. Elizabeth was frustrated that students today simply accepted media and did not question it and blamed current cultural values for not placing emphasis on critical evaluation of texts. In addition, she stated that standardized testing did not value critical media literacy and that perhaps the result was the

devaluation of critical media literacy in society. According to Elizabeth we, as a society, base importance on the subject matter provided by testing. Liza mentioned as well that critical media literacy was easier to implement after the pressure of testing was over. Gertrude was overwhelmed by the amount of current standards and did not want to add more unless specified to do so by her administration or by national requirement. Annie was concerned that teacher tasks other than taking the time to plan lessons take too long and that teachers do not have enough time to plan critical lessons.

Critical Media Literacy and Factors in the Exosystem in Urban, Catholic Schools

Factors within the exosystem that affected this study include Catholic culture, resources, and the CCSS. Most teacher residents (Annie, Liza, Gertrude, Mary, Elizabeth) raised concerns about the norm not to question certain “truths” within the Catholic culture. Despite the emphasis on Ignatian Pedagogy at the university, most teacher residents felt as though certain truths had to be accepted without question and they had to teach to those truths. Annie stood out and asked her students to question faith but was still afraid of losing her job if observed. Mary too was concerned about job security in the Catholic system if she taught through a critical lens. James mentioned using the current Pope’s tweets as discussion starters but simultaneously spoke about committing to his teacher contract regarding Catholic Social Teachings.

Teacher residents (Gertrude, James, Liza, Mary) also spoke about a lack of resources in Catholic schools that might hinder critical media literacy instruction. Hardware was a big issue and varied from school to school. Gertrude spoke about a lack of hardware while James and Mary claimed that hardware was not updated in a timely

fashion. Liza spoke about constantly spending time writing back up lesson plans in case computers did not function.

At the time of the study, the Archdiocese had just adopted the CCSS and required teacher residents to adapt instruction to meet the standards. Middle school teacher residents (Annie, Elizabeth, and James) saw flexibility within the standards and were able to see connections to critical media literacy within the speaking and listening standards. The elementary teacher residents (Gertrude, Liza, and Mary) had a tougher time with integration stating that the standards do not explicitly involve critical media literacy and that critical media literacy is difficult to assess.

Critical Media Literacy and Factors in the Mesosystem in Urban, Catholic Schools

The factor that links teacher residents' educational, personal, professional, and spiritual lives is participation in their unique teacher preparation program and is part of the mesosystem in this study. During this time, teacher residents attended teacher preparation coursework together, lived in community, and taught at a Catholic school in the metropolitan area. The teacher residents in this study were a bound case and an ideal community of learners for this study, because they were already engaging in open discussions with each other, working together, and sharing ideas in their classes and at their gatherings. In addition, teacher residents regularly discussed Catholic Social Teachings which I believed would aide them in implementing faith-based critical media literacy. It is alarming that Catholic teacher residents participating in a Catholic teacher preparation program did not plan for faith-based critical media literacy, perhaps due to the factors present in the other systems that served as a barrier to critical media literacy implementation in their classrooms and schools. Teacher residents (Annie, Gertrude,

Liza, and Mary) especially noted that the Catholic climate was lacking a focus on inquiry-based learning especially related to faith.

Critical Media Literacy and Factors in the Microsystem in Urban, Catholic Schools

Teacher residents also noted barriers and supports to critical media literacy instruction within their schools including administrative support, parental approval, school culture, and student ability and desire. Teacher residents had direct and regular contact with these factors making them part of the microsystem. Each teacher resident faced various challenges at their individual schools. Annie felt supported by her principal; James did not. In addition, James was afraid of what the pastor, who was more theologically conservative than he was, would think or say about his media literacy instruction. Annie mentioned parental support, but Liza was anxious because she did not want to discredit anything being taught at home, particularly regarding religion because it was a familial and personal domain. Gertrude questioned whether she should be the one to question religion or leave it up to parents. She explained that students saw Jesus as an additional parental figure and she did not want to be the one to question that. Annie and Liza both agreed that teachers did not prioritize critical literacy. Annie believed that teachers working together to achieve critical literacy goals could be more effective, because cultivating a critical stance requires more than just one period in the day. Students themselves also served as a support or barrier. Annie and Liza capitalized on students' funds of knowledge and interest in media including multidimensional literacies (Scherff, 2012) including more than the printed page. While Liza was successful with certain units, she became frustrated when students' knowledge and skills did not transfer, especially during her immigration unit. While Gertrude did not want to discuss anything

“yucky” (Gertrude, Elementary Group Second Work Session, May 17, 2015) with her elementary students, Annie and James both mentioned middle school students’ abilities and desire to question the status quo, particularly relating to religion. Although, Annie and Elizabeth both expressed that getting students to think this way was also difficult.

Critical Media Literacy and the Individual Teacher in Urban, Catholic Schools

Individual characteristics of teacher residents also mattered while implementing critical media literacy instruction in Catholic schools and can be organized into demand, resource, and force characteristics (Bronfenbrenner, 1979). Demand characteristics such as gender, age, and race were gathered but analysis of these characteristics was beyond the scope of this study except to mention that all teacher residents are considered millennials. I will focus more here on resource and force characteristics of teacher residents.

Resource characteristics as a barrier and a support to critical media literacy.

Resource characteristics such as educational background, efficacy and skills tied to media, and access to media were factors that directly or indirectly impacted teacher residents’ choices while implementing critical media literacy. Each teacher resident had a unique set of resource characteristics. For some residents, certain factors were positive while for others the same factors served as a barrier to critical media literacy instruction. Annie’s educational background allowed her to connect power and numbers while Liza’s background in Sociology prompted her to look for counter-narratives in literature in order to learn more about people. Gertrude’s theological background on the other hand was less of an influence on her critical media literacy lessons during the time of this study other than using her past experience with media to help students “see” things differently. In

addition, Annie's lack of a Catholic education and upbringing led her to question aspects of her faith and ask her students to do the same while Gertrude resisted posing theological questions to her students.

For most teacher residents (Annie, Gertrude, Liza, Mary), pedagogical content knowledge around media literacy served as a support for critical media literacy instruction. All teacher residents held a multidimensional view of literacy and had a good handle on the tenants of critical literacy as demonstrated by their definitions. Annie and Mary connected critical literacy with current pedagogy such as close reading or Readers' Theatre. Three teacher residents (Annie, Gertrude, and Liza) were able to stretch and manipulate the standards to fit critical media literacy instruction as also reported on by Avila and Moore (2012). Annie and Liza incorporated standards with a direct connection to critical media literacy while Gertrude's connection was looser. Annie and Liza were knowledgeable about student interest in mainstream media including *Harry Potter* and advertisements and began to shift the way they posed questions in their classrooms. Annie, Gertrude, and Liza's lesson plans also included multisensory formats, a variety of sources (fictional and non-fictional), and attempted to promote civic engagement inside the classroom similar to the findings by Cooper Moore, and Redmond (2014).

Yet when it came to self-efficacy regarding media skills, most teacher residents (Annie, Elizabeth, Mary, and Liza) expressed concern. Liza and Elizabeth discussed the lack of training and preparation in media literacy as noted by Kubey (2003) while Elizabeth and Mary were also concerned about their own unexplored biases with media

and projecting those onto students. Even Annie raised concerns about her abilities to get students to critically question texts.

Finally, access to media resources was also a concern for teacher residents. Gertrude mentioned a lack of hardware while James and Mary lamented the lack of updates to hardware. Liza also mentioned a lack of resources but actively sought out additional tools online and through additional networks she had access to like her university library. Annie believed that teachers working together could overcome certain obstacles related to a lack of resources.

Force characteristics as a barrier and a support to critical media literacy.

Force characteristics such as temperament, motivation, and persistence towards a task were the most important individual characteristics to consider while studying the critical transformational learning of teacher residents as they implemented critical media literacy instruction. Desire to implement critical media literacy was crucial and at times resulted in action. James demonstrated a desire, but took no action. At the beginning of the study, Gertrude did not express desire to implement critical media literacy in her elementary classroom but did so because she was asked to be part of this study. Annie and Liza showed a strong desire to implement critical media literacy before participating in this study, throughout the study, and after the study. In addition, Annie expressed a strong desire to implement faith-based critical media literacy and was not afraid to question the Catholic culture. In theory, Gertrude wanted her students to be “men and women for others” but when it came to drive that point home during her unit on the Great Pacific Garbage Patch, she did not do so. Gertrude could have easily tied human responsibility to the Earth to Catholic Social Teachings yet she did not consider a religious angle to her

unit. Liza's desire to implement faith-based critical media literacy was sometimes trumped by her fear of overstepping parents and she questioned her role as a Catholic educator when she asked students to critically question their faith.

The Social Justice Survey results were also important to analyze on an individual basis, particularly the negative change in intentions described in the previous chapter. Looking over individual pre- and post-survey results revealed that Emily, Gertrude, and Mary reported negative overall change while Annie and Liza reported no change in intentions. It is quite possible that while teacher residents had positive attitudes towards social justice and believed they could exert some change towards social justice in their environment that doing the work was perhaps not as easy due to current systemic barriers. Though the experience of trying to implement critical media literacy may have shifted teacher residents' level of intention to work towards social justice, it is important to note that all six teacher residents still gave a four or a five in this section on their post-survey results revealing a clear intention to continue working towards social justice in their classrooms despite the barriers currently present.

