Growing Literacy of Resistance in "the Curriculum Garden" of Resistance Language and Literature[1]

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Abstract

Recognizing the cultural political dimensions of ELT curriculum and instructional materials and the necessity for their contextualization, this qualitative study explores how codes and themes of *Language and Literature of Resistance* presented in *learning by design* pedagogy and framed in trilogy of *mujaawarah* (group gathering)*, yuhsen* (the best possible), *and muthanna* (quality pair) elaborated by Fasheh (2015), may pave the way for joining foreign language learning and Iranian Islamic Revolution's pedagogy, *pedagogy of resistance*, in ELT curriculum development and implementation besides provoking literacy. The findings in this study demonstrated that the ELT curriculum, as marinated in the language and thought of resistance, can bring meaning and life to the act of language learning by providing Iranian language learners with *literacy of resistance*

which invites emancipation from indifference and routine life. This type of literacy, which esteems individual reflections and meaning making, inspires learners to pursue the improvement and transcendence within themselves and their milieu by growing their insight and engagement (commitment to their being).

Keywords: Pedagogy of resistance; Literacy of resistance; Learning by design; Language and literature of resistance, Curriculum.

1. Introduction

Curriculum can be defined as a garden in which various plants are cultivated for different purposes, yet they are mainly grown for the benefit of the gardener and it is also a place where metaphors and symbols of a nation can be present-ed (Ross, 2005).Therefore, it can be the site for the formation of social identity (Wortham, 2003). Accordingly, any effort in curriculum development involves selection of certain types of knowledge and values, and consequently, is socio-political. English language teaching (ELT) curriculum and instructional materi-als are of no exception in this regard. A thick collection of works in the field of ELT addresses ELT educators' concern for the foreign cultural content in the ELT curriculum and instructional materials which voice an idealistic image of target language society that can affect language learners' identity adversely and marginalize their cultures and societies (Berns, 1985; Hinkel, 2005; Juan,2010;Klickaya, 2004; Prodromou, 1988).

This issue is of great significance in Iran as an Islamic country where ELT is strongly associated with imperialistic, colonialist, and hegemonic practices of the West (Fredricks, 2007; GhahremaniGhajar & Mirhosseini, 2011; Pennycook, 2017). In this sense, the specificity of Iranian context after the 1979 Islamic Revolution is even trickier to be encountered. Iranian people have experienced a very different form of life being marginalized and pressed economically and politically by the Western account of their Islamic and anti-imperialistic revolu-tion which advocates resisting hegemonic practices. Eight-year Imposed War against Iran (the longest war of the 20th century), heavy economic sanctions as well as assassination of Iranian scientists and revolutionary figures are just some of the examples of the pains and costs imposed on Iranian nation by the political hierarchies of power in the world.

To address these socio-political and educational concerns and threats in ELT curriculum development in the context of Iran, the researchers in this work believe that one of the possible pedagogical routes is to nourish ELT cur-riculum and instructional materials from the soil of Islamic tenets and direc-tions of education which is well-elaborated by Imam Khomeini, the leader of Iranian Islamic Revolution and the founder of Islamic resistance movement. Imam Khomeini elaborated on Islamic educational principles and priorities in what he called *tarbiat* and *ta'lim* (تعلیم وتربیت). According to Imam Khomeini (1989), in the text of the Qur'an, *tarbiat*, meaning the purification of human soul is contemplated as more important than *ta'lim*, meaning teaching

knowledge and wisdom. Setting this emancipatory and Islamic critical direction to pedagogy, the first researcher in this work coined the term Pedagogy of Resistance (PR) for Imam Khomeini's elaboration on *tarbiat* and *ta'lim* as it was through this pedagogy that he formed the Islamic resistance movement by guiding all groups of people to give their primacy to their soul purification and emancipate themselves from the dominating ideological practices as he saw the whole creation as a school for the mankind based on the text of Qur'an (Imam Khomeini, 1989).The term pedagogy is preferred here as it invites exploration of the origins of teaching and learning. It also accompanies learners, and cares for them by bringing learning into life (Freire, 2000).

However, this pedagogy which is further explicated in the Literature Review section allows researchers to recognize the dominating attitudes in curriculum development and educational practices and to contextualize the curriculum and nurture it from the Islamic soil. This pedagogy also authorizes the language and values of marginalized groups and the oppressed who are referred to as Mostaza'fin (مستضعفین) in text of the Qur'an and in Imam Khomeini's terminology (Muhammadi, 2017).

Next, the content of this curriculum is developed out of the codes of resistance extracted from the Language and Literature of Resistance (LLR) which holds three basic properties of literacy, including cultural politics, historical remembrance, and narrative (Giroux, 2018) and simultaneously contains Imam Khomeini's PR essence. In the same vein, the point of departure of this study from mainstream approach is that first in lieu of the analysis of mainstream academic texts in search of the dynamics of power and knowledge, the selected texts and meanings in their different modalities are meaning artifacts of the oppressed who narrate their stories of resistance, struggles and survival; second implementing this curriculum in Iran Islamic resistance movement tenets and values (represented in LLR) are recognized to be willingly neglected by the political hierarchies of power in the world. Setting these points as the centerpiece of the work, the following research questions are posed in this study: How can Imam Khomeini's pedagogical orientations via LLR holding the three properties of (cultural politics, historical remembrance, and narrative) promote literacy in language learning? How do Iranian language learners, as Muslim learners, perceive the significance of codes of resistance in their lives and English language literacy while experiencing various military and political sanctions by the current mainstream political practices and directions in the world?

