

**A Phenomenographic Analysis of the Implicit Emergence of Freirean
Principles in Sport-for-Development and Peace Practice**

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A handwritten signature in black ink, appearing to read 'Kolawole Oladiran Adeosun', with a long horizontal stroke extending to the right.

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ABSTRACT

Since 2013, Freire's pedagogy has been introduced to the scholarly field of Sport-for-Development and peace (SDP). This adds a pedagogical framework, to the extensive evaluative, developmental and sociological frameworks used to observe the SDP field. As such, this thesis examines Paulo Freire's pedagogical principles, to understand what SDP practices best deliver these principles through the comparative analysis of two SDP initiatives, the Kicking AIDS Out Caribbean project and the Gatekeepers Programme, in Trinidad and Tobago (T&T).

The thesis is compiled through a post-colonial lens, matching Freire's pedagogy and SDP to the contextual make-up of T&T. Theoretically, the study introduces Paulo Freire's pedagogy, as a pedagogy of possibility, whilst also presenting its repressive myths which is contradictory to its post-colonial reasoning. The literature review deconstructs Freire's pedagogy further into its component principles and their current utilisation in SDP. This determines not only the scarcity of literature on the combination of Freire and SDP, but the little information on what practices deliver these principles in SDP settings. As a result, the thesis utilises a phenomenographic methodological approach to examine the qualitatively different ways in which the participants of the study, practically experience Freirean pedagogical principles in their SDP initiatives. Through, phenomenographic interviews and observations, 25 informants ranging from age 18 to 61, provided experiential insights of practice within their SDP initiative.

Conclusively, the study demonstrates that within an SDP setting, certain practices align to, and deliver certain Freirean principles. Furthermore, the study investigates how Freire is implicitly alive in the post-colonial landscape of T&T. By exploring the Venezuelan crisis, the cultural phenomenon of the sweat, and the contextual results attached to determining an SDP initiative as a programme or project; the study explains Freire's implicit nature in T&T. Moreover, and even though the prism in which Freirean pedagogy is viewed within the study is mostly positive, the thesis identifies how Freire's early conceptions when taken can be problematic for women's possibilities in SDP, if not managed. This therefore provides crucial insights for engaging with Freirean pedagogy within SDP moving forward.

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LIST OF ACRONYMS

ART	Anti-Retroviral Therapy
CSDA	Caribbean Sport Development Agency
GKP	Gatekeepers Programme
IRB	Independent Research Board
KAO-C	Kicking AIDS Out Caribbean Project
MDG	Millennium Development Goals
NGO	Non-Governmental Organisation
SDG	Sustainable Development Goals
SDP	Sport-for-Development and Peace
SSA	Sub-Saharan Africa
T&T	Trinidad and Tobago
UN	United Nations
WWII	World War II

CHAPTER ONE - INTRODUCTION

1.1 - Originality and Contribution to Knowledge

The Sport-for-Development and Peace (SDP¹) movement has been viewed through many frameworks, including sociological, evaluative, developmental and pedagogical approaches (Mwaanga and Prince 2016; Mwaanga and Banda 2014). The recent upturn of SDP literature focused on the pedagogical influences of Paulo Freire, a Brazilian educator and social activist, who has proven, according to Spaaij, Oxford and Jeanes (2016), that Freirean principles are implicitly alive on the ground in SDP. Therefore, this thesis contributes to knowledge by providing a phenomenographic analysis of the implicit emergence of Freirean principles in SDP practice. To do this, the study compares the experiences of participants and practitioners from the Kicking Aids Out Project (KAO-C) and the Gatekeepers Programme (GKP) in Trinidad and Tobago (T&T) using the phenomenographic methodology to determine what everyday activities deliver these implicit Freirean principles in SDP practice. This is important to do, because if we can get a notion of what practices in SDP can enact Freirean principles, then Freire's pedagogy of change can be replicable in other SDP contexts. Therefore, this study provides the first comparative analysis which details, through the experiences of informants, practical SDP activities related to and capable of enacting Freirean principles in SDP.

Hitherto, the literature on Paulo Freire's pedagogy and SDP uses rhetorical language and utopian idealism based on the Freirean perspective to justify the relevance of Freirean pedagogy and principles to SDP practice, its benefits to programme design, approach and participants (Wright, Jacobs, Ressler and Jung 2016). Similarly, Crookes (2009) uses the term relevance in relation to the word practical because the sense of the real *relevance* of Freirean pedagogy to SDP is enhanced if its principles can be replicated in practice.

¹ This study uses the term Sport-for-Development and Peace or SDP as an intentional representation of sport, physical activity and play as a feasible, practical efficient tool to contribute to development and peace goals (Dudfield 2014). More terms have been used including but not limited to, sport-for-development, sport and development, development-through-sport, and sport-in-development (Chawansky *et al.* (2017) Kidd 2008; Levermore 2008; Darnell 2007).

Furthermore, Spaaij and Jeanes (2013) originally argued, as others after them have argued (see Nols *et al.* 2018, Oxford and Spaaij 2017; Mwaanga and Prince 2016, Svensson, Hancock and Hums 2016), that many SDP initiatives which include education as a focus have sometimes designed these educational frameworks knowingly or unknowingly in a way that deadens the consciousness of many of its recipients (Spaaij and Jeanes 2013). Education needs to be taken beyond the field of sports and the classroom by integrating a Freirean problem-posing dialogue (PPD) principle with collective action (Spaaij and Jeanes 2013).

Further questions arise in defining a Freirean PPD or Freirean collective action, compared to ordinary dialogue or non-Freirean collective action. As research in Freirean pedagogy and SDP has developed, ten articles, including book chapters in the related area, have so far been written (see Knijnik, Spaaij and Jeanes 2019, Nols *et al.* 2018, Oxford and Spaaij 2017, Mwaanga and Adeosun 2017, Mwaanga and Prince 2016, Spaaij, Oxford and Jeanes 2016, Wright, Jacobs, Ressler and Jung 2016, Jeanes and Spaaij 2016, Oxford 2015, Spaaij and Jeanes 2013). With this, Nols *et al.* (2018) make a profound claim. They argue that whilst the principles of Freirean pedagogy, those being Problem-Posing Dialogue (PPD), conscientizacao, praxis and banking education do not directly address the root causes of poverty or discrimination *per se* in SDP, they suggest that there is evidence showing the benefits of Freirean principles to an SDP initiative. However, Nols *et al.* (2018) do not discuss in depth these Freirean principles or whether these benefits are derived from the reflection of the participant experiences or the authors' reflections based on their own interpretations of the initiative. Therefore, this thesis also contributes to knowledge by discussing Freirean principles in detail providing a commentary on their make-up, criticisms and utilisation thus far in SDP. Indeed, a "good doctoral thesis should clearly outline the different ways in which the work is original" (Gill and Dolan 2015, p.11). Many doctoral theses mistakenly list their contributions descriptively as opposed to outlining critically why, and in what ways, the work contributes to knowledge (Gill and Dolan 2015). As such, to not fall into the trap of what Gill and Dolan (2015) described as simply outlining the contribution to knowledge, the next three sections provide in greater detail a more critical and detailed breakdown of

the various aspects of this contribution, from the significant contributions relating to practice, to the methodological and contextual contributions.

1.1.1 - Practical Contribution

The key contribution this thesis makes is to provide a clearer understanding of Freirean principles and how they emanate within SDP practice. The Freirean principles, their make-up and critiques are documented in detail in chapter three. By highlighting the Freirean principles and their critiques, the study provides an in-depth breakdown of Freire's principles in a way that is rarely discussed in SDP research. For instance, chapter three provides a detailed account of the principle of banking, whilst at the same time presenting an example through Oxford's (2015) work of how banking is prominent within a specific SDP context. Although, SDP is suggested to be a site where the banking model of education can be challenged (Nols *et al.* 2018; Mwaanga and Prince 2016), the implications of the present study suggest that banking cannot be effectively addressed within SDP initiatives. This is because many SDP initiatives are created with an epistemic purpose to deliver a particular logic of reason (Banda and Holmes 2017; Darnell and Dao 2017). This reveals a dilemma for current SDP literature and an opportunity for a significant contribution to knowledge, because the suggestion is that SDP Freirean literature needs to start considering spaces beyond the SDP initiative to effectively address banking and develop conscientizacao.

The GKP recognises this dilemma, and to reduce the occurrence of semi-intransitive consciousness within their initiative, engage in what they call the two-step approach. The two-step approach is an SDP practice within the GKP, as detailed in chapter five, that allows their participants to navigate semi-intransitivity, naïve transitivity and the critical transitivity stages of conscientizacao by travelling to different communities within their locality, diversifying engagements and conversations across communities in T&T. These stages of conscientizacao detailed in chapter three provide the bedrock to understanding what makes up Freirean conscientizacao. As such, the two-step approach offers a unique practice to enacting the principle of conscientizacao in SDP by moving participants through semi-

intransitivity through its wider engagements with different communities, as explained in chapter five.

Like conscientizacao, Freirean PPD also includes several stages of engagement for dialogue to be problem-posing, such as the generation of themes, codification and decodification that must be in place for Freirean PPD to occur (Saleh 2013). Chapter three explains these stages in detail and how SDP literature rarely clarifies these stages, before ascertaining dialogue as problem-posing within their initiatives. Thus, the study offers direct guidelines to what Freirean PPD should entail, and when looking at the recommendations for PPD within the study we see how solutions to the problem aspect of PPD must be inclusive of the wider community in question. Hence, the GKP in their circles of culture included the wider community in dialogue, known as an extended epistemological practice (Czank 2012; Mwaanga 2012; Au 2007). This practice means that solutions reached are collective and therefore more likely to be effectively adopted by the wider community, which has always been problematic for SDP interventions in getting community buy-in (Jeanes *et al.* 2017; Collison, Giulianotti, Howe and Darnell 2016; Burnett 2009). Hence, the practice of an extended epistemology within Freirean PPD settings promotes community buy-in to SDP discussions and solutions.

Finally, the study, also engaged with the principle of praxis, aims to determine what makes an action Freirean in nature. The idea of praxis as discussed in the literature is a dualism of action-reflection. Dualisms are prevalent in Freire's work, which can sometimes limit the conceptual scope of his critiques. The findings around praxis show these limitations, with the recommendations suggesting a need for praxis to be viewed as a triadism in the form of action-inaction-reflection, instead of a dualism. This is crucial for SDP, a field which is concerned with action, and the need to be seen to be doing something (Mwaanga and Adeosun 2019; Black 2010; Levermore 2010). Whereas, the findings suggest inaction in the form of abstinence, which is encouraged when it comes to sexual behaviours. With the SDP initiatives viewing this as a legitimate 'action' with more chance of success owing to the religious backdrop of T&T. Based on the idea that if SDP initiatives in T&T promote safe sexual behaviour, and that they are still promoting sexual behaviour which not

all people will engage in safely, then abstinence is promoted before safe sex. Of course, these solutions have been reached from PPD within the initiatives, making this praxis Freirean. The challenge for wider SDP initiatives according to Spaaij and Jeanes (2013) is how to adapt these practices creatively to the particular social context in which they operate. This is what Freire meant when he said that principles should be re-invented to suit the context (Schugurensky 2011), and the same should be said of these Freirean practices.

1.1.2 - Methodological Contribution

Methodologically, the phenomenographic approach and its combination with the Freirean pedagogical framework has not previously been used within the study of SDP. Indeed, SDP researchers have only recently started to explore Freirean pedagogy as an interventional philosophy in SDP research (Nols *et al.* 2018; Spaaij, Oxford and Jeanes 2016; Spaaij and Jeanes 2013). As a philosophical framework, Freire is not a methodological approach; therefore, it is imperative to use a methodological approach that aligns with Freire's ontological and epistemological assumptions (Roberts 2015; Kincheloe, McLaren and Steinberg 2011; Ashwin and Mclean). Phenomenography provides a methodological approach that teases out these philosophical assumptions through the alignment to a non-dualistic ontology and a conceptualisation of knowledge that accounts for both subject and object in its epistemological articulation (Richard and Jessop 2019; Kincheloe 2005; Richardson 1999). In addition, this methodological approach also allows the phenomenon under study (Freirean pedagogy) to be investigated in isolation within a broader construct (SDP) (Marton and Pong 2005).

The researcher suggests, in chapter four, that using a phenomenographic approach inspired by the Freirean viewpoint which compares multiple SDP perspectives (practitioners and participants), has provided new insights and meanings into how Freirean principles implicitly emerge in SDP practices. While previous studies of Freire and SDP usually provide descriptive perspectives of how practitioners and/or participants respond to Freirean pedagogy, the researcher contends that such studies potentially ignore the crucial differences and dynamics across and within

SDP initiatives. Furthermore, the multi-SDP initiative use of phenomenography offers promise in the field of SDP in exposing the qualitatively diverse ways in which SDP is conceptualised by different agents in the field. As Spaaij *et al* (2017) advocate, SDP is now at a crucial point to consider alternative methodologies of knowledge production which renegotiates the dimensions of SDP conceptualisations. Spaaij *et al.*'s (2017) remarks lend significant importance to the need to continue the multi-initiative comparisons through the phenomenographic methodology in SDP work.