How data corresponded to current literature and practice. There are multiple parallels between the findings of this study and current research on constraints to critical media literacy implementation in the classroom. Relating to the findings of Chubbuck (2007), Catholic teachers in this study were also weary of pushing their views on students, particularly when it came to topics relating to faith. Teachers in this study also saw critical literacy as cultivating an informed citizenry and some, like Liza, did not differentiate between ethics and the Catholic faith. Teacher residents also grappled with critical literacy and whether it served as an add-on to the curriculum, similar to

participants in Chubbuck (2007). Diverging from that study, teacher residents mostly agreed that critical literacy could be interwoven into curriculum and pedagogy and was not separate.

Even though Stauss (2012) interviewed middle, high, and higher education teachers in the public sector while this study followed elementary and middle school teachers in a Catholic climate, both studies showed that teachers could and would implement critical media literacy and utilize advertisements, movies, and news. Many of the barriers to critical media literacy implementation identified by public school teachers were also identified by the Catholic teacher residents in this study. Teachers in both studies identified time and resources as prohibitive to critical media literacy in the classroom blaming a lack of emphasis on the topic within the current standards and a lack of resources to implement technologically based lessons. In either study, teachers' schools represented varying degrees of resource availability with some public school teachers even having media specialists on staff. All teachers mentioned a lack of teacher preparation to teach critical media literacy and did not remember being trained in their teacher preparation program. Both sets of teachers also discussed the climate of education and came to a consensus that critical media literacy was an initiative they would have to undertake on their own. They also agreed that the media they used and how they used it was determined by the individual school's culture. Stauss (2012) did not discuss specificities in each individual school climate while the current study examines specifics including factors such as administration and parental support. In addition, the current study adds an additional layer by examining the impact of teaching critical media literacy within a Catholic context with the Catholic culture itself as a barrier.

The current study also differed in other ways. Stauss (2012) reported various other barriers that hindered teachers from implementing critical media literacy including class size, teachers not wanting to re-invent the wheel, teachers acting as a gatekeeper when media was involved, and teachers placing emphasis on reading and writing before media. Unlike their public counterparts, the teacher residents did not take issue with class size reporting that most of their classes were small making critical media literacy easier in their classrooms. While James was not afraid to re-invent the wheel, he was more afraid to rock the boat while it is clear that Annie, Gertrude, and Liza were not afraid to do so as seen through the implementation of their critical media literacy lesson plans. Teacher residents (Annie, Elizabeth, James, and Mary) did mention student maturity with media fearing what might result, but residents like Annie and Liza allowed students to make media choices and were not disappointed. Gertrude chose all of the media for her lesson, similar to what teachers in Stauss (2012) felt more comfortable doing (they discussed using WebQuests). Public school teachers seemed to place reading and writing above critical media literacy even at the middle and high school levels. The elementary teacher residents in this study were more likely to prioritize decoding with their students, but at the same time realized that critical media literacy may actually help them reach their reading and writing goals because media helps hook and hold students as demonstrated by their lesson plans. Public teachers also placed much of the blame on themselves stating that they could do more to implement critical media literacy (Stauss, 2012). The Catholic teacher residents felt differently because they believed they were taking the steps necessary to work towards critical media literacy in their classrooms though participating in the study's workshops. Teacher residents did reflect on their own

issues and self-efficacy was an issue but more emphasis was put on the systems around them that made things difficult.

Aspects of current findings also echoed the conclusions of Tenorio De Azevedo (2015); teachers in both studies were able to discuss issues of class, consumerism, gender, and power in the media with their students, but the teacher residents in this study did not connect the Catholic Social Teachings explicitly to media literacy. While the previous study did not discuss barriers to faith-based media literacy in detail, it did touch upon similar themes to the current research including access to viable resources, assessment and standards, and teacher education, training, and willingness. Teacher autonomy was less of an issue for the veteran teachers mostly because of the positions they held while teacher residents explicitly focused on the issue. Another important difference to mention was that media literacy instruction in connection with Catholic Social Teachings based on the common good led to critical service learning outside of the classroom (Tenorio De Azevedo, 2015).

Stauss (2012) focused heavily on contextual factors that prohibited public school teachers from implementing critical media literacy. On the other hand, Tenorio De Azevedo (2015) placed emphasis more on who Catholic teachers were and the faith-based media literacy training they received. The current study places emphasis on the training of teacher residents and the residents themselves as well as the context and time in which the work takes place. An examination of all of the above as well as their relationship to each other was necessary in order to study critical media literacy implementation in Catholic schools. Bronfenbrenner's original systems theory studied

these factors on separate planes and as separate entities while his more recent work highlighted the relationship that formed when all factors were considered.

Propriospect and Critical Media Literacy

Examining individual cases within a case sets comparative case study apart from other research methodologies and allows for the study of cross-cultural similarities as well as intra-cultural variance. Visual representation of factors contributing to or hindering critical media literacy instruction in Catholic classrooms can be found in Figure 4.

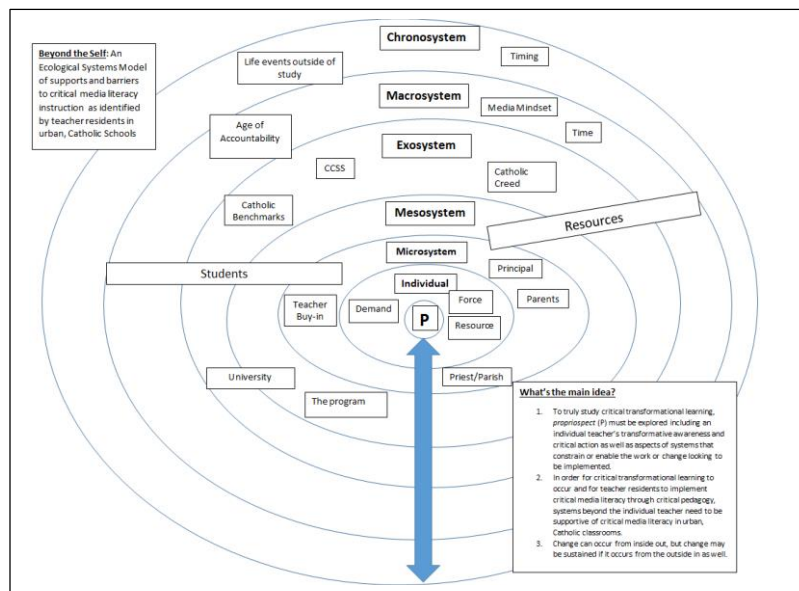


Figure 4. Theoretical Framework Model

I now focus on the three teacher residents who submitted lesson plans and highlight the different challenges each faced while implementing critical media literacy.

Annie. For Annie (see Figure 5), supportive factors outweighed the negative barriers to critical media literacy and faith-based critical literacy implementation in her classroom. Annie believed that, like herself, students were naturally curious about their

faith and wanted to have conversations about religion. While Annie found a place to discuss her questions within her program, she stated that her students did not think it was normal to question in faith-based discussions and found it difficult to have students view media continuously through a critical lens in her secular classes. While Annie found her principal and parents at her school to be supportive of her critical media literacy lesson plans, she lamented about the lack of a critical culture school-wide and that other teachers were not implementing critical literacy. Annie believed there was too much on teachers' plates in this age of accountability but saw flexibility within the standards to incorporate critical media literacy. She believed that critical media literacy could be implemented if teachers simply worked together to pool their resources. Annie did not mention the approval or disapproval of a priest but rather discussed the complicated relationship between critical literacy and the Catholic creed stating that in theory, Catholicism, critical literacy, and social justice are integrated but that critical conversations are difficult to have in Catholic schools. Overall, Annie's force and resource characteristics were a supportive factor for implementing critical media literacy in her Catholic classroom, but ultimately she decided to begin the following year at a charter school leaving the Catholic climate behind.