2. Literature Review
2.1 Curriculum

The origin of the word "curriculum" can be traced back to Latin. Its first meaning was a running, a race, or a course and its secondary meanings were a racecourse or a career (Egan, 2003). In the early twentieth century, most educators thought of curriculum as the body of subjects of knowledge being covered through a course (Laidlaw, 2005; Tanner & Tanner, 1995). Later on, the mean-

ing of this word was broadened when it included plans, methods, and activities (Pinar, 2004). Historically, it was by around 1900s that curriculum, as a distinct inquiry, gained significance and it was by then educators and scholars in social sciences affected by scientific developments triggering industrial production made attempts to supply the growing demand for precision, objectiveness, and implementation of scientific methods in curriculum development (Kliebard, 1975; Laidlaw, 2005). This attitude towards curriculum development is still predominating the mainstream education and opens the space for educators and the learned to criticize curriculum for its factory and package models of knowledge which serve the benefits of industry and economic monopoly(Avini, 2004; McLaren, 2016).

Many scholars believe that any curriculum contains much more than knowledge about the subject matter, methods, and approaches since all these concepts are inextricably linked to standards of morality and value judgments to structure one's views of what is good or bad (Giroux, 1988; Kincheloe, 2004). On their analysis of curriculum, this group of educators conceive curriculum comprising *overt* and *covert* dimensions where the former is what is explicitly taught and the latter is the message implicit in the content of the instructional materials and even what is not addressed in the curriculum (Eisner, 1994; Milner, 2010).

This categorization is of great significance in foreign language teaching and its related curriculum arguments. Regarding ELT curriculum, overt curriculum is the official and explicit one which is the site for presentation of linguistic items and the covert or hidden curriculum refers to ideological and cultural messages broadcasted by ELT materials (Cunningsworth, 1995; GhahremaniGhajar & Poursaduqi, 2017; Holly, 1990). Traditionally, ELT curric-ulum and materials development efforts are concentrated on the functional literacy (linguistic and structural items) to concentrate on technical mastery of language and to neutralize language learning acts. However, in socio-political approaches to language learning, this is neither sufficient nor possible because acts of literacy are ordered at the intersection of the "word and the world" (Mirhosseini & GhahremaniGhajar, 2005). In this sense, revolutionary critical practitioners like Paulo Freire and Donaldo Macedo criticize the prescriptive "banking models" of education that prescribe certain categorization of knowledge for all learners and conceive learners as empty accounts to be filled with knowledge deposits and propose negotiated(between teachers and learn-ers) curriculum nurtured by learners concerns, needs, and values in life (Freire&Macedo, 2005). Some critical educators also argue that culture and identity are interacting with each other in a curriculum as it is where language policy-makers, teachers, and learners' culture and identity are struggling to be shaped (Milner, 2010).A classic example of curriculum cultivating critical and revolutionary literacy was performed by Paulo Freire for Brazilian peasants rooted in the hopes, desires, concerns, and rights of these oppressed people to empower them for breaking the silence and reaching critical consciousness (Shor, 2012). Inspired by the impact of Freire'spedagogy, researchers in ELT take the benefit of negotiated curriculum to examine their learners' literacy

acts of reading and writing in EFL learning and discover the contributing impact of Freirian problem posing approach on language learning (Abednia & Izadnia, 2013; Fredricks, 2007; Huh, 2016). Perceiving the knowledge-power relation and animating this in acts of literacy, awakening educators make people aware of their power within (self) and encourage them to resist oppressing forces to emancipate themselves all around the world. For instance, educators like Henry Giroux and Ira Shor fight for the rights of minorities (African Americans, Hispanics, and others) and justice in the context of the United States and this struggle goes on (Giroux, 2018; Shor, 2012). Besides conventional revolutionary approaches to teaching and learning applied widely around the globe, a view the researcher came across is proposed in Imam Khomeini's conception of pedagogy called PR in this study. This pedagogy which is the voice of Iranian Islamic resistance movement is developed out of explication of Qur'an text on basic principles of pedagogy by Imam Khomeini. According to Imam Khomeini (1989), human beings should learn knowledge and wisdom only after they have concentrated on the purification of their soul which is called "tazkieh" (تزکیه) in Islam since knowledge is recognized as valuable in Islam when it is held by a purified soul who moves and acts for Allah satisfaction; as it is only in this sense that human knowledge and wisdom can benefit him and other fellow men. Human history has witnessed several examples of destruction and deterioration that human knowledge and science has brought about when it was in the hands of self-centered powers. In this sense, this pedagogical approach invites individuals to work on their insights and prepares them to resist hegemonic powers as they are expected to pursue Allah's direction and not any others'. This necessitates human constant attention to his soul which is associated with construction and growth of self in the text of Qur'an (Baqeri, 2006). Therefore, adapting these tenets as the educational principles in this work, the researchers developed their ELT curriculum and instructional materials in pedagogical contents and acts that can invite learners to discover their own selves and transform their being in their English language literacy acts.

2.2. Language and Literature of Resistance

In the historical argument of art for art's sake or art for society's sake, literature and language of resistance (LLR) took the latter's direction. Literature as a basic form of art mirrors its creator's milieu because an artist or an author's sense of aesthetics is influenced by his/her mentality throughout the creation of his/her literary or artistic work.

