The question of access and design –
Elin and Hassan walk the line of the four resources model

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Abstract
This article focuses on the question of access and design in literacy education. Drawing on an ethnographical study, two children’s experiences of texts' and socialisation in relation to literacy are mirrored through the Four Resources Model (Luke & Freebody, 1999). What does access and design mean in relation to this model and how is it manifested through the perspectives of Elin and Hassan? The empirical findings indicate that the text resources distributed in school are limited and that more possibilities for meaning and identity making through texts related to own experiences – and differences – are needed. It is concluded that the paradox of access to dominant forms of literacies as well as new alternatively literacies is not a question of either-or, but the complex core of a dialogical, dialectical and democratic literacy education where the possibilities of design in order to re-write and re-read the world are necessary and crucial.

Keywords: literacy education, text repertoires, access, design, democracy

Introduction
Through the study of literacy practices cross-culturally in different domains and discourses in relation to different languages, lingual systems, modalities and technologies, research within New Literacy Studies has highlighted a pluralistic and heterogeneous concept of literacy (Barton, 1994; Gee, 1996; Heath, 1983; Street, 1984, 1993). Above all, the connection between power and literacy has become transparent and brought forward literacies as ideological, positioning readers in different ways. Research on critical literacies opens up possibilities for negotiation, repositioning and re-designing within literacy education (Comber & Simpson, 2001; Comber & Kamler, 2004; Comber & Nixon, 2004; Janks, 2000, 2010; Vasquez, 2004). Alan Luke and Peter Freebody (1999) describe how effective literacy invites and allows children to take part in practices supporting not only the coding, use and meaning making of texts, but also a critical analysis of texts. In this article, the question of the access and design of literacy education will be discussed from the perspectives of two children, here named Elin and Hassan. Their access to text repertoires and practices supporting
literacy will be problematised in relation to the Four Resources Model (ibid.) and to the question of design. The empirics in this article are drawn from a case study within a larger ongoing ethnographical research project conducted by the national research school LIMCUL² at Örebro University in Sweden. The research project focuses on children’s literacies in a multicultural and multilingual context in Sweden in and out of school. Empirical data were accumulated through participant observations, group and individual interviews, and photographs. The study started in 2010 when Elin and Hassan were nine years old and finished at the end of 2012 when they were eleven. In this article empirical material from grades three and four is used.

The Middle School Years – Elin and Hassan

At the age of nine and ten, the need to handle long and compact texts increases. In the syllabus for the subject of Swedish language, the stated aims are to use language for “thinking, communicating and learning” (National Agency of Education, 2011, p. 211). In the introductory chapter of the Swedish curriculum, Lgr11, the school’s mission in terms of language, literacy, identity and learning is summarised as follows:

Language, learning, and the development of a personal identity are all closely related. By providing a wealth of opportunities for discussion, reading and writing, all pupils should be able to develop their ability to communicate and thus enhance confidence in their own language abilities (ibid., p. 11).

Lgr11 further states that “pupils should be able to keep their bearings in a complex reality, where there is a vast flow of information where the rate of change is rapid” (ibid. p. 11). Lgr11 underlines that teaching “should promote the pupil’s further learning and acquisition of knowledge based on pupil’s backgrounds, earlier experiences, language and knowledge” (p. 10). A short description follows below of some of these issues considering Elin and Hassan.

The families of Elin and Hassan live in the same town in Sweden. Elin’s family is Swedish-speaking and her parents were born in the vicinity. Out of school, Elin meets her friends and regularly plays TV and computer games. She also participates in social networks and visits different home pages on the Internet. “I love the computer”, says Elin. She likes animals, especially horses and dogs, along with fashion. In Elin’s rooms, in her two homes, there are many films, TV-games, posters of pop stars as well as girls’ fashion and music magazines. Hassan’s family members speak Arabic and Swedish. His parents were born in Syria. In his free time, Hassan meets his friends and regularly plays TV and computer games as well as basketball and the guitar. In Hassan’s room there are many films, posters and toys on the theme of Star Wars and Harry Potter. “I am a Harry Potter nerd”, says Hassan. This is a brief summary of the experiences and knowledge that Elin and Hassan bring to school.
Access to texts out of school