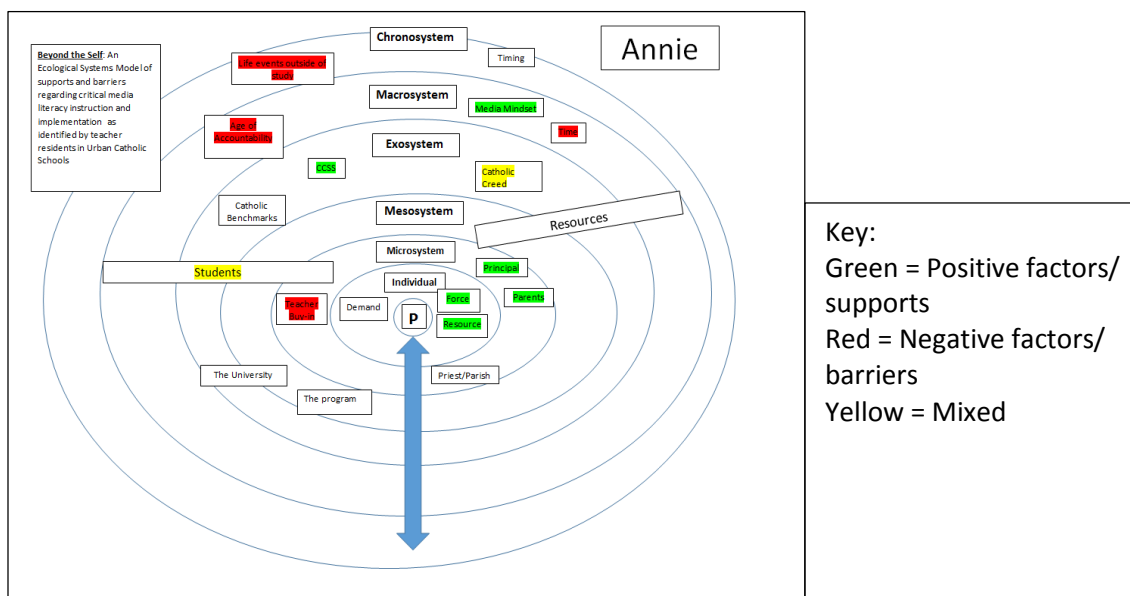


Figure 5. Beyond the Self: Annie

Gertrude. For Gertrude (see Figure 6), negative barriers outweighed the supportive factors to critical media literacy and faith-based critical literacy implementation in her classroom. Gertrude discussed being overwhelmed by current standards and expectations for teachers. She stated that if her school did not prioritize critical literacy, there was a lack of an incentive for her to go above and beyond to implement it in her classroom. Gertrude was told to focus on the CCSS over the Catholic benchmarks and ultimately was able to create a lesson plan with a loose connection to media standards. She may have been motivated to do so, because she was able to teach that lesson again the following year. Gertrude also discussed a lack of resources in her classroom as a barrier as well as student ability and development at the elementary level. She also blamed media for starting book crazes that worked against her desire for students to read texts that reflected them. Gertrude also questioned whether the Catholic creed would allow for critical literacy conversations giving the example that

certain truths have to be taught a certain way. While Gertrude had a theological background, this was not reflected through her resource characteristics or in her lesson plans and Gertrude's motivation for implementing critical media literacy and faith-based media literacy in the future remains questionable.

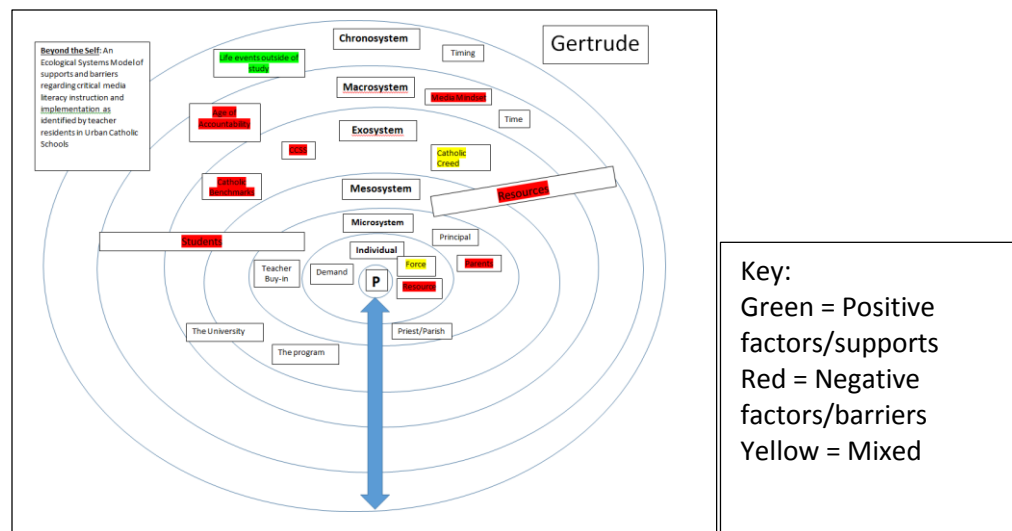


Figure 6. Beyond the Self: Gertrude

Liza. For Liza (see Figure 7), supportive and negative factors to critical media literacy and faith-based critical literacy implementation were mixed in her classroom. Being able to teach in the same classroom again next year motivated Liza to develop lesson plans she could utilize. Timing at the end of the year was a positive attribute because Liza no longer felt the pressure of preparing students for standardized testing. While Liza was easily able to integrate the CCSS, she discussed the difficulty of assessing standards that involved diverse media. She also mentioned feeling pressured by the amount of demands on teachers' plates and the lack of time to meet those demands. That perhaps is why teachers did not prioritize critical literacy she said. While Liza was resourceful and looked to her university library for resources, she stated that she spent a

good amount of time preparing back-up lessons if the computers in her classroom failed to work. Liza was knowledgeable about her students' knowledge of and interest in media and was able to use that information to hook and hold them during her lesson plans. Liza often used popular culture and non-fictional history texts to discuss critical topics but feared that she was overstepping familial bounds when it came to critical conversations regarding Catholicism. Liza, like Annie, was receiving conflicting messages regarding critical literacy and the Catholic creed when the letter sent to the priest by students was not well received. In addition, Liza had mixed feelings regarding student ability especially when sometimes students were unable to apply a critical lens. Overall, Liza's force and resource characteristics demonstrate that she is motivated to continue teaching through a critical lens and apply critical media literacy in her classroom. I believe that Liza will continue the work in Catholic classrooms if she continues to persist against the barriers present against critical media literacy instruction in the Catholic climate.

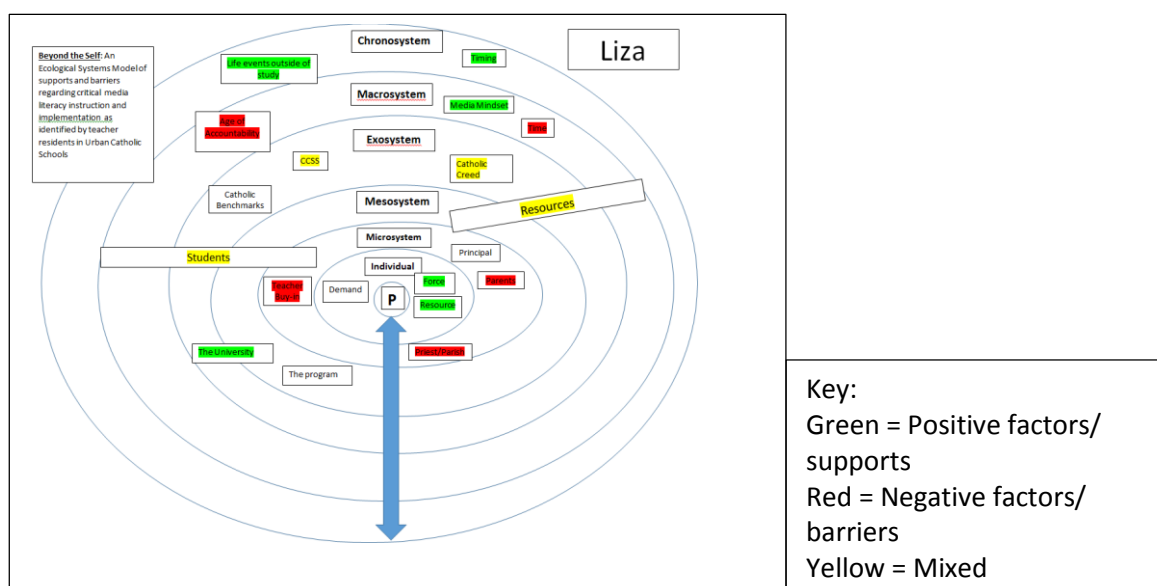


Figure 7. Beyond the Self: Liza

Summary of *Propriospect* and Critical Media Literacy

Annie, Gertrude, and Liza represent individual *propriospects*, or individual stories within the case study. It is unclear whether Gertrude will continue the work, whereas Annie and Liza seem to want to continue implementing critical media literacy. Annie may continue the work, but she will do so outside of the Catholic environment leaving Liza as the only one who may continue the work of implementing critical media literacy instruction in Catholic schools. In order to help teacher residents like Liza continue implementing critical media literacy, factors internal and external will need to be addressed and systems change will be necessary.

Chapter Summary and Takeaways from Analysis

For educational research to be most meaningful, it must have theoretical and practical implications (Stokes, 1997). Findings from the current study contribute to building theoretical knowledge as well as offer practical advice regarding the implementation of critical media literacy instruction with Catholic teacher residents in urban, Catholic schools. In theory and practice, participating in professional development on the topic of critical media literacy did result in the transformational learning of teacher residents either through building content knowledge, shift in pedagogical planning, or dispositions towards the inclusion of critical conversations based on media in their urban, Catholic classrooms. For some teacher residents awareness was actualized into action through the implementation of lesson plans rooted in critical pedagogy. Three out of six teacher residents were able to connect critical media literacy to CCSS and involved their elementary or middle school students in critical conversations based on issues currently present in society. All of the lessons showed evidence of the

conceptual framework but fell just short of critical service learning. Knowledge was contained in the classroom in each case and not disseminated through the community. In addition, no lesson plans included faith-based connections or new literacies.