According to Torabi (2009) and Harlow (1987), the term *resistance literature* was first used by Ghassan Kanfani, the Palestinian poet, to describe the cultural and literary battle lines against the Zionist regime. Soon afterwards, this term became prevalent in the Arab world and then, in the whole world. Harlow (1987) observed the role of resistance literature in the context and literature of the third World countries and maintains that this literary genre travelled beyond the tight individual limits to convey a universal message which is to fight against oppression and cruelty. The most well-known and outstanding

notion of literature of resistance recognized by most literary scholars is a branch of literature of war which takes its particular form when victims of in-justice are fighting for their rights and commit themselves to reaching real jus-tice and freedom which are the basic traits of an ideal promised society (Amiri Khorasani &Hedayati, 2014). Literature of war, indeed, presents a universal view of clashes and conflicts between nations and examines and analyzes both the invader and invaded frontlines. However, when it is dressed by commit-ment and sets its camera lens at the Haq (Truth) frontline where the battles against the invaders occur, the literature of resistance emerges. In the context of Iran, literature of sacred defense is the best manifestation of the literature of resistance where the two concepts of "defense" and "sacredness" gather forces to represent the concept of resistance in its Islamic perspective of fights for freedom and as the result of Iranian Islamic Revolution (Amiri Khorasani & He-dayati, 2014). Literature of sacred defense is a prospect of Iranian literature of resistance with its certain history and geography when Shiite believes conquest brought the promised society to the zone again and justice, martyrdom and Jihad(defined in Merriam Webster Dictionary (2018) as "a holy war waged on behalf of Islam as a religious duty.") play their sacred roles and gain their sa-cred meanings (Amiri Khorasani &Hedayati, 2014). In the same vein and in parallel with Giroux's (2018) yardstick for text selection best approaching the conception of literacy (cultural politics, historical remembrance, and narrative), the proposed content for the curriculum in this study was developed based on Sangari's (2010) list of themes common between literature of sacred defense and the world LLR. As resistance themes in Sangari's (2010) work covered the commonalities of resistance between literature of sacred defense (Iranian Re-sistance) and the world (LLR), they can be taken as human common concep-tions of resistance to cruelty, oppression, and hegemonic practices shedding light on similarities of human experiences and perceptions.

3. Method
3.1. The Study

We mostly share our research in academic world, but we rarely share our teaching. This study was grown out of the first researcher's teaching experience in Dezful University of Medical Sciences (DUMS) when students mostly com-plained about cliché and cheap topics presented in their general English books in university and commercial coursebooks in private institutes and demanded a different perspective towards language learning.

- *I am really fed up with these weekends, restaurants, and travel topics.*

- *All books say the same, they just have different photos. I went to English classes since I was 6, but still feel embarrassed when I want to write or speak about something in English.*

By this time, the teacher researcher noticed that when class discussions are directed to issues of war in Syria, Iraq, and Iran's position in this regard, it grabbed a lot of attention from learners of various backgrounds and raised

heated discussions in the class. It sounded like everyone had something to say for different reasons; some agreed with and defended Iran's leading role in the Middle east, some strongly disagreed, some had relatives and knew friends who fought as "Modafe-e-Haram" (defenders of the holy shrine), some claiming no care, but still expressed their hatred towards war for killing people and destroying lives. This heated interest nurtured by Muslim issues in the world today coupled with students' complains on repetitiveness of topics in the mainstream English coursebooks and their irrelevance to learners' lives triggered the idea of developing a curriculum via negotiating with learners for their general English course. This curriculum could be informed by the codes of meanings heating learners' presence in the class and reflecting, searching, and studying out of the class, that is, in their real world. This was how this research gained forces to be formed embedded in special time of history when Muslims are massacred brutally by terrorist groups and are in an urgent need of a kind of literacy which makes them aware of their self-power to stand against their own negligence oppression and recognize the exploitation of hegemonic powers.

3.2 Setting and Participants

This research project was conducted in DUMS and for general English course. The milieu of Dezful as the City of Resistance because of Dezful people's resistance during the eight-year Sacred Defense deepens and strengthens the meaning made of the codes of resistance in this study. This research project lasted for four academic terms from September 2015 to May 2017. General English course was held for 24 sessions (two sessions each week) and was characterized as a three-unit course in medical field chart, i.e. its significance for raising students GA is more than many professional specific courses which are mostly two-credit courses. The participants in this study were medical students mainly aged between 18 to 20 years with the exception of two male and female students aged 25 and 32 years, respectively. The number of participants in each class was between 25 to 35. All participants in this study had taken part in English classes in private institutes prior to entrance to university; the language level of students was not absolutely equivalent for all learners, nevertheless. However, the presupposed language level for medical students' general English course materials was considered intermediate by the English department in DUMS.