Finally, this research highlights the importance of axiology to the methodological process of ethics, in the shape of value (Ozanne and Saatcioglu 2008). This value-laden focus on ethics reshaped the idea of whose ethical process is valued: the researcher's academic organisation alone or the organisation in which the researcher conducted primary research. In this case, the researcher saw value in attaining ethical approval from both interested parties, which no doubt contributed to levels of trust, and therefore the value of the data collected. Consequently, it might also serve as beneficial for future researchers to address the uncomfortable issue of ethics not only within their academic institutions but also with the organisation with which they are working. Indeed, engaging with the axiological discussions of value helped the researcher understand the value of contextual information and its contribution to knowledge, which is discussed next.

1.1.3 - Contextual Contribution

The contextual contributions of the study are detailed across three chapters, chapter seven, chapter eight and chapter nine. Chapter seven explains how the effects of the Venezuelan crisis will leave the Latin American economy in disarray for years to come, according to the UN (2020). For a country not in traditional warfare the crisis has been labelled as one of the greatest peace time collapses of any country in human recorded history. A collapse which has been widely covered, but up until this thesis not been written about within an SDP context. Apart from T&T being eleven miles off the coast of Venezuela, the ethnic divisions prevalent in T&T discussed in chapter four onwards makes the Venezuelan crisis particularly

disruptive to the SDP initiatives in T&T. Chapters four and seven recognise these issues of national division that exist in T&T and the difficulty for the KAO-C and the GKP to send out a cohesive message of solidarity through their initiatives. The Venezuelan crisis has compounded the crisis of identity in T&T. Rennie (1973) discussed the socio-political issues of identity in T&T around the dichotomy of difference between the afro-centric and indo-centric ethnic groups (see chapter four). With the indo-centric ethnic group predominantly originating from the Indian sub-continent and the afro-centric ethnic group predominantly originating from Africa, there is a differentiation of racialised identity within T&T contributing to socio-political power in favour of the indo-centric ethnic group (Rennie 1973). However, the afro-centric population has reclaimed some of this power through sport, with sport being a key determinant of national identity in T&T (Brereton 2000). As such, it was unsurprising to see the identity politics that came into play when the SDP initiatives in Freirean solidarity changed one of their provided sports from cricket (a nationally recognised sport in T&T) to baseball (a nationally recognised sport in Venezuela). Many afro-centric people in T&T feel this is representational of historical neglect and a particular afterthought in relation to them. Hence, the research offers insights into the volatility of the Venezuelan crisis and T&T in the context of SDP.

Conversely, the thesis also unveils *the sweat*, a culturally significant phenomenon in T&T not discussed in any depth in previous academic literature. The sweat is the name given to physical activity in local communities where people turn up to participate on an ad hoc basis, and this is seen to be a site of community cohesiveness at a level not witnessed within the SDP initiatives under study (Schoenfeldt 2014). The sweat detailed in chapter eight sees a description of the welcoming of Venezuelan asylum seekers, seemingly because the sweat did not have to change to accommodate the incoming asylum seekers, but merely required the asylum seekers to participate in an already symbolic aspect of national identity. Nevertheless, applying an established philosophy in the form of Freirean pedagogy to a new context helped to recognise how the sweat produced desirable Freirean traits, with many of the participants of the study viewing the sweat as a form of SDP. As such, the sweat provides a new and important discussion and research

vantage point from which to view SDP in the Trinbagonian context and displays as the closest thing to Freirean in an SDP context. Chapter nine juxtaposes Freire's ideas of an untested feasibility with the locality's view of development and argues that a Freirean leaning SDP initiative will be closely aligned to an untested feasibility viewpoint. However, such strong implicit Freirean traits can have a detrimental impact on an SDP initiative, especially in the emancipation of women. As chapter nine further reveals, this untested feasibility viewpoint portrayed through Freire's early work excludes women in its language, and the findings highlight this through the exclusion of women entirely in the GKP, the more implicitly Freirean initiative observed in this study. That concludes the contributions to knowledge, now the introductory chapter continues as follows, firstly, the next section provides a historical background into the nature of SDP, before discussing why Freire as a framework within SDP. Then a brief outline of the study's methodological approach is provided, followed by the rationale and the study's aims and objectives.

1.2 - Sport-for-Development and Peace Background

The historical organisation of 'development' evidences a long history of development assistance through sport (Levermore and Beacom 2009). Sport served as a tool of colonial reform, in which early colonisers were readily encouraged to tame the perceived savagery of Indigenous people (Levermore and Beacom 2009). Early developmentalists saw sport, particularly westernised sport, as the pinnacle of civilised organisation relating to Thomas Hughes's ideas of muscular Christianity. Similarly, early developmentalists disregarded indigenous sports in colonised territories such as dancing as immoral, associating such activities with cults and myths of traditional communities which lead to a blasphemous disposition (Banda 2017; Mwaanga 2012; Heinemann 1993).

Several authors have argued that contemporary SDP to an extent has followed this early relationship of the coloniser and the colonised (Darnell 2014). Whilst evidence exists in certain areas of exploitative practices within SDP (Mwaanga and Adeosun 2017), it is tenuous to suggest SDP as an institution is imperialistic. One reason for this is that as a modern academic field of study, SDP has only become prominent in

literature since the millennium (Kidd 2008). Whilst evidence exists of so-called sport-for-development work prior to this millennial punctuation, the paucity of academic literature to this point is evidence of the little attention that was given to this area in the 20th century (Giulianotti 2012, 2011; Read and Bingham 2008). Indeed, the SDP movement aligns closely with the United Nations (UN) Millennium Developments Goals (MDG) and subsequent Sustainable Development Goals (SDG) hereafter (Appendix A). As SDP continues to grow and gain prominence, its theoretical, practical and philosophical approaches are continually debated, reviewed and placed under scrutiny, especially when its aims are related to global goals. This continued scrutiny has led to the discussion and adoption of many different philosophical approaches to underpin SDP work to better understand phenomena within the field and yield better results.

The recent growth and application of Freirean pedagogy within SDP manifests itself as one of the many different philosophical approaches contemporarily applied to SDP (Meir 2020). Admittedly, the prominence of Freirean pedagogy is now related to the scarcity of literature on progressive educational frameworks in SDP (Spaaij and Jeanes 2013). Amartya Sen, the developmental economist, has argued that at the heart of any development process lies education (Sen 1999). Sen (1999) makes the point that all countries and communities are of course developing in some way and those that pay greater attention to their educational content, practices and processes tend to progress quicker. Sen (1999) uses the example of China's progression over India's in previous decades, as China's investment in education has almost doubled that of India's. Marshall (2015) echoes a similar position by articulating that the United States of America (USA), will remain the ultimate world power given that fourteen of the top twenty universities still reside within the USA. This shows the important role education plays in the development engine. Given this, it is peculiar that within SDP (a field concerned with development) limited attention has been paid to education specifically and more importantly pedagogical approaches which shape educational content (Rossi and Jeanes 2016). That said, and although this thesis will not directly answer this question, the paucity of literature on SDP and education does beg the following question suggested by Rossi and Jeanes

(2016): what exactly are SDP researchers doing if they are not scrutinising the very thing at the heart of development.

Admittedly, more recently there has been a growth in the amount of literature focused on SDP education and pedagogy more broadly (see Harvey, Kirk and O'Donovan 2014; Hayhurst, Giles and Wright 2016; Kwauk 2016; Nanayakkara 2016; Rossi and Rynne 2014; Rynne 2016; Sherry and Schulenkorf 2016). Even though these are not necessarily written from a Freirean theoretical framework, it does not reduce their value in any way, as they all discuss further the importance of educational awareness and practices within SDP programme development. Freire's pedagogy is not only applicable to SDP because it offers theoretical bedrocks for progressive educational discussion, but also explores the intimate relationship between domination and oppression, two commonly recurring themes within SDP (Spaaij and Jeanes 2013). A critical interrogation of broader SDP work over the last decade (for e.g., Jeanes *et al.* 2017; Darnell, Whitley and Massey 2016; Hasselgård and Straume 2015; Darnell 2014; Mwaanga and Banda 2014; Hayhurst and Giles 2013; Lindsey and Grattan 2012; Hartmann and Kwauk 2011; Black 2010; Kay 2009; Kidd 2008), has highlighted the relationship between SDP and broader issues of domination and oppression, colonialism and neo-colonialism, neo-liberalism and power. In short, SDP has not been immune to the forces of history and early developmental assistance within the broader political economy. Therefore, SDP has been subject (in places) to dominant development approaches, with some SDP initiatives adopting paternalistic philosophies that equate people to problems that require solving (Jeanes and Spaaij 2016; Rossi and Rynne 2014; Forde 2013).

The promises, successes, limitations and pitfalls of the SDP sector have all been subject to vociferous scrutiny, usually via two approaches (Spaaij *et al.* 2017). On the one hand, evaluative studies have looked to identify what works, why it works, in what settings it works, and to what extent particular mechanisms facilitate or hinder development in a particular context (Adams, Harris and Lindsey 2017; Harris and Adams 2016; Banda and Gultresa 2015; Adams and Harris 2014; Coalter 2013; Cronin 2011; Coalter and Taylor 2010). On the other hand, critical theoretical frameworks have been applied to SDP research, practice and discourse to

problematize the commonly held neo-colonial assumption that SDP is simply good in and of itself because it is derived from former colonial powers (Banda and Homes 2017; Burnett 2015; Darnell 2014; Giulianotti 2012; Donnelly *et al.* 2011, Levermore 2008). Much of the latter debate has centred around issues of the marginalisation of ‘other’ voices and the participation of subaltern peoples and knowledge in the process of ‘their’ own educational development, creating issues of oppression and domination which in the Freirean sense has restricted the possibility of being fully human (Banda and Homes 2017; Spaaij *et al.* 2017; Mwaanga and Prince 2016; Mwaanga 2010; Freire 1970). For example, a recent review of SDP shows that ninety per cent of the literature on SDP emanates from people who identify as North American, European and Australian (the Global North) even though ninety per cent of the SDP initiatives are situated in Latin America, Africa and Asia (the Global South²) (Schulenkorf, Sherry and Rowe 2016).

It appears that only eight per cent of SDP literature seems to have contributions from people who reside in the Global South or who have some global southern heritage (Mwaanga and Adeosun 2017; Schulenkorf, Sherry and Rowe 2016). Therefore, it is evident that SDP continues to fail in encouraging other voices and promoting the participation of subaltern people in their own development (Spaaij *et al.* 2017). Then, the SDP research community needs to be more creative in its approach towards the inclusion and encouragement of marginalised voices and people in their own educational progress (Oxford and Spaaij 2017; Spaaij 2017; Spaaij Oxford and Jeanes 2016; Spaaij and Jeanes 2013). However, Freirean principles posit a framework that encourages the participation of subaltern people in their own development. Therefore, this thesis aims to determine what practices enact Freirean principles in an SDP context, allowing for the utilisation and/or replication of such practices in wider SDP contexts. As such, and although chapter two gives a deconstruction of Freire and his pedagogy in totality, the next section further explores the question of, in the context of SDP, why Freire?

² The binary of the Global North and the Global South is ‘of course, geographically inaccurate and too generalised to encompass the complexities within and between nations, but it is perhaps the least problematic means of distinguishing between relatively wealthy countries and continents [Europe, North America, Oceania] and relatively poorer ones [Africa, Asia, Central/South America]’ (McEwan, 2009, pp. 13-14; see, Dodds, 2008).

1.3 - Why Freire?

The investigation into using Freirean pedagogy to problematise the SDP movement is a recent phenomenon because the SDP movement itself as discussed is a recent phenomenon (Kidd 2008). But, before considering the relevance of Freire's pedagogy to SDP, a brief outline is needed to show how SDP initiatives are currently operationalised, especially within the global south (Spaaij and Jeanes 2013). On a general level, SDP initiatives use sport as an intervention tool, to promote diverse types of social, political and economic wellbeing (Giulianotti 2012; Kidd 2008). They do so, according to Coalter (2009), via two different approaches: a plus-sport model, in which sport's popularity is utilised to attract people to educational initiatives and where the methodical development of sport is rarely a strategic priority; and a sport-plus model, in which sport and/or games are adapted to include educational or learning content within them, with the strategic aim being to maximise the potential of sport as a developmental aid (Coalter 2009). The sport-plus and plus-sport models have been adapted variedly across many different SDP initiatives with many different operational aims (Coalter 2013; Coalter 2009).