If something is or is not happening in the classroom, educational researchers must ask why and examine systemic conditions as well as individual teachers. Internal and external excavation is important if one wants to study critical transformative learning. Transformational learning did occur during this study leading to action through critical pedagogy but did not result in service to the Catholic community beyond the individual classroom. Examining systemic barriers and supports that teacher residents faced as they implemented critical media literacy in urban, Catholic schools revealed that the work was not so easy. Ecological systems theory was used to examine factors present in chrono-, macro-, exo-, meso-, and microsystems in addition to individual characteristics. Some factors examined were within the control of the individual teacher resident and other factors were not; all factors need to be addressed in order for change to occur and to be sustainable. In the case of critical transformational learning, educational researchers must study: (1) what change is being implemented; (2) who is implementing the change; (3) how and where are they implementing the change; and (4) when are they implementing the change as described by Bronfenbrenner's Process-Person-Context-Time Model. For example, it can be learned from this study that timing in the year for professional development does make a difference and that enhancing access to resources builds teacher residents' cache of resource characteristics and may just contribute to their force characteristics including motivation and temperament towards the work.

There was also merit in exploring the individual traits of teacher residents which paired with their personal experiences in the systems present comprises their own unique culture described as *propriospect*. Educational researchers aiming to study critical transformational learning should utilize comparative case study more through the examination of the *propriospects* the individuals in each case represent.

From a practical standpoint, much can be learned from this study. Professional development on critical media literacy and faith-based critical media literacy for Catholic teacher residents must explicitly involve a connection to current educational standards and Catholic Social Teachings. Teacher residents must be asked to create, teach, and reflect on critical media literacy lesson plans and faith-based critical media literacy lesson plans. How we as a community can better support the work of teacher residents like those in this study and promote critical media literacy in Catholic schools is explored in the next chapter. For example, how can we give teachers access to critical media literacy resources and hardware beyond what is available at their schools? Chapter VI provides recommendations at each systemic level to promote critical media literacy instruction in urban, Catholic schools as well as other educational contexts.

This research extends beyond the Catholic context and is applicable in many other secular and non-secular areas. While some of the supports and barriers to implementing critical literacy were specific to the Catholic climate (i.e., Catholic creed), most can be applied to any educational context. Barriers such as time, resources, and low teacher self-efficacy are universal, as are administrative restraints and student ability, desire, and interest. This study also demonstrates that critical literacy can be done in conjunction with the Common Core State Standards, which can apply to all contexts. In addition,

findings show that sustained professional development regarding critical literacy can be used to expand teachers' views on literacy and social justice, which can be extended beyond Catholic teacher residents. In order to be successful with critical media literacy implementation, teachers need a chance to continue learning and barriers within each individual educational context need to be addressed. That learning should not only be transformative, but critically transformative. All teacher preparation programs can pay heed to critical literacy and critical media literacy through an empowerment approach in their required coursework.

A social justice oriented citizenry where “students gain the skills and knowledge needed by successful citizens who engaged in critical analysis and activism to transform inequities of their world” (Chubbuck, 2007, p. 241) will require culturally responsive pedagogy to become less abstract. While critical literacy is not a prescribed plan of action, it can de-mystify culturally responsive pedagogy for teachers. Chapter VI provides recommendations to promote critical media literacy instruction.

CHAPTER VI

RECOMMENDATIONS

The purpose of Chapter VI is to discuss the implications of current findings and analyses from this research study on practice, policy, and future research concerning critical media literacy and faith-based critical media literacy in secular and non-secular classrooms. To promote critical media literacy in schools, many have a role to play. First, I share my advice to individual teacher residents and teachers. Then, I address school communities. Next, I provide recommendations for teacher preparation program leaders as well as educators responsible for working with teacher residents in schools of education. I follow that by discussing what the educational society at large can do to promote critical media literacy in schools. Finally, I address possible next steps for future research in the field.

Recommendations for Individual Teacher Residents

First and foremost, teachers (novice to veteran) should explore the meaning of social justice, identify the role that social justice plays in their decision to become educators, and to think about how social justice might play into pedagogical decisions. In order to do so, teachers might spend time thinking about what type of citizenry they want to encourage in their classroom (Westheimer & Kahne, 2006). To work towards a justice-oriented citizenry, teachers should consider critical media literacy as a pedagogical tool towards civic literacy in the classroom (Dover et al., 2016; Kellner, 2002). Teachers

might begin by exploring their own media interests (Heydon & Hibbert, 2010) and try to digest the standards by reading them and by learning about the history of standardization in the U.S. (Papola-Ellis, 2014). Teachers should also seek out resources to aide in the instruction of critical media literacy, using every tool and channel at their fingertips. Teacher residents should look to others doing the work and attend conferences to hear from them and network making connections they can turn to along the way (Shah, 2016). Teacher residents should not be afraid to question and ask students to do the same. In addition, teachers should see media as a gateway to students' funds of knowledge (Morrell, 2003) and invite media into the classroom; critically analyze it by asking questions regarding access, power, and language; and encourage students to re-create media putting their own messages and their voice into the community. In order to implement critical media literacy effectively, teachers should be open and courageous; be inquisitive and insightful; be purposeful with lessons; and keep their eyes, ears, and mind open to the surrounding world.

Recommendations for the Microsystem

School principals, community leaders, and parents should consider critical media literacy instruction as an opportunity to get the next generation involved in being stewards of their communities. Administrators can begin by evaluating the need and benefits of critical media literacy at their schools. The school community might consider focusing on teachers already doing the work and become involved in their projects, offering them school support and resources. Professional development focusing on how successful teachers are implementing critical media literacy in their classrooms must also be made available to teachers. Perhaps schools might consider instituting a media corner

highlighting current conversations in classrooms. Finally, principals and community leaders should make media literacy a priority in schools and work with teachers and parents together towards this goal.

Recommendations for Changes in the Mesosystem

Catholic teacher preparation programs can play a big part of encouraging critical media literacy in Catholic classrooms by working with Catholic teacher residents. Leaders of Catholic teacher preparation programs can emphasize the need for and the benefits from critical media literacy in the classroom and guide teacher residents to reflect on their own media journeys as part of faith-based discussions. Leaders can utilize tools such as the Media Mindfulness Wheel (Hailer & Pacatte, 2010) to view media through a Catholic lens and encourage teacher residents to critically analyze media in order to work towards social justice by integrating the seven principles of Catholic Social Teaching (Tenorio De Azevedo, 2015). Leaders can also give teacher residents a chance to share what they are working on with the larger Catholic community by presenting at conferences such as the American Education Research Association in the Catholic education Special Interest Group (<http://www.aera.net/SIG175/Catholic-Education-SIG-175>). Catholic teacher preparation programs serve as a pipeline to Catholic schools (Smith, 2007) and can promote critical media literacy instruction in Catholic schools by preparing the next generation of teachers.

Teacher educators working with Catholic teacher residents can also push the media literacy agenda forward in Catholic schools. First, a connection to Common Core State Standards and Catholic Social Teachings must be bridged. Teacher educators working with Catholic teacher residents must discuss how media literacy can embrace

Catholic Social Teachings (Tenorio De Azevedo, 2015). This can be accomplished by sharing examples of critical media literacy with residents and asking them to create lesson plans of their own, with faith-based media literacy in mind during coursework. Teacher educators can use various texts to begin conversations around religious diversity and tolerance by analyzing various depictions seen in media.

Recommendations for Changes in the Exosystem

Universities are in a very unique position to work closely with community organizations and teachers. Schools of education can team up with communication departments to offer media literacy classes to students in both fields together. Classes should focus on multiliteracies (Kubey, 2003; Lesley, 2013; Schwarz, 2013) as well as prioritize the empowerment approach towards media (Redmond, 2012). The library and media resources departments could also build a page for critical media literacy resources accessible to teachers. Universities and community organizations can work together to raise funds for the purchase of hardware and then set up a program so that teachers could check out materials from university libraries for their classrooms. Finally, universities, community organizations, and schools could work together to sponsor an annual or bi-annual Critical Media Literacy Fair with the goal of giving students a voice in addressing the social injustice they see in their own communities through media related projects. This would give students and teachers an avenue to share their work and allow student voice to be projected into the community, proving that students of any age can be stewards of their communities as well as changemakers of their world.

All teacher educators should also allow pre-service teacher candidates to grapple with the standards and build in conversation exploring the history and making of the

standards. Candidates must be asked to think about what they can embrace within the standards, what they can reframe, and what they outright resist (Dover et al., 2016). In addition, teacher educators should be sure that teachers truly understand what critical literacy is and does by debunking the myths and misconceptions around the topic (Lee, 2011). Teachers should know the difference between critical thinking versus critical literacy. Teacher residents were made aware of this difference when first introduced to critical literacy in my class and were reminded of this again during the workshop sessions. Critical literacy encompasses critical thinking (Mulcahy, 2011; Papola-Ellis, 2014) and demonstrates that it is not enough simply to comprehend the author's message or to recognize the presence of inequity. Instead, one must go beyond comprehension to action, taking steps to do something about the issue, thereby making reconstruction as important as deconstruction. Critical literacy places responsibilities in the hands of students as citizens and legitimizes them as authors tasked with transforming society today. Teachers must be encouraged to implement critical literacy instruction with all students not just those who are high-performing (Lee, 2011). Teachers should also be taught to view critical literacy as more than just an instructional strategy relegated to certain times or certain stations during the school day. In addition teachers should be made aware that critical literacy is about more than reading and writing print-based texts and instead encompasses multiliteracies including speaking, performing, visual arts, music, social media, and technology (Lee, 2011). From this perspective, literacy is seen as socially constructed which also deviates from traditional thought.