In grade three Elin declares that she hates books. However, she does a great deal of other reading; “messages on the mobile phone and the Go Super Model”. Every day she sits in front of the computer and visits YouTube and the Go Super Model social network. On the latter Elin answers and writes messages and shops, dresses her models and plays games about fashion and modelling. She also plays some computer games as well as TV motor racing games and a game called Singstar. Her favourite films are Willy Wonka & the Chocolate Factory and The Bridge to Terabrika. According to Elin, the boring thing with books is that “you are obliged to sit down and read line after line, with lots of small words”. Despite this, Elin reads easily and happily when she herself decides on the texts and also takes pleasure in writing her own stories. At the end of grade three, she reads Love – How it Works (Jacquemot, 2006), which she received as a gift from her stepmother. “It is useful to learn about such stuff”, Elin says, and admits that this particular book is good. In grade three Hassan has seen all the movies which by then had been released about Harry Potter; “the first, second, third, fourth, fifth and sixth!” Hassan found the first film relatively scary, but then watched it over and over again, after which “it became really great”. At home Hassan has written a list with two columns for the good and the evil characters in the story and on the back of a sheet of paper he has written all the magic spells used by Harry Potter. At home Hassan also reads the comic magazine Donald Duck and plays TV games such as Assassin, Harry Potter, Spiderman, Lego Star Wars and the PES 2010 football game. Now and then he browses through the commercial leaflet Evening at home3 which provides an overview of the content of games and films. Reading is “OK” says Hassan and shrugs his shoulders and then proudly adds that he reads “perfectly”. Every week Elin and Hassan bring a reading assignment home from school. In grade three Hassan takes home The Boy and the Tiger4 (Westman, 1986) and Elin Mini and the Red Star (Hultgren & Nygren, 2008). In grade four Hassan brings two and Elin three fiction novels as their weekly reading assignment.

Drawing on Pierre Bourdieu’s theories, Elin’s and Hassan’s experiences of, attitudes to and habits concerning texts could be described as a habitus (Bourdieu, 1990, 1995). From these experiences and habits an ongoing socialisation in relation to literacy within different fields of education, spare time and civic life is taking place (Heller, 2008; Kramsch, 2008). In relation to Bourdieu’s theoretical perspectives, the uses of literacy are always related to the individual’s symbolic capital, the expectations of the environment and what is or is not possible to do within a certain field (Heller, 2008). In this way, education in the mother tongue as well as Swedish and Swedish as a second language become discursive spaces where resources are produced and distributed in, according to Monica Heller, a space where “actors are legitimized or marginalized, consecrated or stigmatized” (p. 65). By means of long-running ethno-graphical studies, Shirley Brice Heath (1983) demonstrates how children’s lingual,
social and cultural habitus is valued differently and how they therefore match the expectations of school differently. Carina Fast (2007) in turn reveals that, in a Swedish context, young children’s text-related experiences from popular culture, computer use and the home environment are not always considered valuable in preschool and school. Through the home environment and upbringing, habits and experiences are formed and at the same time children and young people, to different extents, gain access to literature, films, TV, and computer games. However, access does not automatically accomplish the use of or meaning making through any given medium as it in turn depends on the habitus how and why to use it. In other words, through social relationships and contacts, cultural conversance and trust in one’s own ability the use of computers and literature becomes embedded in everyday life and therefore creates different conditions for identity and meaning making.

At home Elin has access to films, TV and computer games, comics and girls’ magazines, books, papers, pens, her mother’s iPhone and one shared laptop, while Hassan has access to films, TV and computer games, comics, magazines, his own iPhone and one shared laptop. To master and participate in the Go Super Model social network, like Elin does, and the TV and computer games that they both play, means that a certain digital, social and cultural knowledge of these multimodal texts is developed, but also that certain values and roles are offered. The visual information in these multimodal texts is massive and interwoven with the Swedish and English languages in Go Super Model and in most cases mostly only with English in the TV and computer games. Through the medium of film they, especially Hassan, both have experience of narrative texts. By virtue of their respective families they have access to valuable relationships with siblings, grandparents and so forth, where the Swedish language in Elin’s case, and the Arabic language in Hassan’s, is incorporated. Access to the written language used in official communicative contexts, like in this case Swedish, is of great importance. However, in terms of identity making it is also important to obtain access to the written form of one’s first language or languages as such access is in itself a resource now and in the future. Arabic is one of the five most important languages in the world, common to the whole Arabic world and spoken by more than 280 million people. Hassan is gradually starting to break the code considering Arabic sounds and letters. He has yet no access to the rich body of fiction and poetry within the Arabic lingual world. Other meaningful and important social and cultural practices that Elin and Hassan participate in when not at school are their respective peer relationships and, in Hassan’s case, organised leisure activities. Hassan does not have access to literature, factual books, newspapers and dictionaries at home. In his room there are no books with two exceptions; one volume of verse and a book of riddles for children, which he received as gifts from his earlier preschools. In contrast, as mentioned, there are many films, TV and computer games.
Access to texts in school