Admittedly, in the post-millennium era, many of the operational aims of SDP initiatives centre around meeting the United Nations (UN) MDG's and the subsequent SDG's thereafter (Mwaanga and Prince 2016; UN 2015; Darnell 2014; Hartmann and Kwauk 2011). As a result, SDP initiatives are implemented in the global south (though not all), given that the MDG's are a specific calculative practice, designed by a global northern organisation to submit people of the south to a particular mentality of rule (Giulianotti 2012; Ilcan and Phillips 2010). Therefore, the MDG's are characterised by a apolitical exchange of resources from donors in the global north, to recipients in the global south (Briggs 2008; McEwan 2008; Mwaanga and Banda 2014). This donor-recipient relationship is evident in the operationalisation of most SDP initiatives with the one-directional flow of both tangible and intangible resources, including global northern academics, foreign aid, educational systems and approaches, volunteers, ideologies, values, western ethics and practices (Mwaanga and Banda 2014). Debatably then, SDP operationalisation is still amenable to the politics of empire in the new millennium (Darnell 2014). Hence, within the SDP

movement and literature, academics have now begun to question the imposition of empire and ethnocentrism in local communities, as well as looking for alternative and progressive approaches to many areas of SDP operations, such as education (Mwaanga and Banda 2014; Spaaij and Jeanes 2013; Jeanes 2013; Kay 2011; Black 2010; Darnell 2010; 2007).

The chapter now turns to a discussion of why Freire's pedagogy is relevant to SDP, expressed in three parts by Spaaij and Jeanes (2013). Firstly, as education systems have developed around the globe, many have developed around particularly stringent ideologies (Spaaij and Jeanes 2013; McLaren and Giroux 1994).

Ideologically, education is viewed as a passive process, where the expert (teacher, educator, academic, practitioner) teaches content without input from learners, or awareness of how such content is taught (Schugurensky 2011; Giroux 2009). Learners are seen as receptacles to be filled through passive absorption, a critique originally identified by John Dewey (1916), the early American philosopher and radical educator (George 2001; Glass 2001). This critique was later termed the banking principle by Freire to describe where education is stored in learners, like a bank, for later withdrawal into a pre-determined system which rewards precise regurgitation, fundamentally not allowing people to think or act for themselves (Freire 1973; 1970). Now, a consistent feature within SDP initiatives is the prominent use of education in facilitating and supporting social change ambitions (Jeanes and Spaaij 2015). However, like mainstream education, practitioners and researchers alike have tended to place greater emphasis on what is taught instead of *how it is taught* (Oxford 2015; Jeanes and Spaaij 2015; Spaaij and Jeanes 2013). As a result, recent evaluations of SDP initiatives focus on impacts and outcomes of what is taught (see Coalter 2013); whereas the educational processes of how these impacts and outcomes may be achieved is still under-explored and poorly understood (Jeanes and Spaaij 2015). So, in considering this centrality of education to potentially aid SDP impacts and outcomes, SDP has begun to consider progressive philosophies in further understanding educational processes (Jeanes and Spaaij 2015; Spaaij and Jeanes 2013). In this regard, Paulo Freire's work becomes highly relevant to SDP, in that Freire is known to be the principal progressive educator of the 21st century (Spaaij

and Jeanes 2013). His pedagogy has been applied to many fields of study, in attempting to better understand educational processes, but has seldom been applied to SDP (Spaaij and Jeanes 2013). As such, now is a suitable time to address this gap, as Freirean pedagogy offers a fundamental critique to mainstream education which replicates itself in SDP (Jeanes and Spaaij 2015; Spaaij and Jeanes 2013), whilst at the same time offering alternative ways in which technical aspects of education may be delivered critically in SDP (Jeanes and Spaaij 2015; Spaaij and Jeanes 2013).

Secondly, it is important to consider that *all* SDP initiatives are concerned with some form of progressive social change and many initiatives tend to be situated in rural and vulnerable communities where issues such as health, education, safety and oppression are an everyday concern (Oxford 2015). The work of Paolo Freire again becomes highly relevant to SDP, given that Freire conducted most of his work in rural and vulnerable communities dealing daily with similar issues of education, oppression safety and domination (Knijnik 2021; Spaaij and Jeanes 2013; Gadotti 1994). While in his engagement with rural communities Freire overall was highly successful with his methodology (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013), this cannot yet be said of SDP (Coalter 2013). Seeking to draw a parallel with Freire, the literature on SDP and Freire has grown in the last few years (Oxford and Spaaij 2017; Mwaanga and Adeosun 2017). Therefore, Freire is worthy of further analysis within the context of SDP.

Thirdly, in most of the world today, free market fundamentalism has become the driving force economically and politically (Giroux and Searls-Giroux 2006). As a result, neo-liberalism is the dominant philosophy for such fundamental free market engagement (Macrine 2020; Darder and Miron 2006). Under neo-liberalism everything is for sale, with very few things remaining which are devoid from monetary measurements of value (Darder and Miron 2006; Giroux and Searls-Giroux 2006). The hegemonic convergence of the neo-liberal market ideology is also evident within SDP, with Darnell (2010) and Levermore (2009) both suggesting that the logic of sport initiatives is compatible with the hegemony of neo-liberal development philosophy. Indeed, at their genesis, most SDP initiatives, intentionally or otherwise, do not challenge the political antecedents of inequality, but rather, facilitate the

inclusion of marginalised people into the material relations of capitalism, which takes place in the neo-liberal development paradigm (Darnell 2010). Hence, Freirean pedagogy once again applies to SDP, given that one of the key themes of Freirean pedagogy is to offer a “decisive no” to the neo-liberal development paradigm (Freire 1996, p.7; 1973; 1970). Instead, Freire’s pedagogy offers a language of both ‘critique and solution’ against the growing threat of free market fanaticism and more specifically within the context of SDP fundamentalism (Spaaij and Jeanes 2013; Giroux and Searls Giroux 2006; Darder and Miron 2006; Freire 1970).

To finish however, these theoretical possibilities need to be applicable and transferable, so therefore, it is imperative that we understand which practices enable Freirean principles to occur from the views of those who administer and experience SDP. As such, the next section details how the study will achieve this through its rationale, aims and objectives.

1.4 - Study Rationale, Aims and Objectives

Freire’s recent prominence in SDP also presents what Spaaij, Oxford and Jeanes (2016) described as an opportunity to problematise the repressive myths of SDP. This conception by Spaaij, Oxford and Jeanes (2016) offers a clear sentiment towards the perceived inadequacies and failures of the SDP movement thus far, which many authors have written about (see for example Mwaanga and Adeosun 2019; Gadais 2017; Mwaanga and Prince 2016; Mwaanga and Banda 2014; Forde 2013; Darnell 2011; Hartmann and Kwauk 2011; Hayhurst 2009; Coalter 2009; Armstrong 2007). The belief that Freire’s philosophical framework and principles offer an avenue to reorganise the repressive myths of SDP (if there is such a thing) requires a greater understanding of Freire, his pedagogy, the repressive myths, his principles, and their practicality within SDP (Giesel 2003; Hooks 1994; Weiler 1991; Ellsworth 1989)

Since Spaaij and Jeanes (2013) wrote their position paper on Freirean pedagogy and SDP, the literature on this topic area has steadily increased. However, whilst Freirean pedagogy may offer an alternate paradigm from which to view SDP, no research has been conducted on what practices enact Freirean principles in SDP and

how they are implemented. Therefore, the rationale for this study is best summed up by Nols *et al.* (2018, p.4), who say “while research is beginning to reveal how Freirean pedagogy transpires in SDP, further research is needed to reimagine Freire’s theoretical work within and towards a practical reality of SDP”. Understanding how the Freirean principles occur in practice will facilitate the replication of its benefits across multiple SDP initiatives globally, thereby addressing the repressive myths of SDP.

As such, the aim of this study is to deconstruct Freirean Pedagogy in an SDP context by introducing Paulo Freire and his pedagogical principles, with a view to explaining what practices best deliver the Freirean principles through a phenomenographic analysis of practitioner and participant experiences in SDP.

To achieve this aim, the thesis has the following objectives:

- To introduce Paulo Freire and his pedagogical framework, from its origins to its contemporary understanding, as well as its repressive myths.
- To identify the Freirean principles, their relationship to each other, and their critiques and utilisation in current SDP literature.
- To present the phenomenographic approach as a comparative analytical method suited to the study of Freirean pedagogy in SDP.
- To explain, based on the experiences of SDP practitioners and participants, practices that best reflect and deliver the Freirean principles in an SDP setting through the comparison of two SDP initiatives.
- To deconstruct Freirean pedagogy within the contextual environment, explaining how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking.

To achieve the aims and objectives, the study compares two SDP initiatives³, both of which are within the remit of the Caribbean Sport and Development Agency (CSDA) organisation. The CSDA is a Non-Governmental Organisation (NGO), whose vision is to create “a healthy, productive and harmonious Caribbean” (Caribbeansportandev.org). Indeed, the CSDA is committed to both the development of individuals and communities within the Caribbean region through the vehicle of sport and physical activity. Hitherto, the Caribbean region, although valuing sport as an integral social pursuit serving as a genuine function of society, has only recently started to consider the developmental power of sport (Mwaanga and Adeosun 2017). As the CSDA describe in their mission statement recently that through the authenticity and consistency of sport, they intend to develop people and communities across the 13 regions of the Caribbean in which they represent (Caribbeansportandev.org). In partnership with intergovernmental and multilateral organisations including UNICEF, the United Nations, Commonwealth and UK Sport, the CSDA through local, partner and donor backing have managed to develop and support several initiatives including the two initiatives within this study. The first of the two initiatives under investigation is the KAO-C project. The Kicking Aids Out network was originally referenced by Spaaij and Jeanes (2013) in their position paper of Freirean pedagogy and SDP, as an example of an early SDP organisation attempting to embed Freirean principles as a tool of social transformation. Historically the Kicking Aids Out network emerged from the sub-Saharan African country of Zambia aimed at educating children and young adults around the dangers of HIV/AIDS through sporting activities (Mwaanga and Adeosun 2017). Developing into an international organisation, the Kicking Aids Out project is now situated in over twenty-five separate countries across three continents (Caribbeansportandev.org). Like many of the regions the Kicking Aids Out project is situated, the socio-economic and political landscape is often volatile, and T&T is not an exception. Mass economic inequalities, minimal access to health care and limited protective resources within a strict religious backdrop have all made HIV/AIDS extremely prominent in the country. Coupled with the on-going Venezuelan crisis which has destabilised the

³ Though, literature suggests that the terms programme, project and initiatives are interchangeable in the context of SDP interventions (see Harris and Adams 2015; Coalter 2009). Giving the nuanced differences of the terms programme and project within the contextual backdrop of this study later discussed, this thesis *for the most part* utilises the term ‘initiative’ to describe both an SDP programme and a project.

region, enhancing socio-economic inequalities. In this socio-economic and political backdrop, the Kicking AIDS Out Caribbean project is managed within the remit of the CSDA with its goals and direction coordinated with partner organisations that include the International Olympic Committee and the Paralympic Committee. The relationship of the project to partner and donor organisations is said to be one of horizontal nature with all interested parties vying towards a common goal of HIV/AIDS reduction through a growth of critical conscious education (Caribbeansportandev.org). In recent literature, Mwaanga and Adeosun (2017) have claimed that the KAO-C project utilises Freirean principles of conscientizacao, praxis and problem-posing dialogue (PPD), to reduce the principle of banking brought on by colonial practices in the KAO-C project. Likewise, the GKP, second initiative under investigation harbours similar characteristics to KAO-C (see selection criteria - Appendix B) and offered an opportunity to investigate a programme not previously written about in SDP. The GKP is an SDP initiative which also has a dedication towards social change through educational reform. Though, the GKP originally emerged as a community initiative in southern Trinidad to address suicide, it grew into a sport-plus programme to help foster wider developmental goals and community inclusivity, especially in a bid to integrate Venezuelans. The CSDA later abducted the GKP into its remit, but giving that its operational aims related specifically to T&T, the GKP has received very little external funding from donors even though it faces similar socio-economic and political issues as that of the KAO-C. Nonetheless, the GKP allowed the study to compare practices across two initiatives in the same context, identifying key differences with the expectation that the KAO-C project practices will best emanate the Freirean principles based on previous academic research. A comparative analysis allowed the contrasting of practices across both initiatives, cataloguing experiences and their relation to Freirean traits. When doing a comparative analysis, there is the possibility of utilising a wide range of methodologies, given that there is no agreed methodology for comparative analysis in social scientific research (Saunders, Lewis and Thornhill 2016). However, more recently the phenomenographic methodological approach has been promoted within educational research and the broader social sciences as a legitimate approach to compare and study variations in phenomena (Richard and Jessop 2019). Hence, the present study utilises a phenomenographic methodological

approach, further explained in chapter four, for its focus on comparing human experiences. According to Ashwin and Mclean (2005), phenomenography is one of the few methodological approaches that underpin understanding educational experiences specifically. Therefore, given that Freirean pedagogy is uniquely an educational philosophy, and that both SDP initiatives are acutely concerned with educational processes, it is beneficial to bring together “phenomenography and Freire in research” (Ashwin and Mclean 2005, p.5). The bridging of Freire and phenomenography is further discussed in the methodology chapter. The next section concludes the introduction chapter by detailing the structure of the thesis to come.