Critical pedagogy will result in a failed reform effort if critical pedagogues continue focusing only on breaking down current institutions instead of taking school

contexts as they are into consideration and “work(ing) to help teachers continually find ways to change their practices within those institutions” (Neumann, 2013, p. 736).

Allowing teachers to grapple with and implement critical literacy in their classrooms may be the first step towards implementation of critical pedagogy in American schools.

Instead of “raging against the machine,” perhaps critical literacy advocates should advocate small-scale, practical approaches to critical pedagogy (Neumann, 2013). One way to do this is through critical literacy implementation in individual classrooms and the process can begin at the university level.

Recommendations for Changes in the Macrosystem and Chronosystem

The integration of critical literacy and critical media literacy in schools will require change from the larger educational community beyond the efforts made by individual community organizations, schools, and universities. First, the integration of critical media literacy into classrooms will require an ideological shift in how we approach education. Next, an emphasis must be placed on how we digest and create media, altering our current media mindset. Then, teachers need to be given time to explore critical media literacy through professional development at a time when they are not inundated by day-to-day classroom tasks. Finally, assessment of critical media literacy skills and inclusion of the topic on standardized tests could be discussed.

What should be taught in schools varies according to prescribed ideological value systems (Schiro, 2013). During the twentieth century the pendulum continuously swung between the ideologies of social efficiency and social reconstruction in the field of literacy instruction. Subscribers to the social efficiency model believe that results in learning can be gleaned through conditioning (Flinders & Thornton, 2013) and that

society and industry should determine the course of educational curriculum. In this view, teachers are seen as agents of society expected to prepare students for adult functioning and student value is determined by future contribution as an adult worker (Schiro, 2013). In the view of social reconstruction, teachers are viewed as social activists, working with students to question rather than perpetuate societal norms they believe to be unjust (Schiro, 2013). By implementing critical literacy instruction in schools, teachers can begin to swing the pendulum away from social efficiency in the age of accountability and towards social justice.

As a society, the United States needs to focus more on critical media literacy (Cheun, 2007) and the timing is just right. The United States lacks a catalyst for media literacy education because we deal with very little foreign media and view American media as a natural phenomenon; thus, there seems to be no urgency to “advance the cause of media education” (Kubey, 1998, p. 59). With a huge number of varying groups with varying perspectives, it is also difficult for the U.S. to come to a consensus on media literacy education (Chen, 2007). The National Association for Media Literacy Education (NAMLE) is currently tackling these issues by launching a national Media Literacy Week (<https://namle.net/publications/media-literacy-week-november-2nd-6th-2015/>) and urging all to get involved including media networks.

More training of teachers on the topic of critical media literacy is also needed and requires professional development to be offered during the summer and throughout the year. Introducing media literacy over the summer allows teachers time to explore and digest the media around them through a critical lens without having to also be concerned about making copies, building bulletin boards, and grading papers. Continuing the

conversation throughout the year within purposeful communities of learning can also support teachers who want to continue doing the work of implementing critical media literacy in their classrooms, but time must be allotted for this.

Assessment of critical media literacy skills is also difficult; therefore, more resources and rubrics need to be made available to teachers. Most importantly, standardized test makers such as Pearson may also want to consider the inclusion of media literacy skills on tests. In a culture so focused on accountability, media literacy inclusion on a national test may imply the importance of critical media literacy on the national stage.

Implications of Findings and Recommendations for Future Research

The aim of this study was to focus on six Catholic teacher residents as part of a specific comparative case study and offer insights into the process of implementing critical media literacy. I did not set out to emphasize generalizability or transferability of knowledge at the onset of the study but rather wanted to provide teachers assistance in taking steps to promote critical literacy in their individual classrooms. None the less, findings and analysis from this study as well as the recommendations offered can be applied to other Catholic teacher preparation programs, to other faith circles having conversations around critical literacy (Lipsky & Shah, 2014), and in certain aspects to teacher preparation in general.

Much knowledge can be gleaned by studying teachers and their environment. The current study focused on the thoughts of the individual teacher residents as well as their response to the environment in which they teach. Future research on critical media literacy with teacher residents should focus on teachers in their environment and work

with teachers in their classrooms to design critical media literacy lessons. This can be done by employing a research methodology called design-based research which emphasizes theory and practice in the development of educational innovations through design cycles (see Shah, Ensminger, & Thier, 2015). The aim of design-based research is for scholars and practitioners to work together to develop solutions that work in current classrooms by constantly evaluating what is working or not working within the context of the environment, tweaking innovative solutions as they go.

Summary of Recommendations

Media can serve as a lens into our own culture. As a society, we must ask ourselves questions regarding the media we see. What do we like or dislike and what can we do about it? How can we get our voice heard and our story told? Critical media literacy instruction in schools will require change at every systemic level from the inside out and from the inside in. Next steps involve changing the mindsets and actions of individual teacher residents, school communities, teacher preparation programs and schools of education, as well as the larger educational community. Teacher residents themselves can focus on gaining awareness and learning about critical media literacy, adding to their content and pedagogical knowledge along the way. School communities can give teachers resources, support, and a platform to share their work with media literacy but only if the schools give priority to the topic. Teacher preparation programs can do a better job teaching multiliteracies and preparing teachers to implement critical media literacy. Teacher educators must also work with teacher residents and prepare them to use critical literacy skills towards current standards and help teacher residents create and evaluate lesson plans that will make a contribution to their communities, faith-

based or otherwise. As a larger educational community, we must also ask ourselves what we want the goal of education to be. Do we want to continue with the age of accountability or do we want to work on cultivating citizens of the world who will value equity and social justice? Bringing media to the forefront in education also allows for students' funds of knowledge outside of the classroom to have importance. Educational researchers can push the agenda forward by teaming up with teachers to study critical media literacy instruction as it happens in their classrooms and identify the nuances of what happens and why it works or does not work and continue to re-create innovative means to use media literacy in ways that promote social justice in our classrooms. The road ahead is just being paved and there is still much work to do.

EPILOGUE

“The world is not finished. It is always in the process of becoming. The subjectivity with which I dialectically relate to the world, my role in the world, is not restricted to a process of only observing what happens but it also involves my intervention as a subject of what happens in the world.” (Freire, 1998, pp. 72-73)

I begin my epilogue with Freire’s words, because this dissertation is largely motivated by his ideas and because I believe that civic participation in our society is of utmost importance. Completing this dissertation was a step I wanted to take towards becoming a more justice-oriented citizen. Conducting this study was also a transformative process for me; I wanted to make change but I had no idea how much this work would change me.

Ignatian pedagogy places much importance on reflection and a dissertation focusing on transformational learning would be incomplete without a reflection from the one performing the study. Thus, I would like to tell you the story of what happened during my own journey as I conducted this research and how I transformed professionally and personally. Reflecting in this way also provides me with closure on a project that I was connected to for three years.

First I would like to share what I learned about myself as a researcher as a result of this process. I did not initially expect that who I was as a person and as an educator would affect who I became as a researcher. Many of my colleagues came into the doctoral program with a dissertation direction in mind. I, on the other hand, wanted my dissertation to find me. I wanted my research subject to unfold naturally and organically.

Luckily it did! I came across a topic I did not know about but connected quickly with: critical literacy. Learning about critical media literacy allowed me to pursue my personal interests in media while at the same time discussing topics in Social Studies education. It became very clear that for me, research had to be personally important. It was imperative that my dissertation topic keep my interest but at the same time have the larger goal of working towards social justice. As a Social Studies educator, working towards social justice is always a priority in my classroom and now it has become my priority as in research as well.

As I began to learn about various research methodologies, I pondered over what I believed the purpose of education research to be. I wanted my research to become a part of the academic conversation, but at the same time I wanted to help create change that would affect teachers and students. I came across the work of Stokes (1995) and his ideas of Pasteur's Quadrant. Stokes explained that research that fell within Pasteur's Quadrant would have theoretical and practical implications. This is what I then strived towards for my dissertation. I knew that if I worked with the six teacher residents whom I was already having the conversation with, that some change might take place as a result of my work thus bearing practical importance. On the other hand, it took me some time to believe that I had something of importance to contribute to the field of literature already in existence. Publishing articles and presenting at conferences during my doctoral work built my confidence as I began to share what I was working on with the larger academic community.

I also struggled with aspects of research itself. Mainly that it was taking me so much time to process and analyze my data. Over the course of a year, I constantly

listened to the audio recordings, read and re-read every piece of communication, and poured over lesson plans submitted trying again and again to make sure I was not missing something. Although it was daunting, during this time I truly learned how to listen. As a teacher it is easy to know how to be heard but not necessarily how to listen to what you are hearing. Taking time allowed me to develop skill I believe will be an asset to me as a researcher. After analysis, I struggled with how I wanted to organize findings. This is when I truly grappled with my theoretical framework. Over time I began to notice that I gravitated towards theoretical frameworks that also appealed to me as a person and as an educator. Choosing transformational learning and critical pedagogy as well as ecological systems theory allowed me to create a fuller picture of what took place. I wanted to address contextual factors affecting the work as much as individual change and action. Going forward as a researcher, I will strive to work with teachers to come up with innovative solutions to individual classroom problems. Together we will discuss the contextual factors affecting the implementation of critical media literacy and try to overcome the barriers.