3.3. Procedure
3.3.1. Curriculum Development and Presentation

The researchers in this study at the first phase developed a thematic syllabus for the general English course in accordance with the 12 common meaning codes of resistance between LSD and the World LLR discovered in Sangari's (2010) work (the most thorough available analysis in the view of experts in LLR) voicing Imam Khomeini's pedagogy of resistance. Next, credible literary

works in this genre of literature were identified by means of credible sources and collections of work guided by valuable insights of the third researcher in this work who is one of the outstanding scholars in LLR, writing several books and supervising several theses in this field of study. At this phase, from among the identified literary works, some texts were chosen to be presented in the class and in case needed, to be translated into English. The rationale behind the materials development was adopted on account of materials popularity, influence, relevance to the current societal concerns and needs of Iranian English language learners (in relation and response to the image broadcasted by the media on Iran and Muslim related events), as well as language features. Furthermore, materials were expected to be thought-provoking to trigger in and out of class reflections and discussions. By this time, the researchers assumed that materials and texts selection for language learning is not in paradox with materials selection for critique, and the analysis and achievement of both is possible since analysis and critiquing texts meaning cannot be accomplished without mastery of linguistic features (Wallace, 2003). Another issue which was regarded at materials selection and translation was the language level of the learners which was decided to be intermediate in standards of DUMS English department for general English course for medical students. Simplifications of words and structures were steps taken for adaptation and translation of materials in this study. Translated texts were evaluated by the other two researchers in this work for ensuring the accuracy regarding grammatical structures and wordings and conveying the original message after translation. Finally, teacher researcher formed a database of prepared materials in different modalities (written, audio, animation, films, and so on) gathered from LLR for class presentation.

At the next phase, materials needed to be organized for class presentation. Adapting a different, critical, and emancipatory approach to teaching and learning, Imam Khomeini's PR, we required a different approach to literacy pedagogy which allowed for criticality, alternative pathways of teaching and learning, different modalities of meaning making, and transformation as the fundamental component in meaning representations in parallel with reverence for human moves and acts for his own transformation in Imam Khomeini's pedagogy. Accordingly, the pedagogical moves in Cope and Kalantzis' (2009) *learning by design* (LD), including *experiencing (situated practice)*, *conceptualizing (overt instruction)*, *analyzing (critical framing)*, *applying (transformative practice)*, and *weaving (the process of moving backwards and forward across and between these different pedagogical moves)* were adapted for materials presentation. These pedagogical moves are indeed pedagogical acts or knowledge processes prompting the teacher for her pedagogical orientations. The point that should be clarified here is that these pedagogical moves are not sequential and can be nested within each other. LD perceives language learners as active meaning-makers or active designers of meaning who should be involved in active transformation of the social world. It recognizes the need for a holistic pedagogy of multi-literacies in response to the burgeoning forms of multimodality of meaning represented in linguistic, visual, audio, gestural, spatial, and

other modes for the meaning to be embodied in various social practices in the world today (Cope & Kalantzis, 2009). LD is also employed and introduced by critical educators such as Wallace (2003) and Janks (2000) as an appropriate option for educators who pursue transformative pedagogies and campaign against dominating practices of education. Most important of all, in the context of this work, providing learners with opportunities to design (collocating construct) their selves meanings, LD can pave the way for Islamic perspective to pedagogy whereby teaching and learning should involve learners efforts for growth and construction of their soul (Baqeri, 2006).

 In this sense, each week, learners were expected to experience and conceptualize the theme of the resistance proposed in teachers' multimodal materials accompanied with class and group discussions and reflections. Then, they were to analyze and apply the theme of the week in their everyday lives, concerns, and interests by writing and presenting individual and group reflections and sharing related materials in different modalities of meanings to bring their knowledge into action.

The dynamics of the interactions and relationships between learners and learners and teachers in this curriculum were also designed based on Fasheh's (2015) educational trilogy, including *mujaawarah, muthanna,*and *yuhsen.* The adaptation of this trilogy in this study was on account of the formations of its foundations in people's collective efforts for inspiration, engagement in relation to their potentials, and responsibilities towards their lives which are in parallel with Qur'anic and Islamic revolutionary approaches to pedagogy and literacy (Baqeri, 2006; Muhammadi, 2017). Munir Fasheh, a Palestinian educator holding a PhD in philosophy of education from Harvard University developed these three principles out of his academic studies and reflections at Harvard University analyzing the hegemonic practices of Israel in occupied Palestine and his life background and experience in Palestine (Fasheh, 1990, 1995). Believing in intelligence equality of nations, he identifies these three principles for healing the modern myths of education and making real sense of knowledge, literacy, and language. *Mujaawarah* refers to the regular gatherings of a group of people meeting each other on their own will. *Mujaawarah* does not need institutional supervision and it is formed based on its surrounding dynamics to learn and act for communal needs and wisdom. It is fed by the power of people and its collective sense can inspire people to harness any hegemonic or invading act. Within the context of this work, learners were asked to perceive their class sessions as *mujaawarah*. *Muthanna* is the concept that is introduced by Fasheh as the principle of grammatical structure and inner logic of Arabic community. The backbone logic of this concept is "you are, therefore, I am." (Fasheh, 2015, p.14). This encompasses the interconnection of the existence of all beings, including human beings. In *muthanna*, everyone maintains his or her own being and independence, yet simultaneously both take care of their relationship. By *muthanna*, people understand how their fate, success, and achievements are linked to each other and when this principle is exploited in pedagogy, it can provide individuals with opportunities to fulfill their potentials in their relation with each other. This concept in recent works originated in cultural historical

activity theory (CHAT) which is being researched and named *relational agency* referring to what can enhance our engagement with the world by supporting others or being supported by others (Edwards, 2005). *Muthanna* is established based on the idea of distributed intelligence that reminds us how each of us as human beings can help the others to grow.*Yuhsen* which is the extracted concept from Imam Ali's (PBUH) statement, is Fasheh's substitute for all types of assessment and measurement methods in educational systems. According to Imam Ali, "the worth of a person is what s/he *yuhsen*" (Fasheh, 2015, p.12). Five thematic notions can be inferred from this Arabic word in English language. When a person acts well, usefully, beautifully, respectfully, and generously, s/he actually *yuhsens* and this is what Fasheh offers as the basis for perceiving one's worth. This implies the fact that one's qualification or worth does not need to be determined by any regulatory authoritarian institutes, but by the nature of their efforts. In other words, one's worth is embedded within the context of his living, actions, and reciprocal relationships with their milieu and can neither be measured vertically nor determined universally. Imam Ali came to this recognition and wise principle observing the fact that in diverse communities and cultures, people's worth functions divergently and this recognition needs a mathematical ability which Imam Ali held (Fasheh, 2015). It is only when people decide to *yuhesn* that they do something passionately with their whole heart involvement.