1.5 - Overview of Thesis Chapters

This introduction (chapter one) has provided a rationale for the study by contextualising the current use of Freirean Pedagogy in SDP and detailing the current state of education in an SDP context. Furthermore, the current chapter explained the Freire question, detailing the relevance of Freirean pedagogy to SDP and indeed this thesis. Chapter two discusses Paulo Freire in detail, starting with how Freire’s work can be considered post-colonial to his biographical origins and the origins of his pedagogy. From this, the chapter will then identify some of the common criticisms associated with Freirean pedagogy, while at the same time cementing Freirean pedagogy as a pedagogy of possibility in SDP.

Chapter three identifies what Freirean principles are through an investigation of SDP and wider literature that have utilised Freire in their conceptions. Furthermore, chapter three provides a systematic understanding of these principles, their relationship to each other, their critiques and how their application may influence the design of an SDP initiative. Additionally, chapter three also provides important gaps and questions in the research area which are investigated during field work to meet the overall aim of the thesis. To conduct field work, chapter four details the study’s overall methodological approach. Chapter four specifies the philosophical viewpoint of the study, including the ontological and epistemological underpinnings, methodological and methods, research design and data analysis. Furthermore, chapter four outlines in detail contextual information of where the study is

conducted and the researcher's overall positionality, as well as the researcher's positionality relative to the context in question. Lastly, chapter four outlines the studies ethical considerations, detailing aspects of procedural and process ethics, ethical approval as gained from both Southampton Solent University and the CSDA as well as how the researcher intends to disseminate this research back to the local community in question.

Chapter five presents the first set of findings from the field work, detailing how the first two Freirean principles of banking and conscientizacao are utilised in practice and the recommendations from this on wider SDP practice. Chapter six similarly presents findings of the Freirean principles of PPD and praxis in practice and their recommendations. Completing the structural findings related to the Freirean principles.

Chapter seven introduces the themes of the Venezuelan crisis and black consciousness, beginning the identification of referential findings, through Freirean influences. Chapter eight follows suit by presenting the findings entitled radical vs conformism, as well as the sweat through a Freirean lens, showing their contextual significance and recommendations for the SDP initiatives under study. The findings and discussion chapters finish with chapter nine which introduces the themes of untested feasibility and gender disparity, traits derived from both the KAO-C project and GKP programme that show the extent of their relationship to Freirean pedagogy.

Chapter ten concludes the thesis by summing up the chapters and findings, recapping the original aims and objectives, and revisiting contributions to knowledge. As well as this, chapter ten also provides recommendations for future research in the area. To begin, the next chapter turns to deconstructing Paulo Freire and his pedagogy.

CHAPTER TWO - PAOLO FREIRE'S PEDAGOGY

2.1 - Chapter Outline

The purpose of this chapter is to introduce Paolo Freire and his pedagogical framework in detail, from the pedagogy's origins to its contemporary understanding, as well as its repressive myths, thus helping to fulfil the first of the study's objectives. Paolo Freire's theoretical framework remains virtually untouched in SDP practice and research (Spaaij and Jeanes 2013). Even though most of Freire's research was conducted in Brazil and Latin America, his central concepts of oppression, domination and inequality occur universally, not least within sport and SDP, therefore his theoretical framework seamlessly applies to developing and improving SDP practices (Spaaij and Jeanes 2013). But, as Oxford and Spaaij (2017) have argued, little is known about how Freirean pedagogy directly and indirectly emerges within daily SDP activities. However, if researchers, practitioners and participants had a systematic understanding of Freirean pedagogy, a better understanding of his principles would result.

Therefore, to better understand Freirean pedagogy this chapter explains Paolo Freire's work within the postcolonial discourse of development, before reframing Freirean pedagogy as a pedagogy of possibility. Further, the chapter details the biographical information of Paolo Freire's life. This is done through the literary chronology of Freire's life by Gerhardt (2000). Following on from this, the chapter explains Paolo Freire's pedagogy, its origins and contemporary uses, before juxtapositioning a discussion of Freirean pedagogy and neo-liberalism, paving the way for political discussions of education. At this point, the chapter then turns its attention to some of the repressive myths of Freire's pedagogy. To fully explore Freirean pedagogy, the chapter draws on both recent and longstanding work in the area which have been applied to many fields of study at various depths. The chapter begins by situating Freire's work within the post-colonial world view in which it sits.

2.2 - Freire's Work as Post-Colonial

As discussed in the previous chapter, SDP is born from colonial era ideas of eurocentrism embedded within the fabric of the field. Thus, to avoid recreating mistakes of the past when conducting research within the SDP field, a researcher must justify their chosen framework within a post-colonial worldview, especially if they reside within the global north (Darnell and Hayhurst 2011). Freire's work is post-colonial because it not only promotes subaltern voices, but also promotes educators to move themselves outside of their cultural, political, historical, social and economic comfort zones, in their attempts to understand the realities of others within their own context (Giroux 2014). To fully comprehend this idea, it is important first to elucidate the post-colonial discourse as this thesis understands it.

Post-colonialism as an ideology is a process which is aimed at unmasking and unveiling power within the global circle, through the exploration of colonialism and Eurocentrism which are often accepted as normative practices in development studies (Hickling-Hudson and Ahlquist 2003). As such, post-colonial theory sees development emerging from colonial reasoning where the transition from colonial subject to aid beneficiary and from colonial ruler to development practitioner highlight the ways in which development thinking has been formed and influenced by northern thinking (Kothari and Minogue 2002). Therefore, since the 1970's post-colonial theory has emerged as a body of literature presenting an alternative development discourse which focuses its arguments on issues of (Eurocentric) knowledge and power (Young 2003; Alam, Lawrence and Nandam 2002; Childs and Williams 1997). Subsequently, post-colonial theorists deem development studies an extension of colonial discourse created in the approaches of modernist and neoliberal development policies (Sharp and Briggs 2006; Omar 2012).

Post-colonial theory is therefore a specific intellectual discourse that entails reactive analyses which 'problematized' the paternal rule of the global north and the construction of totalising theories of development studies, (Hall 2007; Lawson 2007; Kothari and Minogue 2002). However, the fact that, as discussed, substantial amounts of SDP initiatives are constructed from such totalising theories in the global north, and then implemented in the global south could be an indicator of how SDP represents the broader views of colonial discourse (Darnell 2007). Indeed, while

'sport' is still seen by some as an imperative vehicle to break down dominant and oppressive structures (Jarvie 1991), post-colonial theorists, as previously suggested, declare that the colonial ideology of development has polluted sport to seem a benevolent cure for the widespread issues now facing marginalised communities (Bale and Cronin 2003). Thus, reproducing SDP from a neo-colonial orientation. For example, for the purposes of development, colonialists have written that games of football are played in local communities for moral benefit and recreational relief, stiffening backbones, developing good temper, manliness and selflessness, all qualities required for economic modernity (Bale and Cronin 2003). However, post-colonial theorists argue that such thinking is derived from the 'European theoretical skeleton' whereby all thoughts of development are firstly understood in reference to concepts of European cultural history (Chakrabarty 2002). Therefore, post-colonialists argue that the ethos of post-colonialism champions SDP to support alternative development approaches, such as that of cultural educators like Freire, whose focus of development is based on alternative parameters rather than traditional measures (Giroux 2014; Woodward and Sims 2007). As such, to discuss Freire's principles in the context of SDP is to not only to reject the colonial origins of SDP, but to embrace a post-colonial understanding of what SDP should be (Spaaij and Jeanes 2013; Darnell and Hayhurst 2011).

Furthermore, post-colonialism is particularly concerned with how Indigenous and marginalised communities are portrayed in a negative and helpless manner within development work (Mwaanga 2013[Cited in Hylton 2013]; McEwan 2002; Said 1978). What is known as a 'crisis of representation' is a central argument to post-colonial conceptualisations as well as Freirean pedagogical thinking. The crisis of representation rejects the notion that a researcher's knowledge is an objective representation of another (Bale and Cronin 2003; Young 2003). Similarly, Freire argues that knowledge is currently centralised and limited to represent the thoughts and biases of an elite few, creating a crisis of representation for the masses and limiting their critical intuitions (Giroux 2014). Therefore, by providing the experiences of participants and practitioners directly from this study, this research provides representation for the marginalised to voice their experiences of their SDP initiatives and its practices. Indeed, including so called 'subaltern knowledges' and

voices redresses issues of representation and provides alternatives to the hegemonic and political discourses of representation mentioned (Spaaij and Jeanes 2013; Young 2003).

The “profound nature of Freire’s theory and practice suggests not only that Freire’s work is radical but is inherently anti-colonial and post-colonial in its discourse” (Giroux 2014, p.188). From this point of view, Freire, framed from a post-colonial discourse, makes us attentive to the epistemic violence of Eurocentric discourses of representation and contends that SDP conceptualisations would benefit from the critical essence of Freirean ideas (Spaaij and Jeanes 2013). This explains the increase in Freirean SDP literature since 2013. As Giroux (2014, p.190), elucidates:

“...the challenge presented by Freire and other post-colonial critics offers new theoretical possibilities to address the authority and discourses of those practices wedded to the legacy of a colonialism (as SDP is), that either directly constructs or is implicated in social relations that keep privilege and oppression alive as active constituting forces of daily life within the centres and margins of power”

But to further understand the theoretical possibilities of Freire’s work requires a greater understanding of Freire himself (Giroux 2014).

2.3 - Paolo Freire - An Introduction

“You, Donaldo, told me that you are often shocked to learn that some African people, for example, who fought brilliantly to (re)appropriate their culture and throw out the colonisers, are later depreciated by the new leadership because they cannot read the word. Any people who can courageously break the chains of colonialism can also easily read the word, provided the word belongs to them. Their new leadership fails to recognise that in the struggle for liberation these people were involved in an authentic literacy process by which they learned to read their history, and what they also wrote during their struggle for liberation. This is a fundamental way to write history

without writing words. It is shocking that even though they were successful in the most difficult aspect of literacy, to read and write their world, they were belittled in this much easier aspect, that which involved reading and writing the word. Your question highlights the profoundly political aspect of literacy, making me see that what you refer to as the ‘language of possibility’ has to be based on respect for existing possibilities” (Freire and Macedo 1994, p360).

This snapshot of Paolo Freire’s conversation with Donaldo Macedo highlights the profoundly political aspect in which he views education as a tool to domesticate people to limited possibilities within their existence (Nyirenda 1996). Freirean pedagogy is based on a vision of existing possibilities, a profoundly utopian view which argues that education should be an innate practice of freedom, and an enterprise which not only leads to democracy but is democratic in and of itself (Jackson 2011; Hooks 1994; Freire 1974). Freire builds on ideas from early 20th century educators such as John Dewey, who argued in his 1938 book ‘Experience and Education’ that we need to find out what education really is beyond the strictly didactic and empirical exercise of current educational systems (Jackson 2011; Dewey 1938). In short, Dewey’s words echo as a beginning for the rethinking of education. This is both an academic exercise and a philosophical exploration.

While ‘critical pedagogy’ more broadly is commonly associated with Paolo Freire, Freire never actually used the term (Giroux 2014; Giesel 2003; Hooks 1994). Henry Giroux a North American educator coined the term critical pedagogy in 1983 as a description to characterise any form of educational process that encompasses ideas of social justice, social activism, and philosophical practices of education, context specific education and democratic educational reforms (Giroux 1983). Therefore, inevitably, the term critical pedagogy can be applied to the work of many critical theorists including Freire (1970), Marcuse (1964), Habermas (1971), and Horton (1990); as well as being applied to various fields of study such as community development (Ledwith 2001), physical education (Ruiz and Balboa 2005), Mathematics (Frankenstein 1983), language education (Schade 2003; Crookes 2009), gerontology (Cusack 1999); business administration (Currie and Knights 2003),

nursing (Harden 1996); health education (Matthews 2014) and sport-for-development and peace (SDP) (Mwaanga and Prince 2016; Spaaij, Oxford and Jeanes 2016; Spaaij and Jeanes 2013). However, this chapter focuses on Freire's (1970) educational philosophy translated as Freirean pedagogy and its relevance to SDP because Freire's ideas encompass the various ideas of critical pedagogy, specifically its pursuits of social justice through education; context specific education; individual determinants of education; and education as a practice of freedom (Spaaij and Jeanes 2013; McLaren 2007; Gerhardt 2000). Furthermore, Paulo Freire is considered the grandfather of the general critical pedagogy movement and all major works relating to the topic thereafter bear some reference to Paulo Freire's seminal work, *'Pedagogy of the Oppressed'* (Giroux 2011).