I want to also address systems that affected my own work that came together to create the perfect storm. My Internal Review Board application for my dissertation work was approved ten minutes before I gave birth to my first child, Sofia. Being a parent made me more determined to do the work because I had given life to a first-generation American citizen who will live in a global society that continually becomes more media-rich every day. Several factors in my own macro-, meso-, and microsystems aided my drive and determination. First, the university where I completed my doctoral work prioritizes social justice in thought and in action. Scholars at my university, those in the

community that I met at conferences, and others whose voices I heard by reading research studies reminded me of the importance of social justice, media literacy, and the connection between the two. I also received much support from the program the teacher residents were enrolled in as well as from my own dissertation committee. Perhaps the most supportive factor of all is that the six teacher residents themselves were motivated to be a part of the study. Ultimately I felt that everything fell into place at exactly the right time and I was able to conduct a dissertation that aligned with my personal convictions.

Learning about critical media literacy began to transform my own personal dispositions. I am now constantly asking myself questions of media I encounter on a daily basis. It has also translated into my parenting as I perform critical media literacy audits on my daughter's books, clothes, television, and toys. Whose voice is missing from what we present to Sofie at home? I find myself having critical media literacy related conversations with mom groups as well as anyone who will listen, because I believe that change can take place at school *and* at home.

In addition to learning about critical media literacy, I have also learned a great deal about Catholicism, a religion I have always wanted to know more about. My family has a long history with Jesuit education, but in each of our experiences, school subjects and faith were kept quite separate. I found this to be the case with my dissertation study as well even though it included Catholic school teacher residents. I hope that someone reading my study will find useful information on the barriers related to faith-based critical media literacy and be able to take the next steps to integrate critical media literacy in the Catholic schools and community.

I have learned a great deal from writing these chapters. I hope that this work as well as my future work with critical media literacy in secular and non-secular classrooms contributes something of worth for the next generation of students. My journey as a doctoral student is coming to an end, but my journey as an education researcher and teacher educator is just beginning. I still have much to learn and am excited to see what the next chapter holds. As they say, the best stories start with the words, “The End.”

APPENDIX A

OVERVIEW OF PRIOR LESSONS WITH CRITICAL LITERACY

6/26/2013

Civic Literacy Unit

Class Description/Why I Chose This:

CIEP 437 is a methods class situated in the ----- Program. Students enrolled in the two-year program have bachelor's degrees from areas other than education. Upon completion of the program, students receive their M.Ed. from -----as well as their teaching certification. In the fall of 2013, students will begin their placements at Catholic schools in -----. Half of the class will be teaching elementary school in grades 2, 3, or 4. The other half will be teaching middle school science, math, reading, and/or religion.

What it entails:

I chose to create a four day unit around the topics of critical and civic literacy to include into my current class. Here are some highlights from my unit:

Day 1: Disrupting the Commonplace/Getting to Know Ourselves

- Heritage Museum (Vasquez, 2013, p. 72)
- Privilege Walk (Sassi & Thomas, 2008)
- Revisit "My Name Is" Activity (Vasquez, 2013, p. 32-33)

Day 2: Unpacking issues socio-politically/What does it mean to be critically/civically literate?

- Silent Conversations with Chapters 1 & 2 (DeVitis, 2011). I plan on using some of my quotes from my reading logs from this class. Students will also be able to contribute from their own reading logs.
- Socratic Seminars (Copeland, 2005) around the article "What Kind of Citizen" (Westheimer & Kahne, 2004).
- Book Talk: Racism Explained to My Daughter (Ben Jelloun, 1999).

Day 3: Interrogating Multiple Perspectives

- Evaluating a model text set (Vasquez, 2013, p. 70) on the topic of immigration.
- Gallery Walk Stations: Students will have an opportunity to explore S.S. resources related to the various principles of critical literacy.
- Creating text sets using resources from the 6th floor of Lewis Library. Students will create text sets relating to their topic for their final lesson plan in CIEP 437 (most students have chosen a topic based on their curriculum for the fall).
- Choice Article Literature Circles
 1. Democracies young heroes (Ciardiello, 2004)
 2. Critical English education (Morrell, 2005)
 3. Investigating critical numeracy (Whitin & Whitin, 2011)

Day 4: Taking social action

- Current Events
- Introduction to Service Learning (Billig, 2012)

Class: Advanced Literacy in the Content Areas

Time: 9:30-12:30

Monday, July 14, 2014

Agenda

Activate prior knowledge: 30 minutes

1. Start with the vignette from Social Studies, Literacy, and Social Justice (12 copies) followed by a discussion, have you ever felt like this?
2. Silent conversations activity (first individually on separate sheets of paper): literacy, text, social justice, purpose of education, role as teacher, CCSS, issues present in society. This is followed by discussion.
3. Goals and objectives for today's lesson: To delve into critical literacy as a way to incorporate social justice into K-12 curriculum

Learning new knowledge: 30 minutes

4. Power Point Presentation
 - What Kind of Citizen?
 - 4 Roles of the reader Luke/Freebody
 - No text is neutral.
 - Need for critical literacy and critical media literacy in U.S.
 - Background on critical literacy: Paulo Freire
 - Definitions of critical literacy/dimensions of critical literacy
 - How to integrate it with the Common Core/English Language Arts
 - Creating text sets
 - Culturally responsive pedagogy

Application: 1 hour

5. Let's try an example of our own: Do you want to be white?
6. Examples of critical literacy in the classroom
Elementary, Middle School, High School
Roles: Summarizer, Discussion Director (3Qs), Connector (text, world, self),
Illustrator

Debriefing: 30 minutes

7. Discussion: Whole group
 - What questions or qualms do you have?
 - Ideas on how to do this in your classroom?
 - Steps you can take as individual citizens
 - Creating text sets
 - Use of social media
 - Chance to look at books and materials

APPENDIX B

TIMELINE OF DATA COLLECTION AND WORKSHOP TOPICS

March 2015

Orientation:

- Went over research questions, purpose, intent, and format of research and data collection. Answered any questions regarding the study.
- Went over theoretical and conceptual frameworks guiding the study
- *Teacher residents submitted Informed Consent Form via email.*

April

- *Teacher residents submitted pre-workshop Interview protocol and The Social Justice Teacher Beliefs Scale via email*

Session 1

- Our literacy lives and connections to social justice
- How media influences us and a need for critical media literacy
- Exploring critical pedagogy
- Historical foundations, definitions, and dimensions of critical media literacy
- Discussing issues of social justice pertaining to critical literacy
- *Sent Individual Dialogue Journal Prompt*
- *Began transcription of workshop sessions (all sessions lasted for about two hours)*

Session 2

- How can we implement critical media literacy in our 3-8th grade classrooms?
- Taking a look at practical examples in the literature in 3-8th grade contexts
- Revisiting the Lesson Plan format
- Working in small groups to brainstorm lesson plan ideas
- *Continued transcription of workshop sessions*

May

Session 3

- Exploring faith-based media literacy instruction literature and examples
- Continue planning lessons in small groups

July

- *Focus group and Social Justice Teacher Beliefs Scale (Post) in whole group setting*

June-August

- *Lesson plan submission via email*
- *Follow-up interviews via email*

April 2015-January 2016

- *Individual dialogue journal entries submitted.*

APPENDIX C

PARTICIPANT RECRUITMENT EMAIL

Date: _____

Dear _____,

Hope your semester is going well. I am writing to ask if you would like to participate in a research study that I am conducting for my dissertation this semester involving critical media literacy in Catholic schools. The purpose of this study is to learn more about the transformational learning process teacher residents go through as they implement critical media literacy in their Catholic classrooms.

If you decide to participate in this research, I will ask you to participate in three weekly workshops lasting two hours each which will be recorded, answer interview questions in writing, fill out a Social Justice Survey, dialogue with me via email regarding your experiences during the professional development, submit two lesson plans integrating critical media literacy, and attend a focus group after the professional development which will be recorded. Overall, this study will require approximately three to four hours of your time each week for one month.

If you are willing to participate in this study, please respond to this email indicating your interest. An orientation session will take place before the study begins so that we can talk more about the research and answer any of your questions. Attached you will also find a consent to participate form that further describes the research and your role as a participant in this study. Please bring a signed form with you to the orientation meeting if you plan to participate. Details regarding the orientation meeting will be sent to those who are willing to participate. Thank you for your consideration.

Respectfully,

Jennifer K. Shah

APPENDIX D
ORIENTATION SCRIPT

Introduction:

Hello! Thank you all for coming today to the orientation session for the project titled Critical Media Literacy Instruction with Teacher Residents in Urban Catholic Schools: A Case Study Approach to Implementation and Transformational learning. As you know, I am Jennifer Shah. I am a doctoral candidate in the School of Education at Loyola University Chicago and I am asking you to participate in my dissertation research under the supervision of my director Dr. Kristin Davin. You specifically are being asked to participate because you are currently teaching in a Catholic school and are completing a teacher preparation program at a Catholic university as part of a cohort. You have also expressed interest at some point in the topic of critical literacy and have participated in discussions around the topic of critical literacy with me in the last year and a half.