Informed by the themes of resistance, pedagogical moves of learning by design, and relational pedagogical acts of *mujaawarah, muthanna, yuhsen*(MMY), the blueprint of the curriculum devised in this study was formed and is presented in Table 1; however, it is designed in a way that it could take different representation for different classes to leave a space for teacher and learners perceptions and inspirations which varies from one class to another in line with principles of MMY.

Devising this blueprint, first *mujaawarah's* texts of each week were delivered to students one week earlier. Learners were also asked to study texts in depth before *mujaawarah* to pave the way for more participation in *mujaawarah* critique and analysis of the themes. However, in the beginning of each *mujaawarah*, learners were allowed to ask questions regarding vocabulary and grammar items in the text and the teacher took time to respond to these questions relating them to their meaning representation in the text. Students were also encouraged to reflect on the texts and discuss the texts and their own reflections in *muthannas*, i.e. in groups of two or three before, within, and after the class to reach more and more collective acts to strengthen learners' relations recognizing their distributed intelligence and power. They were also told to evaluate their reflections regarding both their oral(in class discussions) and written (reflective notes) literacy acts in accordance with *yuhsen* in their *muthannas,* weaving their meanings as meaning-makers. However, the teacher read all reflective notes each week and wrote comments regarding main problems with linguistic items and asking questions for more clarification of the weaved meaning or problematizing them. Students were required to read teacher's comments and rewrite their notes as much as they could.

Table 1.
The Course Curriculum

Week	First *mujaawarah*(experiencing & conceptualizing) (Weaving)	Second *mujaawarah* (analyzing & applying) (Weaving)
First	Introduction of the course	Reflection over the role of English language literacy acts in everyday lives
Second	Introduction of the axial theme of LLR (resisting cruelty and ignorance transformatively)	Reflection over the relation of thought and literacy, English language literacy, axial theme of LLR in students' lives
Third	Invitation to resisting and oppugning	Reflection on theme of the week in the world today, in particular, Iran
Fourth	Creating the role model of transformative resistance by integrating the themes related to freedom, nobility, and the nobles and the past honors	Exploring themes of freedom and nobility, heroes and role models in personal lives, the broadcasted conceptions of role models viewed in media
Fifth	Realizing the obscenity of cruelty and oppression through themes of innocence of killed people/civilians, enemy war crimes, illustration of people sufferings	Exploring the week theme in the World today: the importance of awareness, personal and family narratives
Sixth	Appreciating the fatherland, disdaining enemy and self-reverence	Exploring concepts of identity, heritage, and mother tongue
Seventh	Objecting against inconsideration, loss of identity, luxurious lifestyle, ignorance, and hypocrisy	Exploring the week theme in contemporary life, its relation to Iran/other countries' status
Eighth	Anguish and alas for martyrs and the frontline nostalgia and its relation to the previous week theme	Exploring the theme in the lives of freedom and nobility fighters
Ninth	Inspiration of hope in the future and the promised victory and symbolizing the language	Exploring freedom and nobility fighters' strong belief in the theme, its representation in the text of the Qur'an and other religious texts
Tenth	The difference between war and Jihad, the issue of peace and the relation of these themes with previous themes of resistance	The representation of week theme in the World today's events
Eleventh	Social justice and its relation to themes of resistance and oppugning	Exploring the relation between social justice and literacy, everyday lives andthe world current issues, the use of mother tongue as a right
Twelfth	The significance of resistance and oppugning in living a healthy life style and in nations independence	Exploring students' life style regarding food, medicine, technology, and independence of nations

3.4 Data Collectionand Analysis

The present study has a qualitative design in which data collection and analysis was conducted in several layers and levels and from different angles to accomplish triangulation of the data and method to ensure the foundations of its transferability and dependability. This research project lasted for two years (4 academic terms) for the teacher/researcher to achieve prolonged engagement and persistent observation. In this study, all *mujaawarahs* interactions (class discussions) were audio-recorded (for the learners' oral literacy acts) and transcribed, and followed by in and after *mujaawarah's*teacher reflective notes. Moreover, learners' perception of the whole course, critical literacy and pedagogy, and themes of resistance were also gathered in learners' weekly reflective journals (written literacy acts) to be examined for in-depth articulation of conceptions. Furthermore, by the end of each term, learners who held different and outstanding perceptions recognized by the researcher in their *mujaawarah* interactions and reflective journals were interviewed for more exploration of their perception of the work. The interviews were semi-structured leaving space for learners' judgments and acts as much as possible.

The process of data analysis was conducted in accordance with Cohen, Manion, and Morrison (2000, p. 147) data analysis procedure defined and elaborated as "making sense of the data in terms of participants' definition of the situation, noting patterns, themes, categories, and regularities."