2.3.1 - Biography

Paulo Reglus Neves Freire (1921-1997) was born in Recife, a north-eastern city in Brazil and one of the most impoverished parts of the nation (Gerhardt 2000). Though from a middle-class background, he became interested and dedicated to the development of poor people in his region through education, and the conviction that education as a democratic enterprise is a springboard for a critical understanding of reality (Spaaij, Oxford and Jeanes 2016; Freire 1990). Today, his ideas have inspired, and his systems have guided, educators in attempting to make literacy and learning a legitimately transitive process (Spaaij, Oxford and Jeanes 2016; Gerhardt 2000). Loyalists to his systems point out that we can only measure educational development through those being developed, a measurement criterion not commonly associated with SDP initiatives, which makes the recent upsurge of Freirean application to SDP even more surprising (Mwaanga and Prince 2016; Rossi and Jeanes 2016). Freire (1970) argued that learners must first read the world as a learning activity before they can read the word. It is not enough to understand that something exists in a particular form, but 'everyone' should learn why that thing exists, why in particular that social context, its creation, who profits, who loses and its philosophical meanings (Gerhardt 2000; Freire 1970). These critical thoughts brought accusations of being a revolutionary for challenging the political status quo and earned Freire a

prison sentence and exile in 1964 before returning to Brazil in 1980 to re-learn his own culture (Gerhardt 2000).

Upon Freire's return home, Brazil was going through a phase of economic crisis, and the popular education movement which he had originally helped set up had entered its second phase of influence (Gerhardt 2000). Many at this stage had laboured for his return to lead the education and consciousness revolution, giving rise to what Gramsci (1971) had described as un-organic intellectuals in Brazil (Torres 2019; McLaren 2001). His work had been tamed by liberals, progressives and supposed Freireans or "pseudo Freireans," who reduced the education movement in Brazil into squabbling factions of egocentric intellectuals in the pursuit of infamy and significance (McLaren 2001, p.111). Moreover, Giroux (2009) notes that from the extremely specific origins of Freire's work in Brazil and through his exile in Latin America, Africa and the USA, his influence and work were appropriated into selective techniques and methods often missing the true pedagogical and liberatory techniques about which he was so passionate and stood for as an organic intellectual. Giroux (2014) later concedes that whilst Freire's work cannot be separated from its history or author, it cannot and should not be reduced to only organic intellectuals; that is simply those who are born or reside in a community. Indeed George (2001) references this dilemma for those who come to Freirean pedagogy because of experience (organic intellectuals) and those who have read it in a book (un-organic intellectuals). The researcher, for instance, does not consider himself an un-organic intellectual having been born and lived in a local community where Freire's work is highly applicable in Sub-Saharan Africa (SSA), where much of the black consciousness and pan-African movements have direct relations to Freirean ideas (Torres 2019).

Similarly, for Freire, once he realised this stage of critical self-consciousness, he no longer saw himself as either an organic or un-organic intellectual (Giroux 1991). He became a committed intellectual for whom being home meant being homeless. His identity signified the struggle of political representation and an exercise of power to contain people to ideological borders through the prison of geography (Marshall 2015; Giroux 1991). Therefore, Freire sees himself as a cross border intellectual whose allegiance is not simply to a specific geographical location or class of people

as in Gramsci's organic intellectual, but to a discursive struggle that not only challenges structures and artifices of power but at the same time is sympathetic and recognises the development of new cultural subjects and radical movements engaged in the fight for modernist values of liberty, egalitarianism and justice (Giroux 1991). This in part explains the diversity of Freire's work and interests from educators to the poor, to feminists, to revolutionaries across the USA, Latin America and Africa. Freire defined his position as that of a radical because a radical is committed to destabilizing the Hegelian (master and slave) dialectic by unveiling traditional binarisms such as educator vs educated, teacher vs student, problem solving vs problem-posing, oppressed vs oppressor, science vs magic in the ultimate search of truth (Giroux 2014; Knijnik 2013; Kellner 2003; Freire 2000; Giroux 1991). Thus, the strength of Freire's discourse is an ideological struggle against domination, oppression, and colonialism (Kellner 2003).

Though, it is important to note that whilst Freire is an exemplar both in the theories and practice of his own pedagogy, his own influencers are rather debatable (Gur-Ze'ev 1998). In Freire's view of Fidel Castro and Che Guevara, both of whom he proposed as the idealistic model for change through dialogue and non-violence, he presents a sympathetic understanding of the national socialist ideologies to which they both perpetuated, which was rooted in the divisive power of blood, war and sweat in the creation of new history (Kahn and Kellner 2007; Gur-Ze'ev 1998). This is not simply naiveté on his part, but an un-critical understanding of revolutionaries, power and the knowledge they promote, thereby allowing for terroristic elements in his pedagogical ideas (Kahn and Kellner 2007; Glass 2001). This is not to simply present an ad hominem critique of Paulo Freire or those he has influenced thereafter, but to make clear that even though the ambitions of Freirean pedagogy may appear noble, its origins are complex (Kahn and Kellner 2007; Keesing-Styles 2003). Yet in responding to situations of oppression, especially within an educational context, very few have looked past Freire's '*Pedagogy of the Oppressed*,' which in turn formed the foundations of his pedagogy. This will now be explored in greater detail.

2.4 - Freire's Pedagogy

Freire's *'Pedagogy of the Oppressed'* begins by drawing a dichotomy of distinction; between the ideas of humanisation and dehumanisation (Freire 1970). Both humanisation and dehumanisation represent viable possibilities for any human being within the current world order (Freire 1970). Indeed, humanisation represents axiologically the fundamental concern for humankind because this humanisation affirms the emancipation of labour and the overcoming of alienation, confirming people as people in their own right (Freire 1970). However, this concern for humanisation leads directly to the recognition of dehumanisation which marks those whose humanity has been stolen because of an unjust order which encourages violence by oppressors, and as a result dehumanises the oppressed (Freire 1970). According to Freire (1970), although dehumanisation is a standing historical fact, it is not a given destination, and can therefore be changed upon the realisation of an unjust order, through the utilisation of appropriate methods. Central to humanisation and dehumanisation argues Freire is education, as education either acts to emancipate (humanise); or oppress (dehumanise) (Freire 1970). To this effect the *'Pedagogy of the Oppressed'* details the first Freirean principle of banking within educational settings, which argues that education is deposited into learners, like money into a bank, thereby perpetuating existing power relations (Spaij, Oxford and Jeanes 2016; Matthews 2014; Freire 1972; Freire 1970). In this scenario, his banking model of education creates passive learners, uncritical to the world around them thereby dehumanising and distorting their vocation to be fully human (Freire 1970). In opposition to this, Freire (1970) argued that education approaches and content should be delivered along the principles of *'conscientizacao'* (critical consciousness), problem-posing dialogue and praxis⁴, creating active and reflective learners in their struggle to be fully human.

However, Freire is pragmatically aware and recognises that education and knowledge are constructed from social, cultural and historical vantage points, reflecting the views of individual(s) or groups and are thereby bound to relationships

⁴ By praxis I refer to the dialectical process of people acting upon their physical surroundings through constant reflexivity in order to transform it and reach what Freire calls untested feasibility, (a kind of utopia) (Knijnik, Spaij and Jeanes 2019; Spaij, Oxford, Jeanes 2016; Knijnik 2013; Shor and Freire 1987).

of power (Pennycook 1990; Greene 1986). The significance of this recognition is that it opposes the normative acceptance that education is value-free, apolitical, ahistorical, power neutral and allows us to see the intertwining relationship between political structures and education (Oxford and Spaaij 2017; Pennycook 1990). The roots of Freire's pedagogy stem from Marxist and neo-Marxist critiques in a specific response to capitalist ideological domination within educational institutions (Ledwith 2001; Crookes and Lehner 1998). Therefore, Freirean pedagogy is an effort to work within an educational context, to critically question the status quo, inequalities of power and the myths of opportunity to which current educational practices present (Cope, Cushion, Harvey and Partington 2020; Spaaij and Jeanes 2013; Ruiz and Balboa 2005; Keesing-Styles 2003; Burbules and Berk 1999; Freire 1970). As Freire put it (1998a; 1998b), along with the technical skills, teachers should be armed with the preparation of courage, to challenge current structures of education that affect or harm certain populations of students and denunciate current inequalities. This will create a population which is psychologically, culturally, socially and politically wealthy, humanised through the solidarity of struggle.

So far, the presentation of Freire's pedagogical practice has exclusively been interpreted as a teaching method, whereas Freire's approach is more than just a pedagogical method but rather a philosophical process or social theory which retains idealistic aspirations for a pedagogy of possibility (Freire 1970; Aronowitz 1994; McLaren 1999; Glass 2001; Ledwith 2001; Aronowitz 2008). This idealism is demonstrated by Freire who posed a simple binarism; that if one can believe that men and women created this ugly world in which committed intellectuals are quick to denounce, then men and women can also (re)create a more inclusive world, that un-distorts the ontological vocation of people to becoming fully human (Freire 1970).

However, it must be said that this simple binarism of the world is more symptomatic of Freire's early work (for example, in his conceptualisations of humanisation and dehumanisation, oppressed and oppressor, liberator and liberated, truth and untruth (Freire 1970)). The simplicity of this account has been referenced by many including

Kahn and Kellner (2007) who suggest that the simplistic analysis of Freire's pedagogy negates its emancipatory capacities. However, as time went on Freire became more nuanced in his critique and recommendations for change. For example, in '*Education for Critical Consciousness*,' Freire advances in greater detail his ideas of banking education through the concepts of assistencialism, extension and massification (1973). Assistencialism or *assitencialismo* depicts policies of 'assistance' to tackle the symptoms of oppression not the causes, in recognition that the oppressed have been dehumanised through conventional education (Freire 1973; Saleh 2013). Similarly, extension refers to the act of extending knowledge or technical capacities from one person or locality to another (Nyirenda 1996), negating the act of thinking for yourself and thus contradicting the search of people in becoming fully human (Freire 1973; Nyirenda 1996). Consequently, the concepts of extension and assistencialism create a massified society, where the elite have manipulated the people into a manageable, dependent and unthinking mass (Freire 1973; Nyirenda 1996). Indeed, this analysis is eloquently presented in '*Education for Critical Consciousness*' and acts as an oddity in most of Freire's work. Whilst many of Freire's books cover philosophy, theory and critique, '*Education for Critical Consciousness*' mostly offers a contrapuntal writing to his other work where a methodology is loosely proposed on how to practically recognise and engage his principles of banking, conscientizacao, PPD and praxis (Atkinson 2009).

Despite this methodological insight, '*Education for Critical Consciousness*' (1975) still includes traces of simple binarisms that originally informed the '*Pedagogy of the Oppressed*' (1970). For example, in his analysis of extension, Freire portrays several dimensions of the term, but concludes that in whatever dimension we analyse the term, or wherever extension takes place, it is always people coming from one part of the world to another to carry it out (Freire 1973), perpetuating a simple dichotomy of the insider (oppressed or organic) and the outsider (oppressor or un-organic). However, Freire (1970) himself noted that it is entirely possible for the oppressed organic who becomes liberated to become the oppressor of the oppressed. These simple binarism's are consistent and continuous in Freire's work. For example, in '*Pedagogy in Process: The Letters to Guinea-Bissau*' (1978), Freire argues that consciousness of the masses is dependent on national reconstruction,

however national reconstruction does not necessitate the inclusion of the masses and therefore here again Freire has simplistically addressed cause and effect from one viewpoint (Giroux 2009; Freire 1978). Despite the criticisms levelled against his dichotomous tendencies and simple binarisms, Freire's work does present the possibility in understanding difference in our practices moving forward (Ledwith 2001). Hence, Freire's pedagogy is a pedagogy of possibility which offers both theoretical and practical alternatives to the neo-conservative and neo-liberal discourses of educational policy (Freire 1970; McLaren 1999; Glass 2001).

2.5 - A Pedagogy of Possibility

Notably the term 'possibility' arises numerous times in the literature. The idea of 'possibility' is ingrained in the post-colonial ideology of what is possible outside of the political influence of colonialism and imperialism (Torres and Noguera 2008). Therefore, it is integral to Freirean pedagogy, because to propose a pedagogy means proposing a political possibility, for ourselves, our loved ones, our friends and our obligations (Giroux 2011; Simon 1987). Freirean pedagogy (Freire 1970) and its variations thereafter (radical pedagogy - Aronowitz 1986; border pedagogy - Giroux 1991; liberatory pedagogy - Shor 1987; empowering pedagogy - Simon 1987; engaged pedagogy - Hooks 1994; revolutionary pedagogy - McLaren 1997) all envision a society where the principles of liberty, egalitarianism and social justice are available to all through educational practices that follow similar principles (George 2001). Possibility though is not an abstract term for Freire, nor just rhetoric. Rather, he uses the term quite intelligibly, and likens the term possibility to that of an equation, calculating what is possible, when the appropriate principles exist (Freire and Shor 1987). For example, Freire referenced that if learners first attained the knowledge, they needed to survive through conscientizacao and PPD, the legitimate possibility of transforming society would be far greater (Spaaij, Oxford and Jeanes 2016; Webb 2010; Freire and Shor 1987). Therefore, Freire sees critical possibilities as a product of structural reality, not just an idealistic dream to be hoped for, but instead an action (Allen 2004). So even though Freire was a dreamer, he was also a realist. He argued that this dream cannot equate to a perfect world, but a better one which must be actively and persistently sought through his principles (Roberts

2015; Roberts and Freeman-Moir 2013; Webb 2010; Torres and Noguera 2008). Especially given the consequence of several years of conditioning through the banking principle of education, the ability of seeing critical possibilities has been skewed to the oppressed, remaining in a state of fanaticised consciousness. Creating what Freire (1973) called the 'culture of silence'; unable to equate the possibility of potential into outcomes (Spaaij, Jeanes and Oxford 2016; Spaaij and Jeanes 2013; Shor 1993).