Purpose:

The purpose of this research is to study teacher residents like yourselves as you learn about and implement critical media literacy in urban Catholic schools, to identify supports and barriers related to this process in order to better address implementation and its challenges, and to track your perceptions of social justice and literacy in order to see what significance if any continues to exist between critical media literacy and the Catholic creed in theory and in practice.

Procedures:

Participating in this study will take approximately 13 hours of commitment on your part. If you agree to be in the study, you will be asked to:

- 1. Participate in 3 two-hour long workshop sessions around the topic of critical media literacy which will be recorded and transcribed by me. All workshop sessions will take place at your LU-Choice Residence located at 1019 S. May Street, Chicago, IL 60607 on agreed weekday evenings or weekends. During the workshop sessions, we will work together as a professional learning community to learn about critical media literacy implementation in Catholic classrooms. Materials and practical examples from the literature on critical media literacy will be shared with you. During this time you will be asked to dialogue and brainstorm with me and your peers regarding ideas on how to integrate critical media literacy and faith-based media literacy into your classrooms.*
- 2. Answer questions via email in an interview format before and after participation in workshops which will take approximately 20 minutes each time.*
- 3. Fill out a Social Justice Teacher Beliefs Survey before and after interview sessions which will take approximately 10 minutes each time. Try to be as honest as possible while taking this survey.*
- 4. Make entries in an individual dialogue journal while participating in professional development workshops around critical media literacy which may take up to 15 minutes a week. All journal entries will take place as an email dialogue between you and I.*
- 5. Submit a minimum of two lesson plans integrating critical media literacy which may take up to an hour each week while participating in professional*

development. The lesson plan template is the same one that you have been using in your graduate coursework.

6. *Participate in a two-hour focus group after the workshop sessions answering questions which will be recorded and transcribed. The focus group will take place at your residence, 1019 S. May Street, Chicago, IL 60607 at an agreed upon time and date. During the focus group session, I will be asking you questions regarding your experience with critical media literacy implementation in your Catholic classroom. The focus group session will take place as a dialogue between you and the other participants and I will serve as the moderator.*

Risks/Benefits:

There are no foreseeable risks involved in participating in this research beyond those experienced in daily life. Participating in this study does not jeopardize your academic standing or progress at the university nor does it have any impact on your evaluation at your school sites.

There are no direct benefits to you from participation other than learning about and implementing critical media literacy instruction in your classrooms, but the information gleaned from this study may generate knowledge about critical media literacy instruction in Catholic contexts that may be beneficial to other Catholic teacher residents and other teacher preparation programs.

Confidentiality:

Protecting your rights as human subjects in this study is extremely important. As a participant in this study you will be assigned a pseudonym and effort will be made to keep your identity anonymous. The name of your program will not be shared in any future publications. All data collected during this study will be stored in a password protected case study database on the my personal computer which only I have access to. All audio recordings will be uploaded to the password protected computer and deleted from the recording device the day after they are recorded. All data will be destroyed and deleted by me after a period of five years from the conclusion of this study.

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you do decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate in this study will have no effect on our current relationship.

Contacts:

If you have questions about this research study at any time, please feel free to contact me at jbamboa@luc.edu or my director, Dr. Kristin Davin at kdavin@luc.edu. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Questions:

Do you have any questions regarding the nature of this research or the procedures that you will be asked to participate in if you choose to participate? What concerns can I address regarding this study?

Statement of Consent:

By signing the statement of consent form today, you are indicating that you understand the terms of this research, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records

Workshop Dates and Times:

Anyone who submits a consent to participate form will receive an email from me this week with a doodle poll attached asking you about your preferred dates and times for the three workshop sessions. Please respond to this email as soon as you can.

Thank you:

Thank you for spending your time learning about this study and your consideration to participate. I will be here if you would like to ask me anything on a one-on-one basis.

APPENDIX E
INFORMED CONSENT FORM

Introduction:

You are being asked to take part in a research study being conducted by Jennifer K. Shah for a dissertation under the supervision of Dr. Kristin Davin in the School of Education at Loyola University of Chicago.

You are being asked to participate because you are currently teaching in a Catholic school and are completing a teacher preparation program at a Catholic university as part of a cohort. You have also expressed interest at some point in the topic of critical literacy and have participated in discussions around the topic of critical literacy with the researcher.

Purpose:

The purpose of this research is to study teacher residents as they learn about and implement critical media literacy in urban Catholic schools while implementing the CCSS, to identify supports and barriers related to this process in order to better address implementation and its challenges, and to track teacher residents' perceptions of social justice and literacy in order to see what significance if any continues to exist between critical media literacy and the Catholic creed in theory and in practice.

Procedures: Approximately 13 hours of commitment

If you agree to be in the study, you will be asked to:

1. Participate in an hour long orientation session in order to learn about the study and procedures involved.
2. Participate in 3 two-hour long workshop sessions around the topic of critical media literacy which will be recorded and transcribed. All workshop sessions will take place at the LU-Choice Residence located at 1019 S. May Street, Chicago, IL 60607 on agreed weekday evenings or weekends.
3. Answer questions in an interview format before and after participation in workshops which will take approximately 20 minutes each time.
4. Fill out a Social Justice Teacher Beliefs Survey before and after interview sessions which will take approximately 10 minutes each time.
5. Make entries in an individual dialogue journal while participating in professional development workshops around critical media literacy which may take up to 15 minutes a week during professional development.
6. Submit a minimum of two lesson plans integrating critical media literacy which may take up to an hour each week while participating in professional development.
7. Participate in a two-hour focus group after the workshop sessions answering questions which will be recorded and transcribed. The focus group will take place at the LU-Choice Residence located at 1019 S. May Street, Chicago, IL 60607 at an agreed upon time and date.

Risks/Benefits:

There are no foreseeable risks involved in participating in this research beyond those experienced in daily life.

There are no direct benefits to you from participation other than learning about and implementing critical media literacy instruction in your classrooms, but the information gleaned from this study may generate knowledge about critical media literacy instruction in Catholic contexts that may be beneficial to other Catholic teacher residents and Catholic teacher preparation programs.

Confidentiality:

- As a participant in this study you will be assigned a pseudonym and effort will be made to keep your identity anonymous. The name of your program will not be identified in future publications.
- All data collected during this study will be stored in a password protected case study database on the researcher's personal computer which only the researcher has access to.
- All audio recordings will be uploaded to the password protected computer and deleted from the recording device the day after they are recorded.
- All data will be destroyed and deleted by the researcher after a period of five years from the conclusion of this study.

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you do decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate in this study will have no effect on your relationship with the researcher.

Contacts and Questions:

If you have questions about this research study, please feel free to contact Jennifer K. Shah at jbamboa@luc.edu or Dr. Kristin Davin at kdavin@luc.edu.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

 Participant's Signature

 Date

 Researcher's Signature

 Date

APPENDIX F
INTERVIEW PROTOCOL

***Email Script:** Thank you for your participation. During this time you will be asked to respond in writing to questions related to the current study that you are participating in regarding critical media literacy in a Catholic context. Please answer the questions as honestly as possible and feel free to ask for clarification when needed.*

- As a Catholic educator what responsibilities do you have to your students and to your community? What role do you believe you play as a teacher?
- How do you define social justice?
- How do you define literacy?
- Can you describe what literacy looks like in your Catholic classroom?
- In your opinion, what is critical literacy and critical media literacy?
- Do you see critical media literacy playing a role in your classroom or instruction currently? If so, how?
- What connections if any do you see between critical literacy and the Catholic creed?
- What supports or barriers do you think exist when trying to implement critical media literacy in your Catholic classroom?

Post Workshop Interview Protocol

- How do you define social justice?
- How do you define literacy? Can you describe what literacy looks like in your Catholic classroom?
- How would you define critical literacy and critical media literacy?
- How has your conceptualization of critical literacy changed as a result of your participation in these workshops?
- Were you able to weave critical media literacy into your instruction? Why or why not?
- What did you think about or consider as you developed lesson plans with critical media literacy and/or faith-based media literacy in mind?
- Were you able to integrate the Common Core State Standards into critical media literacy instruction? How so?
- What factors support critical literacy instruction in Catholic schools?
- What factors are unsupportive of teaching through a critical lens in Catholic schools?
- What concerns do you have about teaching through a critical lens?

APPENDIX G
SOCIAL JUSTICE SURVEY

Torres-Harding, Siers, and Olsen (2012)

ATTITUDES

Agree	Somewhat agree	Neutral	Somewhat disagree	Disagree
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I believe that it is important to make sure that all individuals have a chance to speak and be heard, especially those from traditionally ignored or marginalized groups.

I believe that it is important to allow individuals and groups to define and describe their problems, experiences and goals in their own terms,

I believe it is important to talk to others about societal systems of power, privilege, and oppression.

I believe that it is important to try to change larger social conditions that cause individual suffering and impede well-being.

I believe that it is important to help individuals and groups to pursue their chosen goals in life.

I believe that it is important to promote the physical and emotional well-being of individuals and groups.