4. Results and Discussion
4.1 Learners Weaved Meaning of Resistance Themes

Learners' reflective journals, *mujawaarah's* interactions and their responses in interviews were scrutinized and color coded in search of learners' perception and evaluation of Resistance themes framed in MMY and LD meaning making moves. In the following, themes related to learners' weaved meaning of resistance are presented:

Too Far Too Close

One of the recurrent themes discovered was that learners experienced simultaneous feelings of alienation and familiarity with conceptions of resistance encountered in teacher offered texts and the representations they explored in their real lives. In fact, these conceptions sound idealistic and unbelievable out of their own context, yet as they were presented in the forms of narratives from the lives of real people and explored in learners' own milieu, society, and the world, they becametangible, objective, acceptable, and embedded in people's real lives. This theme can be grabbed in the following examples:

- *These happen*[happened]*in real life just eight years ago in my country, but they sound unreal to me. I cannot process this amount of sacrifice.*

- *These texts are like what happened in movies I saw. They can be shown in movies. I know there are people who really fight for their beliefs, but I can't imagine how.*

- *I love these stories and I want to believe them because human goodness gives me a good feeling.*

- *Many of my friends in Omidiyeh and Mashahr went to Syria recently for fighting against ISIS. They really like to go. They know how dangerous it is, but they go for their Islamic beliefs that ISIS is destroying so I believe these texts as I believe my friends.*

- *These texts tell us stories that are too far and too close.*

From Outside to Inside

The data repeatedly generated the theme that resistance topics roused students to constantly compare and identify themselves with the characters in thetexts. By the time this research project was conducted, thelearners were exposed to the news of war in Syria, Iraq, and Yemen and Resistance Frontline in themedia, social networking, and their everyday lives. Even some weeks, they came to the class when people they knew had been martyred by ISIS and they had taken part in their funerals ceremony. These contextual factors together with the text narratives and the need for preparation of the conceptualizing, analyzing, and applying meanings made learners struggle for interpreting and inferring meaning by constantly evaluating themselves if they are ready for making difficult decisions in their lives and what they would have done if they had been in these martyrs (characters) and their family members' shoes. In this struggle, they also made attempts to find reasons for what they found *too far and too close.*

- *I know one of these holy shrine defender martyrs. He was my Qur'an teacher in Basij Center. His name is Shahid Seyyed Mojtaba Abolqasemi. I am really happy that we can talk about these people and Resistance in our English class because many people don't know the reality. These are great people fighting for Islam and Iran and are ahead of ordinary people. I love to go to Syria too, I love to fight, my parents didn't let me go. I think by the way fighting in Syria is easier than studying medicine in DUMS*[making a joke].

- *In my opinion, all people fighting are brainwashed. What is more valuable than people's lives. I do not like wars and I think I can do many things for my country better than fighting.*

- *One of my cousins is in Syria now and is fighting against ISIL. He is a Pasdar. He does not earn any extraordinary salary. My aunt (his mother) is really worried. She says if this war does not end, I will end. People also tease her when they think his son earns a better salary for fighting in Syria. I do not know if I can tolerate what my aunt and my cousin's wife tolerate.*

> *I always think about this. My mother says she never wants to be in my aunt's shoes because I have a brother….*

- *No one goes to war for adventure. They believe in something and they fight for it. I personally have beliefs, but I really do not know if I am ready to die for them.*

- *These resisting people are real heroes. They do not become disappointed in the awful situations when all their friends died or they were prisoned. I feel ashamed because I all the time complain about the load of my readings.*

This theme is taken as the evidence for learner's perception of the primacy of pedagogy of the self to education perceived by Imam Khomeini as the intro-duction to the real learning and literacy by the researchers because learners' constant comparison and identification with resistant characters directed their attention to their soul and the need for preparation for making difficult deci-sions. Next discovered theme presented in the following is the learners' discov-ery for their pedagogy of self and preparation.

Life Lessons: Resistance, Courage, and Action

The last theme regarding learners' perception of resistance design of meaning and sense in their real lives is the lesson they took from real heroes and charac-ters who resisted domination and cruelty. This theme emerged as a result of the learners' generalization and analysis for discovering a model of life that the *extraordinary ordinary* people adopt to accomplish what they believe in and search for which is chiefly social justice in the context of LLR accompanied by Allah satisfaction and Establishment of Islamic beliefs as well as emancipation of Mostazafin in LSD. By the virtue of this theme, learners establish their *re-sistance literacy* in their experimentation with a foreign language. Resistance literacy is formed by resisting for what one wants and stimulating courage and action to transform the real world in a favorable way and this is how one can undergo the meaning making move of applying which should bring about change in the real world.

- *What this woman did is beautiful and difficult. One should be brave to stay in Khoramshahr after both her father and brother were martyred in the beginning of the war. Death was near, but she stayed to help.*

- *Ayat al-Gormezi recited her poem for students in this rally, she must have thought of the effects of her action. In my mind, these people know what they want and it is so valuable for them that they should do it no matter what happens.*

- *People like Shahid Jahanara do not know fear. They just think about their aims and they go for them; they don't wait for anything. They go on a bar-gain with Allah.*