The text repertoire Elin and Hassan respectively encounter in grade three is dominated by the textbooks, *Mini and the Red Star* and *The Boy and the Tiger*. The text repertoire mainly consists of teaching aids in grade four, connected to subjects on the weekly curriculum. In connection with social and natural science, Elin and Hassan encounter texts from *Country and Life* (Rystedt et al., 1989) and *Living History* (Hildingsson & Åsgård, 1990) among others. In the subject Swedish, the text repertoire consists of *Words of the Week* (Redin & Hydén, 1996), *Language Grammar* (Schubert & Hydén, 2008) and *Reading Comprehension* (Hydén et al., 2002). As in grade three, Elin and Hassan occasionally read novels, which they keep in their desk at school and call “desk books”. Once a week, Elin and Hassan read another novel in a peer group. These books are selected and ordered from the main town library and constitute their weekly reading assignment. In his weekly lesson in Arabic, Hassan encounters a textbook containing letters, letter combinations, words and some sentences. He also has a note book where he copies and writes down his weekly assignment. In English, Elin and Hassan meet a textbook and an exercise book with grammatical tasks. They also have a note book in which to write English words as their weekly assignment. At school they experience and share texts in the form of television news programmes and films about e.g. Swedish geography produced for educational purposes. Sometimes websites are shared, such as maps and facts. Reading aloud is another recurring literacy event and in grade four Elin and Hassan listen, among others, to the story about the orphaned street child *Alex Dogboy* (Zak, 2008). The above text repertoire which Elin and Hassan have access to in school is shared with their classmates with one exception; the desk book. As for the rest, everyone reads the same texts and variations reflect how much more someone reads and how much less someone else reads.

The ‘choice’ of books that Elin and Hassan exert an influence on is hence the desk book. In grade four, they and their classmates go twice to the nearby district library. At this time, Elin’s attitude towards books is changing and she now finds them “so-so”, commenting that they have become “better now”. After two months in fourth grade, Elin has read many books. At home Elin reads *An Unusual Horse* (Adler, 2001), which is about a girl who finds a brown horse. In school she reads *Dangerous Visit* (Storck, 2008) and *The House that Conjured with Time* (Cederquist, 2009) among others. In Hassan’s search for the ‘right’ book he gives the impression of a certain groping for what I interpret as being familiar and well-known to him. In grade three Hassan is searching for a Harry Potter book on several occasions. But they are hard to find, especially since he wants to start with the first book and they are possibly also a little too difficult for Hassan, something he is told on several occasions. Outer space is also something that Hassan has encountered in the Star War films and TV games. Hassan states that he “likes facts and space”, but immediately adds that “such books
are not in the classroom, only if we go to the library”. “And Star Wars books, they are impossible to find”, he concludes. During the library visit in grade four, Hassan borrows “The Football Mystery” (Widermark, 2008), but still it does not seem to be ‘right’. On a later occasion, Hassan himself goes to the school library to look for another book, but finds the door closed. During the second and final library visit in grade four, Hassan again looks for the first Harry Potter book, but cannot find it. Instead, he finds the seventh book but is advised to choose an easier book. Hassan then borrows The Pirate Princess (Brown, 2008). A few weeks later he takes Night Guard (Wägner, 2006) from the pile of books in the classroom. At the same time, he starts to read The Magic World of Harry Potter (Colbert, 2006), a book containing the underlying myths, legends and facts about Harry Potter, the level and content of which is beyond middle school years or similar. From Hassan’s perspective, his groping can be seen as a search for books he has yet to find, but which could have been part of his identity and meaning making and, in due course, created reading habits concerning books. Elin, on the other hand, is now plunging through books mainly about horses, animals, danger and mysteries. She is well on her way to creating and developing a capital of experiences and reading habits related to fiction books – a habitus which Hassan does not yet have to the same extent. While Elin and Hassan both read different visual popular cultural texts on screen, Hassan still shrugs his shoulders when it comes to novels while Elin has now become a fairly absorbed and content reader of the latter.