I believe that it is important to respect and appreciate people's diverse social identities.

I believe that it is important to allow others to have meaningful input into decisions affecting their lives.

I believe it is important to support community organizations and institutions that help individuals and group achieve their aims.

I believe that it is important to promote fair and equitable allocation of bargaining powers, obligations and resources in our society.

I believe that it is important to act for social justice.

BEHAVIORAL CONTROL

I am confident that I can have a positive impact on other's lives.

I am certain that I possess an ability to work with individuals and groups in ways that are empowering.

If I choose to do so, I am capable of influencing others to promote fairness and equality.

I feel confident in my ability to talk to others about social injustices and the impact of social conditions on health and well-being.

I am certain that if I try, I can have a positive impact on my community

SUBJECTIVE NORMS

Other people around me are engaged in activities that address social injustices

Other people around me feel that it is important to engage in dialogue around social injustices.

Other people around me are supportive of efforts to promote social justice.

Other people around me are aware of social injustices and power inequalities in our society.

INTENTIONS

In the future, I will do my best to ensure that all individuals and groups have a chance to speak and be heard.

In the future, I intend to talk with others about social power inequalities, social injustices, and the impact of social forces on health and well-being.

In the future, I intend to engage in activities that will promote social justice.

In the future I intend to work collaborate with others so that they can define their own problems and build their own capacity to solve problems.

APPENDIX H

INDIVIDUAL TEACHER DIALOGUE JOURNAL PROMPT

Here are some discussion points that you and I can "talk about" via email during the professional development workshop span of time. There might be more or different questions as we move along but these will be our staples. Let's begin the conversation! Feel free to answer any or all of these as though we were having a chat. You can also bring up any topics related to critical media literacy during this time.

1. What are you thinking about as you consider incorporating more media into your Catholic classroom?
2. Did you learn anything new or did anything you heard or learned recently about critical media literacy surprise you?
3. What questions or concerns do you continue to have as you think about critical media literacy instruction in the Catholic climate?

I look forward to hearing from you and continuing our conversation individually and virtually!

APPENDIX I
LESSON PLAN TEMPLATE

Lesson Plan Template	
Grade level	Subject area(s)
Topic of lesson	
References	Text resources, audio-visual resources, and Internet resources consulted and/or used
Purpose/Rationale	Describe the core discipline specific concepts/Big Ideas that are addressed
Standards	
<u>Objectives/Assessment</u>	
Objective 1	Copy and paste from above.
How will this be assessed?	
Objective 2	Copy and paste from above.
How will this be assessed?	
<u>Procedure</u>	
Lesson Development	
<u>Reflection</u>	
<ol style="list-style-type: none"> 1. Why did I choose this topic? 2. What went well? 3. How did students react to this lesson? 4. What needs to be improved for next time/what will I do differently the next time I teach this? Why? 5. Were the materials chosen appropriate for the students in my class? Why or why not? 6. How did students perform on the assessments? 7. How did this lesson integrate critical media literacy? 	

APPENDIX J
FOCUS GROUP PROTOCOL

***Script:** Thank you for coming today. During this time I will be asking you and your peers questions related to the current study that you are participating in regarding critical media literacy in a Catholic context. Please answer the questions as honestly as possible and feel free to ask for clarification when needed. Also, please do not share information regarding what is said here outside of this focus group. Do you have any questions before we begin?*

- To what extent has learning about critical literacy impacted how you think about literacy if at all?
- What did critical media literacy instruction look like in your classroom?
- Were you able to integrate the Common Core State Standards into your instruction of critical media literacy? Why or why not?
- Do you see a connection between critical literacy and social justice? If so, can you describe the connection?
- Any follow-up questions based on themes of findings from the Social Justice Teacher Survey will be included here if necessary for clarification.
- What if any connection do you see between critical literacy instruction and Catholic education?
- Do you see faith-based media literacy playing a role in your classroom? Why or why not?
- In your opinion, what are the advantages and disadvantages of critical media literacy instruction in Catholic classrooms?
- What were the most difficult barriers to overcome when implementing critical media literacy in your Catholic classroom?
- What should novice teachers think about, know, and do while trying to implement critical media literacy instruction at their Catholic schools?

APPENDIX K
LIZA LESSON PLAN EXAMPLE

Harry Potter Comparison Lesson

Title of Unit	Language Arts	Grade Level	3
Curriculum Area	Media Literacy	Time Frame	1 day
Developed By	<i>Liza</i>		
Identify Desired Results (Stage 1)			
Content Standards			
CCSS.ELA-LITERACY.SL.3.2 Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.			
Understandings		Essential Questions	
Overarching Understanding		Overarching/ Topical	
Students will understand that media is used to convey different ideas and values		<p>Why do movie producers change parts of book when creating a movie?</p> <p>How do sound and music impact our understanding of a scene? How do they impact our emotions?</p>	
Knowledge		Skills	
Students will know...		Students will be able to...	
Students will know how producers of media use sound, visual effects and dialogue to convey different ideas and values		<p>Students will be able to identify the main idea from <i>Harry Potter and Sorcerer's Stone</i> chapter 15 after having the text read aloud.</p> <p>Students will be able to draw similarities and differences between the text and the movie scene of the chapter.</p> <p>Students will be able to analyze the similarities and differences and discuss why producers chose to omit or add different elements.</p>	

Assessment (Stage 2)	
Assessment Description	
<p>Students will complete a compare and contrast graphic organizer comparing the book's version of the scene in the forbidden forest and the movie's version of the same scene.</p> <p>Students will also be informally assessed in the discussion circle that will follow the reading and viewing of both texts and their completion of the graphic organizer.</p>	
Standards	<p>CCSS.ELA-LITERACY.SL.3.2</p> <p>Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.</p>
Learning Plan (Stage 3)	
Day 1	<p>Teacher will review previous plot points in Harry Potter.</p> <p>Students will watch the scene in the forbidden forest from Chapter 15.</p> <p>Students will listen and read along to Harry Potter Chapter 15 using Learning Ally Text reader on the Promethean Board.</p> <p>Students will immediately then watch the same scene from the movie again and record the similarities and differences they noticed.</p> <p>Teacher will then lead students in a discussion of the similarities and differences in both using the following questions as starters:</p> <ul style="list-style-type: none"> - What are some things that are different between the book and the movie depictions of this scene? - What are things that were the same in each? - Why do you think the movie producers decided to change different parts from the book? - How are the characters portrayed as similar or different? - What do you think the movie producers wanted to us think about the characters based on the way they changed them?

	Students will complete an exit card which will be used as assessment along with the compare and contrast graphic organizer.
Reflection	
<p>The students were highly engaged and enthusiastic during the lesson. They were eager to watch the scene and were quick to make oral comparisons and contrast the two scenes the second time they watched the movie. While most students were thorough in their compare and contrast graphic organizer, they were less enthusiastic about the discussion. I prompted many of the discussion comments about critical literacy. Students were eager to identify how the movie was different but were less willing to critically think about why certain scenes were different, who had the power in the scene and what values were emphasized.</p> <p>Through our discussion, the students were quick to point out that Hermoine's role was diminished in the movie versus the book. My students were fairly sensitive to issues of sexism and women and girls missing role in many of our social studies texts and religion texts so this observation and comment from them was not that surprising. The students also came to the conclusion that Harry appeared braver in the movie than in the book. Students were not able to explain why a movie wanted a character to appear braver. I began asking them how many action movie they had seen, how many super hero movies they had seen, how many movies did they like in which the main character was brave. Together, we came to the understanding that many movie producers want to emphasize characters who are brave, mainly male characters.</p>	

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VITA

Jennifer K. Shah was born in Mumbai, India and immigrated to the United States at the age of seven with her family. Jennifer pursued a Bachelor's Degree in Secondary Education at Indiana University. Upon graduation, Jennifer accepted a job working as a middle school Social Studies teacher at North Park Elementary School located in Chicago, Illinois. Jennifer worked there for seven years during which time she completed her Master's degree in Curriculum and Instruction at Loyola University Chicago.

Jennifer eventually left her position in order to pursue her doctoral studies in Curriculum and Instruction at Loyola University Chicago where she worked as a graduate assistant and an adjunct faculty member. Jennifer loves working with teacher candidates at the undergraduate and graduate levels. Her philosophy of education involves culturally relevant pedagogy and working towards social justice through the lens of critical literacy and critical media literacy.

Jennifer has published in the Mid-Western Educational Research Association and Working Papers in Literacy, Culture, and Language Education journals and has presented at various conferences including at the National Association for Multicultural Education Annual Conference. Jennifer is a member of the American Educational Research Association (AERA), National Association for Media Literacy Education (NAMLE), National Association for Multicultural Education (NAME), and the National Council of Social Studies (NCSS).

DISSERTATION COMMITTEE

This Dissertation submitted by Jennifer K. Shah has been read and approved by the following committee:

Kristin Davin, Ph.D., Director
Assistant Professor, School of Education
Loyola University Chicago

Aimee Papola-Ellis, Ph.D.
Assistant Professor, School of Education
Loyola University Chicago

Michelle Lia, Ed.D.
Clinical Assistant Professor, School of Education
Director for Professional Development, Andrew M. Greeley Center for Catholic
Education, Loyola University Chicago