4.2 The Contributions of LLR to Literacy of Resistance

To shed light on the contributions of LLR themes and narratives to LR, we focused on learners oral (*mujaawarah's* interactions) and written (reflective journals) literacy acts, for analysis; and at the same time, we checked learners weaved meaning to see to what extent the learners had managed to reach the *analyzing (critical framing)* meaning-making move over the period of the study. According to Cope and Kalantzis (2009), analyzing means powerful learning and it entails a critical capacity. Analyzing can be developed by both reasoning and evaluation of people's perspectives and interests in relation to their values and beliefs(Cope&Kalantzis, 2009). Analyzing meaning-making move is pursued in this study on the account of its compatibility with Islamic pedagogical idea of encouraging knowledge besides reason and criticality when the human reason can sieve and critique the data and perceives the ultimate of the issues (Motahari, 1994). Evaluation of *applying (a transformative practice whereby the meaning-maker changes something in the world)* meaning move was not within the scope of this study as it requires pursuit of the impact of the course in the long run. On this account, the following two themes emerged from the data in parallel with *analyzing as a critical meaning-making move:*

Growing the Insight: Revelations of the Self

- Revelation of the self was the theme emerged as the evidence for LLR contribution to the growth of Literacy of Resistance in the learners nested in the theme of too far too close. The analysis of the learners' weaved meanings illustrated that the transcending dimensions of humanity blooming at the presence of some humans brutality in LLR propelled the learners first to compare their capacity for life then, to evaluate their selves in accordance with their perceived conceptions. This entails analyzing the self-position in its relation to the whole beings as a result of learners' struggles for meaning-making out of resistance narratives to pave the way for weaving their own self stories. Learners reported that the resistance themes made them ask themselves difficult questions, the questions that addressed their ontology and their being.

- *I ask myself questions that I have never asked before.*

- *When I read the story about 23 teenagers as PWs, I ask myself whoam I [I am]? What am I doing in this World? How can some people be that great and some be that beast?*

- *Seyeddeh Zahra made me feel meaningless as I did not know one can do that much. What do I know? What can I do?*

- *How could this French woman run her restaurant not supported by any men when Germans were everywhereand she saw how they killed people for nothing? I guess after this woman lost all her family, she had nothing left to lose because of this she could fight alone... I think about myself. Last*

> *year, I lost my father, I felt life is over for me, but I am still alive and study-ing medicine. Then, I want to know what I can do to help people not to die...*

- *This text idea made us think about deep questions, the problem is I cannot find answers...*

- *My confessions: I thought to be a doctor is my wish in my life before, but now I doubt it because I want to be more than that. Doctors save people's lives like soldiers fight for the safety of the people. We save individuals, but they save nations...*

They problematized the self-stance by questioning its being and critiquing it for its real potentials. They were making effort to redesign*(construct)* their self-representational form to revise and transform their current stance and all these occur throughout the construction of their sense-making processes which are their literacy acts. Their analysis of their being impelled them to explore rea-sons for their beings and survive in everyday life. The LLR invited them to rec-ognize their ideological and political being by demonstrating the impossibility of being neutral as their literacy acts illustrated their exertion for discovering their direction in life and all these exertions are critical as the essence of the conceptions they were working on was critical. However, the concept of criti-cality had an additional meaning here when besides its pedagogical meaning-making move, it enabled the students to construct and grow an insight of them-selves which in Islamic pedagogy is of more significance in comparison to the concept of awareness; whereby awareness may remain in the level of knowing a fact whereas insight is a deep knowledge attaching one to the reality of issues leading their knowledge into action. This insight is grown out of learners' in-spection of the self to discover the depth of their being in the world.

Engaging with the Text, Engaging with the World: Bringing Knowledge to Action

The exploration of the acts of literacy reveals that learners were constantly in-volved in critiquing the values embedded in LLR narratives presented either by the teacher or other learners in various modalities of meanings. Since these narratives were replete with cultural politics, learners were compelled to es-tablish their positions regarding what they were exposed to and whether they disagree or agree or even if they were inclined to be neutral. Consequently, speaking or writing about pedagogical materials replete with cultural politics, they needed to apply them in their literacy acts and in their efforts for creating meaning. They engaged with the texts as they narrated a distinguishing story of human beings, when they are deprived of their basic needs and practices being imposed by wars or any other hegemonic forces.

- *People die for their country or their religion. This is not fair. Why people are killed in Syria and Iraq? They die because the U.S.A. and its allies want oil and they want to sell their arms.*

- *The Last Lesson of Alphonse Daudet was really sad. Enemies wanted to change their language. Our mother tongue is dear to us. I can say certain things only by my mother tongue. We talk to ourselves in our mother tongue.*

- *I don't care what language I speak. I don't speak my own mother tongue now.*

- *The text said that Americans are everywhere interfering with affairs. Ok they can do this, so they do it. I don't have a belief system... I don't have any belief to die for. I am free.*

- *My father has an Arab friend whose brother was hidden in his sister's house in Iraq in a small secret room for seven years because if Ba'si forces had found him they would have killed him for he fought against Saddam. Ba'si secret agents even counted the number of bread her sister bought to make sure that Hamed was not in her house. Later on, he escaped to Iran to survive.*

These conceptions expressed in *mujaawarah* followed heated discussions between learners to express their voices.