**Access to practices supporting literacy**

Drawing on NLS (Barton, 1994; Gee, 1996; Heath, 1983; Street, 1984, 1993) and the New London Group (1996) together with standpoints from the research field of critical literacies (Comber & Simpson, 2001; Comber & Kamler, 2004; Comber & Nixon, 2004; Janks, 2000, 2010; Vasquez, 2004) it is obvious how literacy means and embodies advanced and various ways with a wide range of texts that are oral, visual, audial, written and often appear multimodal. Brian Street (1984, 1993) gives us a theoretical foundation for the establishment of critical literacies when making the distinction between an autonomous and an ideological model. With the acceptance that no literacies are neutral or fixed, what follows is the acceptance of texts from different media and genres as well as other interpretations beyond that which is taken for granted. The focus within a critical and democratic text work in education therefore concerns the repertoires of texts as well as the possibilities of the reconstruction and design of texts.

In early 1990 Alan Luke together with Peter Freebody (Freebody & Luke, 1990) presented the Four Resources Model with the ambition to move away from what they claimed to be a too simplistic view of literacy. They later replaced the term “role” with “family of practices” in order to accentuate how literacy functions as social practices of texts. The repertoires that cooperate and co-exist in this family of practices are the
coding, use, meaning-making and critiques of texts (Luke & Freebody, 1999). Breaking the code of texts includes alphabet, sounds, spelling and structural conventions that constitute the more technical side of mastering a language. However, Luke and Freebody also highlight what they name as “fundamental features and architecture” (ibid., p. 4) which address how texts work as well as how syntax and style affect messages within them. To make meaning through texts covers both the understanding and the composing of “meaningful written, visual, and spoken texts” (ibid.), where Luke and Freebody emphasise how each text’s meaning system relates to the available knowledge and experiences of “other cultural discourses, texts, and meaning systems” (ibid.). The functional use of texts means the traverse and the labour around them and further how these functions, in and out of school, “shape the way texts are structured” (ibid.). Finally, Luke and Freebody stress how possibilities of critical analysis and transformations of texts are crucial since texts “represent particular points of views while silencing others and influence people’s ideas” (ibid.). Texts “designs and discourses can”, they conclude, “be critiqued and redesigned” (ibid.). These repertoires of literacy capabilities are, according to Luke and Freebody, “variously mixed and variouslyorchestrated” (p. 5) in societies such as ours. Following this reasoning, Janks explains reading as “an active process of bringing one’s own knowledge of culture, content, context, text use and text structure into an encounter with those of the writer, in an active process of meaning making” (2010, p. 21). Based on the reasoning of process, Kathy Hall (2003) stresses that children do not start with code cracking and develop linearly through the four stages and only become critical text analysts when automated decoding and reading comprehension are achieved. All four aspects are relevant and essential from the start, but in different ways in various contexts. Barbara Comber and Helen Nixon (2004) describe the Four Resources Model as a critical literacy approach with a focus “not only on what children read and view, but also on what they design, compose and produce across a range of genres, media and modes” (p. 116). According to them, having access to design and re-design opens up possibilities to shape and reshape one’s world through the use of literacy in a personal process of identity making. When arriving at the critical and transformative analyses in the Four Resources Model, texts must be allowed to problematise as well as negotiate. The consequences of the negotiation of texts are that they are possible to question, deconstruct, change and rewrite (Comber & Simpson, 2001; Comber & Nixon, 2004; Janks, 2010; Luke, 2000). One important issue here is the access to dominant literacies in a society and what Janks, referring to Lodge (1997), names the paradox of access:

If we provide students with access to dominant forms, this contributes to maintaining the dominance of these forms. If, on the other hand, we deny students access, we perpetuate their marginalization in a society that continues to recognize the value and importance of these forms (2010, p. 24).
Again, the question of power in relation to uses of languages and literacies as the means of maintaining and reproducing relations of dominations in society arises. However, it is important to bear in mind that power relations can mean both negative and productive forces (Foucault, 1978; Janks, 2000). The interesting question is whose voices are being heard.

**Elin and Hassan – once again**

Elin has started to develop her own reading habits and experiences of books. Retrospectively, Hassan says that he does not find the story about the boy searching for his cat Tiger all over Sweden “exciting”. The idea of linking a story about a boy searching for his cat with Swedish geography does not seem to appeal to Hassan. He also expresses that he found some words difficult:

…I did not understand that word…..Lapp! But now I know. A guy who walks … … a Lapp is when you … a guy who … no … I have forgotten.

The connection between places, memories and experiences that are part of every human being’s life is also part of one’s own identity making. Stefan Jonsson (2005) highlights how this question is also the fundamental question in a multicultural society. Printed texts related to Hassan’s earlier experiences and interests probably would be those with content near to Star Wars, basketball or Syria. Another text is, of course, the one about Harry Potter. Hassan has not yet read or listened to anyone reading the Harry Potter books, but he has memories, emotions and experiences of all the times he has taken part of this story through the film and TV games.