Consequently, essential to Freirean pedagogy are two principal features within its principles - that is the notion of critique (banking), and a sense of possibility that comes with it (conscientizacao, PPD, and Praxis) - to explore the relationship between power, culture, knowledge and philosophy (Pennycook 1990). The overwhelming truth, according to Heaney (1995), is that twentieth century education developed without an articulated philosophy, thus making the idea of possibility an unknown. Most educators do not delve into complex issues of knowledge, culture, consciousness, power and liberation, but if an express philosophy were to exist, its roots would lie in a pragmatic worldview which sees possibility not as improbable but a legitimate outcome through the codification and de-codification of reality (Heaney 1995). Although loud in its annunciation of alternate possibilities, the noisier a pedagogy is, the more radical and critical it will become and naturally, the more worthy of investigation that pedagogy is (Cope, Cushion, Harvey and Partington 2020; Spaaij, Oxford and Jeanes 2016; Freire and Macedo 1994; Freire 1985).

Only by challenging the situational oppression is it *possible* for a pedagogy to be loud in its ambitions for alternate possibilities (Freire 1985). Indeed, an educational setting like SDP will have ongoing challenges for educators and participants, which according to Freire (1985) is likely to evolve from some broad stroke neo-liberal solutions to complex situational and contextual challenges. Lacking an understanding of individual realities (Freire 1985). Freire's position on neo-liberalism is discussed next.

2.6 - Freirean Pedagogy and Neo-Liberalism

For Freire, the beginning process of any legitimate transformative change is for the individual to understand their reality and their position within it (Mayo 2004). A pedagogy of change is entrenched in praxis and enacted within alternative sites of educational resistance; for example, higher education, youth clubs, social clubs, schools, community work, health clubs and sport initiatives (Ledwith 2001). This alone of course will not lead to transformative change, bring about untested feasibility or Freire's utopia, but the principle of praxis does play a key role in unmasking the neo-liberal facade which has pulled a veil over the eyes of many (Freire 1998). To this point neo-liberalism has been mentioned several times as an antagonist to Freirean pedagogy and its principles, without clarifying why and what neo-liberalism is.

Neo-liberalism, at its core is an economic and political theory which advances that human well-being and progress can be achieved through the liberation of entrepreneurial freedoms within a structural framework that emphasises free trade, free movement, privatisation and free markets (Singh 2015 [in Kumar 2015]; Harvey 2007). It is a system that advocates individual market ownership outside of state control, though it argues that the state should create such markets (i.e., education, land, water, environment, energy, health care, security) within a structural framework in-built into a capitalistic philosophy (Harvey 2007; 2005). However, state intervention in the markets should, once created, be kept to a minimum, particularly as the state cannot possess enough knowledge to effectively regulate the market (Harvey 2007; Harvey 2005).

Neo-liberalism and its concomitant philosophy of extreme capitalism have permeated educational initiatives since the 1970's to which SDP is not exempt (Singh 2015 [in Kumar 2015]; Darnell 2010; Mayo 2009). Since the 1970's there has been an emphatic turn towards neo-liberalism, with the aim of bringing all human interaction into the exposed domain of the marketplace (Singh 2015 [in Kumar 2015]; Harvey 2005;). The relationship of SDP to neo-liberalism has been articulated previously, but to reiterate, Darnell (2014; 2010) explains that the hegemony of neo-liberalism

is the basis for many SDP initiatives which continues to promote conditions of inequality in SDP outputs. Specifically, within SDP educational initiatives, the fatalism of neo-liberalism has promoted individualism as progressive (Mwaanga and Prince 2016; Spaaij and Jeanes 2013). Meaning that, Freirean pedagogical principles can be difficult to spot in SDP practice given that Freirean pedagogy revolves around utopian ideas of community and communal struggle (Mwaanga and Prince 2016; Spaaij and Jeanes 2013).

This should outline the deep philosophical differences between Freirean pedagogy and neo-liberalism (Roberts 2015). Though, neo-liberalism also advances the concept of human progress, neo-liberals dismiss the idea of utopia as antiquated, a throwback attempt to failed socialism (Roberts 2015). Yet, the neo-liberal philosophy is one which has an indirect utopian principle, given that the main aim of neo-liberal policies and practices is for a better world (Roberts 2015; Freire 2004). Therefore, in Freire's (1996) view, neo-liberals are particularly fatalistic in their outlook favouring (negligently or through complicity) a view of history not as an open system but as a closed one (Roberts 2015). Given that for neo-liberals the only legitimate direction for progress is towards a closed market system based on self-interest designed to favour individuals, a market where everything has a price, where everything can be bought and sold and there is nothing left of true value (Roberts 2015).

In this respect then, Freirean pedagogical principles inform SDP initiatives to move beyond merely engaging participants in activities which guarantee outcomes. Instead of simply training people for labour markets, producing ever more consumers; SDP initiatives which instead have these implicit Freirean principles, as previously mentioned, will strive for social change by challenging possibilities through developing reflective, dialogical and critical capabilities against the neo-liberal ideology (Oxford and Spaaij 2017).

2.7 - From Education is Political to Politics of Progress

This explication of neo-liberalism should point directly to the fact that education is inherently political (Glass 2001). Therefore, this section discusses what a Freirean political education may look like. As Freire points out in his numerous essays, any form of educational practice implies some form of educational theory and/or ideology (Freire 1985). Given that neo-liberalism is both a political as well as an economic ideology which infiltrates all parts of our lives as the dominant ideology, it makes sense that our education will also be politically favoured in this direction. However, the argument is not to suggest that a political education by its very nature is bad, but a domesticating and technical education alone, as opposed to what Freire called a liberating political education, limits human capabilities (Freire 1985). Therefore, education is either domesticating or liberating, but it cannot be neutral (Nyirenda 1996). Hence, the political nature of Freire's education becomes a tool to aid those who do not have a voice of their own, (Kahn and Kellner 2007; Nyirenda 1996). For example, Freire argues that within a technical educational framework, people can be taught to read and write proficiently. However, if their world view is mystified and unclear, their vocation to becoming fully human is still limited (Nyirenda 1996). Thus, technical skills alone domesticate people and deny them the power to think for themselves or to act as the constructor of their own destinies (Nyirenda 1996). Technical domesticating education does not provide critical sensitivity to personal social realities and challenges, which would allow the knowledge to see what needs to be changed and act in aid of change (Nyirenda 1996).

The following features of a technical education can be defined as three component parts (Nyirenda 1996). The first is that technical education is aimed at specific groups of people who are deemed 'underqualified' within the technical framework to work within a specific economic activity. Second, the guiding ideology of technical education is based on the human capital theory which considers education purely as an economic investment. Third, technicality is limited purely to the improvement of vocational and employment skills (Gur-Ze'ev 1998; Nyirenda 1996). As a result, the practice of technical education is simply an economic activity that takes precedence in the neo-liberal paradigm. The neo-liberal ideology, which structures such an education, fancies itself as a total solution (Freire 1998) and,

therefore, does not offer learners the opportunity to deeply reflect and investigate their lived experiences (Freire 1985).

Investigating in detail one's own lived experiences allows us to move from an individualistic and atomised vision of the universe, to one which embraces the wider and interrelated instruments of unjust social conditions (Polakow 1985). Consequently, the instruments that structure issues of racial inequality amongst the diverse ethnic groups in T&T, for example, can be likened to shared mechanisms of domination and oppression experienced by people of colour in the USA. This is not to suggest however that inequality is homogenous, but to argue that the instruments which form such conditions relate to similar structures of power dynamics inherent within most societies (Carney and Chawansky 2014). Therefore, these similarities in structures allows for greater understanding of what instruments are 'developmental' and which ones represent as upholding coercive dependence between the elite and subordinates (Freire 2004; Freire 1985; Polakow 1985).

It is however important to offer a caveat here especially in reference to the context of T&T. A Freirean pedagogical approach to SDP initiatives does not equate to progress, and even if every undereducated and/or non-elite person in the T&T region acquired technical skills and engaged in the KAO-C project, which is likely to emanate Freirean principles in their practice, there would still be inequality, famine, discrimination, poverty and academic underachievement (Spaaij and Jeanes 2013; Lindsey and Grattan 2011; Degener 2001). A combination of a technical and critical education on the part of the masses alone is not an immediate panacea, but rather a beginning process to social justice (Degener 2001). We are still subject to cultural, genetic, class, social and historical conditionings that restrain us in social discourses (Freire 1996). Whilst Freire's philosophy is highly idealistic and hastily revolutionary, his words reflect a greater compromise especially in his later work (Sharma 2003). For example, in *'Pedagogy of the Heart,'* Freire (1997) states that whilst we cannot be impatient for change, we must not have unlimited patience. Therefore, we must be "patiently impatient" in the radical politicization of education (1997, p.64). Unlimited patience cannot galvanise transformative action, whilst wilful impatience which demands instant results does not allow enough time

for all to be radically politicised (Freire 1997). Hence, Freire is clear that the radical politicisation of education to progress requires patience, careful planning, and the inclusion of all, including the elite and the teachers who may (or may not) have constructed current educational practices (Nyirenda 1996).

Unsurprisingly, there has been considerable investigation into Freirean pedagogical principles and its possibilities within educational studies, understandably with a view to better problematize the relationship of education, politics and progress (Webb 2010; Crookes 2009; Fischman and McLaren 2005; Pennycook 1990). Surprisingly however, there has been little investigation into the weaknesses of Freire's work, hence Freirean pedagogy also needs to learn to attend to its own repressive myths (Spaaij, Oxford and Jeanes 2016; George 2001; Ellsworth 1989).

2.8 - The Repressive Myths of Freirean Pedagogy

Elizabeth Ellsworth (1989) details what she perceives as the repressive myths of Freirean pedagogy, in her paper titled 'Why Doesn't This Feel Empowering? Working through the Repressive Myths of Critical Pedagogy.' Ellsworth argues that Freirean pedagogy has developed like an abstract utopianism which is highly intangible and not grounded in the realities of daily struggles. Moreover, the author maintains that the discourse of Freirean pedagogy is based on rationalist assumptions which fail to examine wider issues of daily struggles such as the differences of gender, for example. Similarly, Allen (2004) argued that Freirean pedagogy had not fully considered issues of race, which makes Freirean pedagogy irrelevant to issues, discussions and movements of race relations. Rather, philosophical abstractions such as liberty, social justice, freedom, empowerment and democracy are used to mask these inadequacies, giving rise to the repressive myths of Freirean pedagogy (Bizzell 1991; Pennycook 1990; Ellsworth 1989). Indeed, failure to examine these wider implications leads by default to what Ellsworth (1989, p310) calls the "generic critical educator", a classical liberalist who condemns inequalities generically without substance, reflection, or practical methods offered. Indeed, this lack of practical methods to Freire's principles is the main rationale for this study. This is because the lack of practical methods to Freire's principles leads to the lack of

substance and generic description of Freirean principles in SDP literature. But there is nothing quite so generic, because a ‘generic critical educator’ usually represents a traditional and rational discursive group, usually consisting of young, white, middle class, heterosexual, able-bodied, thin, intellectual males (Ellsworth 1989; Willis 1977). Predictably then, one of the profound ironies of Freirean pedagogy is that its intellectual centre consists of mostly white, middle class intellectual males talking of liberation and justice for those outside of their biographical context: Paolo Freire, Ira Shor, Stanley Aronowitz, Peter McLaren, Henry Giroux, Roger Simon, Donaldo Macedo, with Freire, Shor and Giroux portrayed as somewhat of a triumvirate (George 2001; Ellsworth 1989).

With the mass of scholars readying to testify to the merit of Freirean pedagogy, Ellsworth’s stance against much of the literature represents a bold and daring critique questioning some of the ironies and repressive myths (Pennycook 1990). Therefore, Ellsworth’s article adds a much-needed critical voice to the literature against the one-dimensional sanctification of Freirean pedagogy (Pennycook 1990). In arguing against the generic critical educator, she makes a valid claim about the universal knowledge educators seem to possess and calls for further reflection on ‘our’ part, to better understand our own positions compared to those we are looking to help. As she eloquently put it,

“I as a professor could *never know* about the experiences, oppressions and understandings of the participants in the class. This situation makes it impossible for any single voice - including that of the professor - to assume the centre of origin of knowledge or authority, of having privileged access to authentic experience or appropriate language. A recognition contrary to all western ways of knowing and speaking, that all knowing is partial, that there are fundamental things each of us cannot know” (Ellsworth 1989, p309).