- *Why should our boys die in Syria? Or even worse, in Iraq? This country fought against us 8 years. I don't understand.*

- *Many Shiite Iraqis helped Iran and fought against Saddam. They were Ba'sis fighting against Iran.*

The historical aspect of LLR still added another dimension to the work as it provided learners with real samples of injustice and oppression. Learners' efforts for experiencing and conceptualizing the inherent meaning triggered their analysis for investigating human sufferings so that one can prevent their repetition for mankind and this was how they could be engaged with the world discovering their social identity. This necessitated not only the reasoning, but also evaluating the power relations and domination forces represented in narratives that must be resisted. As a common sense, one can learn from others' experiences. The LLR themes encourage learners to recognize the significance of their insight in resisting and preventing injustice, oppressions, and even wars and invite them to engage critically in their milieu shaping Literacy of Resistance and to bring their knowledge to action. Some learners reported that they took part in PRESS TV forums discussing issues of war in the Middle East engaging in both English language and expression of their thoughts. One learner named Arian wrote the story of his father as a young man who decided on a career in Iran's army by the time of the Imposed war and was severely injured and then, arrested by Iraqi forces in the course of a military operation and spent around six years in Ba'si prisons. This story was so well-written, that all the learners enjoyed reading and were stimulated to talk to Arian to express their appreciation on both his writing and his father's heroic actions. In one of the lines of the story, Arian wrote that previously, he avoided telling people about his dad's sufferings as people judged his actions and related them to the privileges the

Iranian government holds for PWs family members, but in the context of the English course, he changed his mind and wanted to share his story with his classmates. The teacher researcher took this saying as the sign of Arian's agen-cy for engaging in the real world by his English literacy act to convey a message of resistance to his fellows and to design his literacy of resistance.

- *I always wanted to write the story of my father, of course in Farsi, but I put it off. Now I wrote it in English. Surprise! I felt like I have a story to share why not telling it. It is a part of me. I feel good after venting my thoughts.*

The outstanding theme emerged in this study from learners' analyzing meaning-making moves actualizing their criticality that learners' insight was grown as a result of their engagement with the text working on thought-provoking themes of LLR which was in contrast with the relation between these two issues presented in literature; whereby learners internal resolution brings about their critical engagement (Byram, 2013).In fact, engagement can be prac-ticed to cultivate and present people's insight, admitting human beings imma-nent capacity for growth and change in accordance with Islamic/Qur'anic be-liefs (Baqeri, 2006; Imam Khomeini, 1981).

4.3 Resistance to Resistance

The teacher/researcher faced challenges putting this curriculum into action. These challenges are categorized as themes of resistance to resistance as they encompass some learners' resistance mainly during the early weeks to the course. The analysis of the data (learners' own analysis of their ideas by the end of the semester) for this code demonstrate that learners' unfamiliarity with PR of ELL rooted in their limited perspectives to ELL formed by their previous ex-periences of language learning at school or institutes, besides the challenging essence of PR was one of the main reasons for early resistance to the course.

- *I have gone to many English classes before coming to university. None of them was like this class. Even in so-called conversation classes, teachers teach us grammar and vocabulary. At first, I thought I know nothing.*

- *When you said, you should write and bring materials to class, I became worried because I always thought teachers should do that and we write to practice our grammar and vocab.*

A course without a coursebook also was one of the early concerns of the learners as none of this research project participants had this educational expe-rience. The necessity of students' active participation in weaving meanings and production of their own materials made this course even more daunting.

- *I didn't know what to do without a coursebook, but you made me know I can do a lot.*

- *Worst of all was the part that I should always say something and write about topics. It means if you take part in class, you should do something.*

Finally, some learners did not appreciate the ideological dimension of the work as they tended to talk about English people in English classes.

- *At first, I thought oh this course sounds like Islamic Revolution course, but when we talk about different countries I found something to do.*

5. Conclusion

This research work is extracted from a larger scale doctoral dissertation project associated with the first teacher-researcher. The presentation of the whole scope of the work was then not possible within the limitations of an article. However, from among various dimensions of the original work, in this article, attempts were made to throw light on the immanence of LLR representing Iranian Islamic revolution resistance movement for growing language pedagogy and literacy of resistance for Iranian Muslim language learners experiencing the cultural/economic repression by the world hierarchies of power for their country. First of all, marinating English language learning experience in themes of resistance opened a distinct perspective of learning and literacy providing learners with opportunities to stamp their English language learning and literacy acts with their own personal (their relation to self) and social (their relation to the world) identity as Iranian Muslim language learners and cultivate a literacy of resistance by resisting, taking courage, and acting. This accomplishment admits Holliday's (2011) assertion that English language has a compatible capacity of conveyance of messages of different cultures. Learners' exposure to resistance themes/narratives replete with values and ideological messages and magnificent historical narratives of human devotion, sacrifices and struggles for his beliefs and values guided learners to assess their own values and position in life by analyzing (reasoning, questioning, and critiquing) consequently, discover their selves and redesign/construct and weave their own deep insight in their literacy acts of ELL. This outcome confirmed Giroux's (2018) yardstick of approaching texts for literacy formation. Finally, learners' collective efforts in *mujaawarah* and *muthanna* in LD meaning making moves (class and pair/group discussions) facilitate learners' engagement with the text and pave the way for their engagement with their world. Hence, that they can construct their acts of literacy of resistance and understand its significance in their real life improvement and transcendence as they bring their knowledge to action and satisfy their need for creation and construction as human beings.

Finally, this qualitative study proposed an alternative curriculum for foreign language education in Iran that can be broadcasted and localized in the context of other countries, in particular Islamic countries that have already joined or are tending to join the resistance movement founded by Imam Khomeini in Iran. Moreover, this curriculum can also stand an option for ESP courses especially, in the field of literature or ideological fields at higher education level. The critical essence of the themes in this curriculum makes this curriculum an appropriate choice for educators to enrich their conventional curriculum by in-

serting it to their ordinary pedagogical practices to satisfy the critical sense of teaching and learning.

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