When Elin and Hassan have worked with their reading assignments in grade three they first had a short lesson where the new chapter was read aloud and words explained and discussed. Afterwards, Elin and Hassan read the same text individually and answered questions about the content in written form. This involved using complete sentences, correct spelling, neat hand writing and improving after feedback from a teacher. The textbook was taken home and the same text was read for homework by the following week. This is the background against which Hassan proudly states that he can read well and that he does it “perfectly” and Elin, in turn, that she “hates to read”. When listening to the teacher’s reading aloud from Alex Dogboy and other stories, questions about the content are rarely posed. In the weekly Arabic lesson, Hassan works with sounds and letters and written single words and sentences with no connection to the rest of the school work or his personal experiences. Storytelling and/or reading aloud does not form a part of the Arabic lessons. Several times a week in grade four, Elin and Hassan individually work with Reading Comprehension (Hydén et al., 2002), which contains 22 texts from different genres divided on one page each and with following comprehension questions on the next. In the first category of questions the answers can be found directly in the text. In the next category, the answers can still be found in the text but Elin and Hassan have to
use clues and be able to draw their own conclusions. In the third and final category of questions, Elin and Hassan have to use their experience to imagine and reflect on different situations and dilemmas. They work independently with the questions and write the answers individually. There is no interaction or dialogue in relation to the questions and answers. When Elin and Hassan read the same fiction book with other peers once a week in grade four, they take turns reading until summoned to class again. With the introduction of more subjects and the increasing text volume in grade four, it becomes more and more obvious that Hassan does not understand the meaning of all the words, or the content of the texts he reads. The twelve words of the week that Elin and Hassan have as homework each week are merely intended as a spelling exercise, and not put into any context. Almost every week both Elin and Hassan obtain full marks. Now and then Hassan asks about the meaning of unfamiliar words. Before starting on a new task he often requests instructions. His main strategy is to ensure that he does not make a mistake. He is therefore eager to write (spell) and read (decode) correctly. For Elin, reading books implies understanding and she is truly absorbed by some books but also irritated by the “boring stuff”, as she expresses it, in *Words of the Week* and *Language Grammar*. Elin and Hassan also produce a couple of texts in different genres; a descriptive text about themselves, a school trip, the summer holidays and a few factual texts about Swedish animals and provinces.

Out of school Elin and Hassan read their weekly assignment. Elin is by now devouring books, at times some magazines for girls as well as the content of *Go Super Model* on a daily basis. “It is such fun to shop, get money, play and such things”, says Elin. At home Hassan reads *Evening at Home, Donald Duck* and the printed and audio text of TV and computer games. Hassan is truly fascinated with the battle between good and evil in *Harry Potter* as well as *Star Wars*. “They have different tasks to do”, explains Hassan and goes on talking about laser swords and Princess Leila.

**Access and design in literacy education**

In school Elin and Hassan mainly work individually with their textbook, exercise books and text production. Dialogue and interaction about the content of texts rarely occur. The syllabus for Swedish in Lgr11 states that pupils, based on their own experiences in grade six, should be able to interpret texts (National Agency for Education, 2011, pp. 216-218). Elin and Hassan are not used to this kind of reasoning. The literacy education to which they have access strongly supports practices for coding. There is a vast gap between more traditional school work, such as spelling and grammar, and make meaning from and comprehending texts from different genres, content and media. Hassan, in particular, does not yet have a habitus gained from literature, experiences of reading books, or library visits with which to fill this empty space. The text resources distributed in schools are limited and can, I believe, be expanded in many ways. It is somehow implicitly understood that the ‘desk book’ has to be a work of fiction. In the piles of books in the classroom there are no factual books about Star
Wars, TV games or horses; there are no factual books at all. The text repertoire Elin and Hassan encounter in school needs to be widened in terms of quantity as well as quality. The selection and choices of texts comes before and is the fundament of an education supporting effective literacy as described in the Four Resources Model. Narrative imagination needs a seedbed of texts that are familiar and that touch and concern Elin, Hassan and other pupils. The places for selection and choices of texts are therefore a crucial moment which must be based upon a relational understanding and provide support in different ways for different pupils which can mean book talks for a whole class or a group or a one-to-one respectful talk about what book Hassan would like to read or not. Children’s text-based experiences out of school must here be seen as valuable and, indeed, crucial clues. In a school with democratic ambitions it is fundamental that the focus is on children’s possibilities for development. Then the starting point for the planning of education must be the experiences and knowledge that individual students have and bring to school. To narrow down experiences and differences into one shared textbook can therefore be devastating. Access to a broad text repertoire with possibilities of recognitions for Elin, Hassan and other pupils can therefore be said to be the very foundation of literacy education.