Here her insights into the complexities and partial nature of knowledge and experience are critically important. However, the researcher finds little grounds for her claims of philosophical abstractions as a simple mask of Freirean pedagogy. Indeed, while concepts such as social justice, democracy, equality, empowerment

and freedom are highly utopian and idealistic, they cannot be relegated to mere abstractions, as these form very real pursuits for many people in the face of human oppression (Shor and Freire 1987; Freire 1970). The struggles of people to be free, to be empowered and to live in democratic surroundings are relentlessly referenced not just in academic discourse but in everyday social exchanges (Macrine 2020; Nussbaum 2011; Darder 2002; Sen 1999; Freire 1970). Therefore, at the very least it makes these concepts less abstractions and more a possibility (in the Freirean sense) which can be legitimately strived for through Freirean principles (Giroux 2011).

Though, Ellsworth's critique regarding the partiality of knowledge is especially pertinent given the tensions held within Freirean pedagogy itself (Oxford and Spaaij 2017); specifically, the tensions between what Freirean pedagogy preaches (a de-structuring of knowledge) and making those who preach it the centre of knowledge. Hence, Ellsworth asks that Freirean pedagogy to be corrected by what she calls the "pedagogy of the unknowable" (p 318). If the concept of Freirean pedagogy implies certain aspects and/or elements, she predicts that this pedagogy, therefore, cannot be a site for intellectual border crossing because the site of learning is a volatile arena which requires both the teacher and student to be in the dark (Ellsworth 1989). Whilst Ellsworth's idea of the unknowable within critical education studies is commendable, all Ellsworth can do is name the problem (unknowable) without articulating any further tools to guide this critical engagement (Bizzell 1991). What is pertinent in Ellsworth's critique is her earlier identification of the limitations of Freirean pedagogy to bringing gender emancipation. A particularly concerning sentiment for this study giving the prominence of gender within SDP and the SDG's more generally (Hayhurst 2015; Mwaanga and Prince 2016; Jeanes *et al.* 2017). Within the UN's SDG's gender is a central aim. With the UN wanting to "achieve gender equality and empower all women and girls" through various aspects including SDP (Mwaanga and Prince 2016). Indeed, Hayhurst (2015) describes that the varied amount of literature dedicated to women and girls' emancipation in SDP, shows the imperative nature of gender studies to the field of SDP. However, as we will see later in chapter nine, Ellsworth's prediction comes true, Freire's pedagogy fails to provide emancipation to women within the GKP initiative, instead universal ideas through a Freirean lens are perpetuated within the community as solutions for issues

facing women specifically. As such, in her claims for a pedagogy of the unknowable, Ellsworth arrived at one of the fundamental criticisms of Freirean pedagogy, that its universalism is pointed to by postmodernists (Ellsworth 1989; Weiler 1991). Indeed, Freirean pedagogy assumes too much and makes general claims about oppression, leaving little to be known about the oppressive world and pays inadequate attention to the politics of difference (Weiler 1991); difference both in its focus of what form oppression appears in and the implicit assumptions about who is the oppressor and who is the oppressed (Roberts 2015, Mayo 2009, George 2001; Weiler 1991). For instance, as Atkinson (2010) writes, oppression is variable and takes on many forms. One of its most prevalent forms is predicated on neo-liberalism and its reliance on the capitalistic ideology which subjects the masses to labour at the expense of the minority. However, neo-liberalism is not the only form oppression takes and a broader exposition of this in Freire's work would have been beneficial (Atkinson 2010). Kahn and Kellner (2007) add that given the plethora of work by Freire, and in Freire's name, very little of this work is focused outside of neo-liberalism as the main source of oppression, especially as other forms of oppression continue to rise within the capitalistic worldview; for instance, the "accelerated revolution of technology" (p435). Freire (1997) himself later admitted (in *'Pedagogy of the Heart'*) that technological advancement has become the main bastion of capitalism which maintains structures of oppression, therefore requiring a more flexible understanding to his pedagogy and political action.

Important too is Jay and Graff's (1995) criticism of Freirean pedagogy, but their focus is not so much what Freirean pedagogy views as the foremost form of oppression, but with deconstructing who the oppressor and oppressed are. Specifically, Freirean pedagogy is steeped in a posture of moral indignation towards the oppressor, without a critical discussion of what constitutes an oppressor (Keesing-Styles 2003). Jay and Graff (1995) argue that who the oppressor is and who the oppressed are, is conceived not as an open question in Freirean pedagogy but as a given. Indeed, the insights of individuals on who they perceive as the oppressor to their cause differs based on individual experience. For Freirean pedagogy to claim a universal form of oppression is to hereby de-value individual agency (Campbell and Macphail 2002; Jay and Graff 1995). Freire is dismissive of what he calls misguided

relativism on the part of Jay and Graff (Freire and Macedo 1994); and argues that especially in richer countries or more capitalistic states it is easy to identify the poor, hungry and the homeless. Freire likens everybody who is not poor, homeless and hungry as an oppressor, and those who are, as the oppressed, again maintaining the binarism he was originally accused of. Likewise, there is an implicit assumption that the poor, homeless and hungry view everybody outside of their socio-economic group as oppressors equally, missing the very real possibility of internal oppressors within groups (Roberts 2015; Weiler 1991).

On this last point, it is helpful to consider the present study and the actors involved. For instance, are the participants of the study simply oppressed while the practitioners in the SDP initiatives oppressors? Do participants view a practitioner as an oppressor in the same way they view a politician to their cause? How do Venezuelan asylum seekers fit into the binary of oppressed and oppressors in T&T? Can Venezuelan asylum seekers be compared to people of Afro-centric origin in T&T? Many of these questions will be answered throughout the thesis and the chapters to come. However, it was only under pressure from similarly posed bewildering questions by Freire's contemporaries that he admitted that he did not mean to glaze over the complexity of oppression or the multiple layers of it, nor did he intend to deny that individuals can be simultaneously oppressed and be oppressors (Roberts 2015; Freire 2004; Campbell and Macphail 2002; George 2001; Freire 2000; Knoblauch and Brannon 1993; Willis 1977). As such, and despite the vast array of literature that claims commitment to Freirean pedagogy, these are important questions to consider in the writing of this thesis. Especially as the literature often ignores the universalism of Freirean pedagogy, and instead a mythopoeic status is applied to Paulo Freire. This simply makes him a legend, as opposed to also being a scholar and philosopher who is still subject to the limits of history and critiques of everyday discourse (Glass 2001; Weiler 1996). This is not to dissuade anyone as to the capabilities of Freirean pedagogy and its principles in elucidating critical viewpoints, but to clarify that the realities of working with Freirean pedagogy are intricate, challenging and complex (Keesing-Styles 2003).

2.9 - Chapter Summary

Given the criticisms highlighted in the previous section, it is prudent to ask, as others have (see Smith, Ryoo, and McLaren, 2009; Singh 2015 [in Kumar 2015]), why bother with Freirean pedagogy? In short, any serious discussion of Freirean pedagogy must also provide space for its criticisms; as well as demonstrating that steps have been taken to facilitate the principles of anti-banking, dialogue, conscientizacao and praxis (Braa and Callero 2006). Indeed, this chapter provided an outline of Freire's pedagogy by firstly presenting Paolo Freire work as post-colonial, and then introducing Paolo Freire pedagogy. Within this the Freirean principles are mentioned, principles according to Nols *et al.* (2018) that should be searched for in SDP practice. For example, Freire's principle of banking illustrates his theoretical base view of mainstream education, which has similarities to many SDP practices. The principle of banking reveals Freire's view of power relations, especially the asymmetrical nature demonstrated in the relationship between teacher and student (Bizzell 1991). The principles of problem-posing dialogue, praxis and conscientizacao represent his practical solutions to the struggle against domesticating education, with a view to reaching an untested feasibility (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013), where education is liberating, and learners write their own history. The next chapter discusses these principles in detail, because to understand what SDP practices best deliver Freirean principles requires an in-depth understanding of Freirean principles in current SDP literature.

In addition, the conflict between neo-liberalism and Freirean pedagogy is discussed in depth. This conflict represents an ongoing struggle emanating from what Freire perceived as the false neutrality of education masked currently underneath a neo-liberal political agenda (Freire 1996). Constructed through a technical approach (Nyirenda 1996), education is an inherently political affair. However, this explication of Freirean pedagogy and neo-liberalism is not intended to simply be antagonistic especially within education. In fact, Freire, through his pedagogy, hoped for a more holistic educational understanding which combines and provides a space to read the word (technical academic education) and read the world (critical reflection, lived experiences and transitive education) (Spaaij and Jeanes 2016; Freire 1996).

Similarly, for SDP, Freirean pedagogy argues that SDP initiatives should adopt wider goals beyond simply engaging participants and practitioners in activities and content that only prepares them for the labour market and produces lifelong consumers in alignment with the neo-liberal agenda (Oxford and Spaaij 2017). Instead, SDP initiatives should challenge the status-quo by encouraging, and developing the principles of PPD, praxis, and conscientizacao in their participants and practitioners (Oxford and Spaaij 2017).

Lastly, the chapter has detailed some initial critiques of Freirean pedagogical scholarship. Ellsworth's (1989) identification of the repressive myths of Freirean pedagogy is worth continuously considering when engaging with Freirean principles. These repressive myths again draw our attention to issues of power relations, but instead make evident the shortcomings of Freirean pedagogy.

CHAPTER THREE - FREIREAN PRINCIPLES IN SDP

3.1 - Chapter Outline

“A principle is an ethical-moral belief that enables us to constitute, justify, and judge norms and actions - both our own and those of others” (Ruiz and Balboa 2005, p. 244). According to Marina (1995), Freire’s principles represent his philosophical engagement with the world, deriving from a moral realisation of the unequal arrangements of power through educational practices (Nyirenda 1995). Freire (1985, p. 3) similarly points out in the *‘Politics of Freedom’*, that “a book reflects its author’s confrontation with the world”, arguing that his books reflect his principles. In *‘Pedagogy of the Oppressed’* Freire identifies his key principles to transformative education as banking, PPD, conscientizacao and praxis (Freire 1970). Much has been written around these principles since, across varied topics (see Roberts 2015; Matthews 2014; Sadeghi 2010; Ruiz and Balboa 2005; Ledwith 2001; Cox and Peterson 1991; Frankenstein 1983). In recognition of the importance of these principles, this chapter discusses these four principles of Freirean pedagogy distinctly, exploring what makes them uniquely Freirean and considers their recommendations for practice.

Whilst the aim is not to provide a systematic framework for Freirean engagement, as this was never Freire’s intention, as Freire understood human engagement to be nuanced as opposed to systematic (Knijnik 2013; Freire and Macedo 1994; Shor and Freire 1987), it is useful to provide a systematic understanding of these principles and how they relate to each other. Hence, the aim of this chapter is to fulfil the second objective of the overall thesis of being able to identify the Freirean principles, their relationship to each other, their critiques and utilisation in current SDP literature. In this way, the implicit emergence of subtle Freirean principles may become easily identifiable. The next section firstly discusses the gap in literature in relation to Freirean principles and SDP.

3.2 - Gap in the Literature

All research requires a gap in the literature to be investigated (Saunders, Lewis and Thornhill 2016). The literature relating to the area of Freirean pedagogy and SDP has been consistent in discussing the benefits of Freirean principles to SDP work, without detailing exactly what SDP practices allow these Freirean principles to transpire in everyday SDP contexts (Nols *et al.* 2018). A recent systematic review of Freirean pedagogy and SDP literature by Meir (2020) details the limitations of current Freirean and SDP literature, subsequently confirming that this PhD contributes to an emerging area. According to Meir (2020) there are seven articles that have been written dedicated to reviewing SDP through a Freirean lens. These include, Knijnik, Spaaij and Jeanes (2019); Nols *et al.* (2018); Oxford and Spaaij (2017); Mwaanga and Adeosun (2017); Mwaanga and Prince (2016); Spaaij, Oxford and Jeanes (2016); Wright, Jacobs, Ressler and Jung (2016). Furthermore, this thesis recognises a further three articles, the first being the seminal work on the topic area by Spaaij and Jeanes (2013), excluded in Meir's (2020) review presumably because it is written as a position piece as opposed to being focused on one specific SDP initiative. Furthermore, the book chapters by Jeanes and Spaaij (2016) and Oxford (2015); are included as they offer a rich vein of discussion into an otherwise limited area of research.

Many of the works referenced above will be discussed in detail in the ensuing chapter. However, these ten articles represent the sum-total of the work published in the realm of Freirean pedagogy and SDP, showing the sparse nature of literature concerning this subject area and the lack of knowledge therein to applying Freire's principles in SDP practice. As Meir (2020) highlights, the challenge for Freirean pedagogy in SDP, really is identifying standardised practices and frameworks to deliver Freirean principles. As previously alluded to, Freire firstly detailed his principles for transformative education in '*Pedagogy of the Oppressed*' but what he does not do, is explain how he used these principles in practice. Similarly, in SDP, Nols *et al.* (2018); Oxford and Spaaij (2017); Mwaanga and Adeosun 2017; Mwaanga and Prince (2016); Spaaij, Oxford and Jeanes (2016); Wright, Jacobs, Ressler and Jung (2016); Spaaij and Jeanes (2013) note the importance of these principles as being integral to reconceptualising SDP.