Likewise, literacy education must mean more dialogue and interaction that, except for coding, also support the use of texts, meaning making through texts as well as the critique of texts, which also touches upon the production of texts. A familiar textbook can contain pages of memories and places that give strength to and support Elin and Hassan’s meaning and identity making. They can also contain instructions and reviews of TV games, films, computer games and social networks which they both have experiences of. The latter are well-known media to Elin and Hassan, but they have never used these texts in school. Hassan in particular moves between them, which offers an opportunity to bridge the gap. Within the same content, Hassan could reach deeper and gain access to all the repertoires of the Four Resources Model. Overall, this places high demands on a flexible, effective and goal-oriented education that at the same time is sensitive and relational. How can interaction be established around shared reading experiences, like the authentic and gripping story about Alex Dogboy, and how can individual reading experiences be met, shared and organised? Considering the specific exercise book in reading comprehension, the question is instead why these texts are used not at all dialogically? Out of school, just around the corner, a wide range of oral, visual and written texts is accessible. Further, a burning issue is how to wisely and respectfully integrate those multimodal childhood texts in literacy education without the risk of colonialism or banning.

Whatever the answers might be, they have to involve a democratic text work with a broad repertoire and possibilities to participate within the Four Resources Model. This means focusing not only on what children read and view but also on what they do with it in terms of design. The possibilities for re-reading and re-writing, for trying out new alternatives as well as ways being and above all sharing this with others
in a respectful manner need to be taken into account. It is in the clashes of different experiences that language, literacy and motivation grow and develop. Otherwise, in the worst case scenario, education in the mother tongue as well as Swedish and Swedish as a second language risks becoming a social space where some pupils are marginalised instead of having their experiences legitimised.

**Conclusion**

We read, interpret and comprehend texts from our own surrounding world and experiences. A crucial question now and in the future is: How can literacy teaching and instruction create joy and wonder so that children like Elin and Hassan want to read and enjoy reading books as well as other texts, thus obtaining access to strategies that enable them to sift, analyse, interpret and comprehend all sorts of messages, stories and information in a variety of media and genres? The empirical material presented here makes it clear that the individualistic approach has to be opened and widened by a more dialogical one, something that has been previously highlighted (Liberg, 2003; Liberg, 2010). In a report written by the Swedish school inspectorate (National Agency of Education, 2010), the importance of drawing on pupils’ varying experiences in order to establish equal education in Swedish as a second language is, again, stressed. Literacy education also means identity making and places and spaces are needed for this work in school. According to my understanding of the theorists and the voices of critical literacies mentioned in this article, it is fundamental to have access to practices that support the use of texts in different genres, modes and discourses. However, it is equally essential to have access to practices for functional meaningful uses through negotiation and transformation in different cultural and social dimensions. Literacy education can hence mean an awareness that texts are always constructed and that the following questions need to be posed: Whose voices are heard? and Who is empowered or disempowered by the language used? These are questions that in turn can be followed by the process of identifying, naming, recognising, deconstructing and reconstructing, what Janks (2010) calls the redesign cycle (see p. 183) and what I interpret as participation in the repertoires of texts within the Four Resources Model, thus supporting effective literacy capabilities. The paradox of access to dominant forms of literacy as well as new alternative ones is not, I argue, a question of either-or, but the complex core of a dialogical, dialectical and democratic literacy education where the possibilities of design in order to re-write and re-read the world are necessary and crucial.

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Notes
1 Text is viewed in this article as a wide concept including oral as well as visual texts and print on screen and paper.
2 The Swedish national research school, LIMCUL, focuses on young people's literacies, multilingualism and cultural practices in present day society. LIMCUL is financed by the Swedish Research Council, while Örebro University, www.oru.se, is the host of the research school. More information about the specific research project which this article is based upon can be found at http://www.oru.se/humus/catarina_schmidt
3 Translated by the author; Hemmakväll in Swedish.
4 The title of the textbook readers "The Boy and the Tiger" and "Mini and the Red Star" are translated from Swedish to English by the author. See the list of references for the Swedish title.
5 The titles of the teaching aids are all translated from Swedish to English by the author. See the list of references for the Swedish title.
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