However, none of these works detail how these theoretical principles are practically delivered in an SDP setting. Therefore, the gap in the literature can be described as a lack of knowledge in understanding the tenets of Freirean principles, and what SDP practices produce these principles. Furthermore, the relationship between these four principles has not yet been clarified in SDP literature, nor how these principles differ in SDP practice compared to a non-Freirean practice. In short, the key questions remain of what makes these terms Freirean, and how must they be engaged with in SDP practice to be considered Freirean. As such, this chapter details each principle in depth, the state of scholarly discussions so far on each principle within SDP literature and the key critiques levelled against them. The next section considers the first principle of Freirean pedagogy, banking and how it has been discussed in current SDP literature.

3.3 - Banking and SDP

In contrast to the principle of conscientizacao, which is a form of consciousness raising (see section 3.4), Freire presents his banking principle as a form of consciousness deadening (Mwaanga and Prince 2016). Banking is defined as an authoritarian approach to learning where it is assumed that only the teacher knows and therefore students must listen accordingly, must not question and must take knowledge as universal law (Roberts 2015). Sadeghi (2010) argued that banking can be characterised by the following practices:

- the teacher teaches, and the students are taught
- the teacher knows everything, and the students know nothing
- the teacher talks and the students listen-meekly
- the teacher disciplines and the students are disciplined
- the teacher chooses and enforces their choice, and the students comply
- the teacher acts and the students have the illusion of acting through the action of the teacher
- the teacher chooses the programme content, and the students (who are not consulted) adapt to it

- the teacher confuses the authority of knowledge with his own professional authority
- the teacher is the subject of the learning process, while the pupils are objects

In *'Pedagogy of the Oppressed'*, Freire presents these practices through several neologisms including terms such as massification, which depicts the domestication of people through a series of organised processes of silence. As well as memorisation, the act of depositing knowledge through education for students to remember (Freire 1970). As a result, society and people become passive, demystified, and reflect a culture of silence without a voice (Shor and Freire 1987). The diversity of terms employed by Freire to explain and make visible the banking process is a reflection of its dynamic and layered dimensions of oppression that limits people in their everyday lives; their limit situations (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013). These limit situations refer to when people are limited and cannot challenge the status quo because of the extent of their knowledge and surroundings (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013; Freire 1970). However, limit situations are not endings, but beginnings where people can begin to pinpoint the oppression that faces them and in turn struggle to freedom (Knijnik 2021; Knijnik 2013; Freire 1970). However, Nyirenda (1996) disagrees, and argues that banking is an insidious process, a subtle but powerful approach in which the awareness of the oppressed is submerged into the world of the oppressor (Nyirenda 1996; George 2001).

In this world, exists what Nyirenda (1996) terms a 'duality of the mind', where the oppressed adheres to the cultural and social values, ideology and interests of the oppressor even to the detriment of their own existence. Where the oppressed has a desire to be free but is afraid of said freedom because it is an unknown, hence the duality. As such, Nyirenda's (1996) arguments are that while limit situations may be beginnings and/or a realisation of oppression, the oppressed need help from their oppressors or colonisers to grant their freedom in totality. Interestingly, Nyirenda's (1996) use of coloniser as a substitute for oppressor explains her conceptions and refers directly to contemporary Africa and the Caribbean; regions where colonisation only ended when the colonisers departed. Indeed, Nyirenda (1996) confirms that the importance of the banking principle to the contemporary Afro-Caribbean population

is the principle's ability to show the link between knowledge and power which is often found in the dichotomy between the colonisers (oppressors) and the colonised (oppressed).

The banking and anti-dialogue approach to education denounced by Freire is of course universal and not specific to the Afro-Caribbean population or more generally the global south alone (Nols *et al.* 2018). However, its normative and open occurrence in global southern systems is representative of the extensive economic divisions, often found within such societies. Triggered by an often-unprepared push by colonisers towards capitalism and neo-liberal free market practices (Roberts 2015). Degener (2001) argues that this unprepared push has been the cause of several non-critical initiatives, that ignore the economic, political and social factors that have continued to marginalise people, by continually treating them as passive receptacles who do not question. Spaaij, Oxford and Jeanes (2016) refer to the non-critical initiatives in the context of SDP by arguing that they produce a vacuum and (re) create the same kinds of banking approaches that Freire originally warned against. In extending this critique, Oxford (2015) details firstly experiential information from fieldwork carried out in Cameroon, where Oxford (*ibid*) is involved in the creation of a soccer initiative which not only contributed to efficacy and social capital of local girls but made gender equity a renewed topic of discussion in that space.

Furthermore, Oxford (2015) details experience of work conducted in East Africa, with various organisations, again with an over-arching theme of gender equity and the challenges of securing a safe space for female participants. It is important to recognise that while female equality and/or inequality is an issue globally, it is particularly pertinent within the Afro-Caribbean and sub-Saharan African (SSA) context, where females are viewed as the objects of childbearing and household labour. It is this personal understanding of the Afro-Caribbean and SSA context which makes Oxford's application of Freire's pedagogy to gender issues particularly interesting. Given that, Freire's pedagogy has been extensively criticised for its overtly, male-centric language leaving little application for female and gender studies utilisation (Keesing-Styles 2003).

In referencing one of the initiatives, Oxford (2015) points to a situation in a sexual education programme where an educator references rape as the female's fault if she does not dress appropriately. Here, the educator had full authority and banked her controversial knowledge in the learners in a neutral space (Oxford *ibid*). Upon questioning the educator, Oxford (*ibid*) found that the educator was genuinely concerned about the knowledge she had passed, replying that she had only taught what she had been taught and had not critically engaged with the message behind the words. Oxford's (*ibid*) extrapolation is in keeping with Spaaij and Jeanes' (2013) argument that banking education is endemic within SDP initiatives. However, whilst Oxford's (*ibid*) commentary is evident of the banking principle in SDP practice, much of the literature in Freirean pedagogy and SDP are not as definitive. For instance, Wright, Jacobs, Ressler and Jung (2016) in their analysis of an SDP initiative in Belize reference the difficulties of smaller SDP initiatives transcending banking dynamics which inevitably emerge due to donor pressures. However, the authors never describe what these banking dynamics are in practice. Further, whilst Oxford's (2015) detailing gives an example of banking education in SDP, it is however, specific to a particular initiative and locality and further examples are required to confirm whether this practice of banking is commonplace in SDP. Moreover, Weiler (1991) and Hooks (1994) argue that banking, the nature of banking and the approaches to banking education differ based on race, sexuality, gender, age, geographic location, and political orientation; domains that Freire did not fully consider but will bear influence in this study giving the location and ethnic diversity associated with T&T.

3.3.1 - Banking Criticisms

This critique has similar connotations to those of Ellsworth's (1989) critique in chapter two regarding the repressive myths of Freirean pedagogy. However, Weiler (1991) writes in clear terms of what she perceives to be the tensions of the banking principle. Her narrative is written from the perspective of a postmodern feminist, who retains a vision of social justice central to Freirean pedagogy but does not ignore the specificity and diversity of people's lives. Hence, Weiler's (1991) intention is to build on the banking principle as opposed to disregarding it by bringing to the fore

its simplification of sometimes complex social relations. To understand the reality of this critique, take, for example, Oxford's (2015) coach-educator who can be claimed to be legitimately banking knowledge into his or her learners, whilst simultaneously they clearly have had or continue to have controversial knowledge banked into them by a different party. So, the argument refers to a multiple or cyclical layer of banking education without an obvious educator or teacher who begins it.

In continuing with Oxford's (2015) coach-educator, questions arise. What if the practitioner who banks knowledge into learners is unknowingly doing so? What if banking education is preferred by the educator and the educatee? Similarly, and on a philosophical level, Berger (1974) asks the question - what if our claims to consciousness are simply within the confines of a larger working model and we have been primed to promote criticality in a certain way? These questions cannot be definitively addressed given the everyday pressures of educational settings including those of SDP to produce outcomes (Spaaij, Oxford and Jeanes 2016; Frankenstein 1983). These outcomes are reflected as check box exercises that satisfy donor-driven funding streams which most initiatives are dependent on (Oxford and Spaaij 2017). It is of course easier to adopt banking education, given the quick positive but superficial results banking can produce (Frankenstein 1983). As well as this, learners often have internalised misconceptions about how to learn, and negative conceptions about their own intellectual capabilities, therefore, learners often desire banking education (Frankenstein 1983).

Learners' desire for banking education in an academic setting does not mean that learners are not independent critical learners in other settings. According to Freirean pedagogical scholars Shor (1999) and Giroux (2011), to encourage learners to be independent in educational settings, educators need to learn to give up their power. However, educators cannot so easily give up their power; the institution, the classroom and their position are a symbol of power even if they try to relinquish it (Bizzell 1991). Learners are usually aware of this and are often suspicious when educators offer them opportunities to engage in their own learning evidence (Bizzell 1991). In other words, there is a pedagogical bad faith in attempting to redress

banking education which offers students a share of power in an environment which has already established the educator's authority (Bizzell 1991). As such, banking is rooted in historical consciousness which requires more than its identification or the relinquishing of authority by educators for its eradication (Sadeghi 2010). Given the impasse described in banking, Freire advances the principle of conscientizacao.

3.4 - Conscientizacao and SDP

Conscientizacao, meaning critical consciousness, aims to engage people in a continuous process of critical thought (Gruenewald 2003; Heaney 1999). Freire defined conscientizacao as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire 1970, p. 17). In interpreting this definition by Freire, many incorrectly misrepresent conscientizacao as simply the act of consciousness raising (Kahn and Kellner 2007; Roberts 2000). In fact, conscientizacao is an individual or group's commitment towards an understanding of the limits of their situation and developing the cognitive energy to see possibilities beyond such limit situations (Kahn and Kellner 2007; Frankenstein 1983). Though, Freire (1989) noted that conscientizacao is not the starting point of such commitment, with commitment comes conscientizacao. Individuals or groups do not struggle because they have become aware, they become aware because of the struggle (Fischman and McLaren 2005). For this research, this begs the question of what a struggle looks like to produce the principle of conscientizacao. In other words, SDP practices deliver the principle of conscientizacao, which is a central objective of the present study.

To facilitate such a struggle that makes conscientizacao its outcome, the three inter-related stages of conscientizacao must be passed through (Freire 1973). The first of these three stages is semi-intransitive consciousness or 'magical consciousness' (Jeanes and Spaaij 2016; Ledwith 2011; Heaney 1995). In the Freirean worldview, semi-intransitivity is a state when an individual or group's sphere of perception is limited (Freire 1970). Where existence is situated around matters that focus purely on survival, and challenges evolve around purely biological necessity (Heaney 1995). However, this semi-intransitivity, which evolves around everyday survival, is not

necessarily evidence of the closure of people within themselves, “crushed by an all-powerful time and space” (Frankenstein 1983, p. 5). Indeed, human beings are naturally inquisitive and open to critical questioning of social situations, however if the culture of silence surrounds settings which are supposed to be educational, this limits the possibilities of questioning and therefore makes conscientizacao unattainable (Frankenstein 1983). Though, if challenged by a critical educator, an SDP practitioner for example, learners and/or participants begin to understand that the profound dimension of their freedom lies exactly in recognising the very constraints that limit their consciousness (Spaij, Oxford and Jeanes 2016; Freire and Macedo 1994). Freire and Macedo (1994, p. 8) further note what happens when participants are challenged by a critical educator:

“Students discover for themselves in the process of becoming more and more critical, that it is impossible to deny the constitutive power of their consciousness in the social practice in which they participate. On the other hand, they perceive that *through their consciousness*, even when they are not makers of their social reality, *they transcend the constituting reality and question* it. This behavioural difference leads one to become more and more critical; that is, students assume a critical posture to the extent that they comprehend how and what constitutes the consciousness of the world.”

Freire and Macedo (1994) observe that when people begin to amplify and comprehend the consciousness of the world and their context, their consciousness becomes transitive, leading onto the second stage of conscientizacao (Heaney 1995).

Freire (1973) characterizes the second stage of conscientizacao as naïve transitivity. In this stage, people become more aware of their surroundings, however they are still subject to fanciful explanations and are disinterested in deeper investigation into the meanings of their surroundings and context (Heaney 1995). People oversimplify situations and underestimate themselves in their ability to achieve (Freire 1970). Freire (1973) indeed notes that naïve transitivity is not just a process endured by the oppressed, but also a universal process, which is recurring amongst

all human beings at various stages within different contexts, where polemics are favoured over dialogue.

The third stage of conscientizacao is the stage of critical transitivity (Freire 1973). This stage is characterised by a rejection of preconceived ideas, and deeper investigation into the structures, which constitutes and constructs social realities (Freire 1973). This stage revolves around the nature of welcoming innovative ideas, not necessarily to substitute the old but the openness of consideration, indeed, at this stage the practice of PPD and a rejection of polemics is evident (Freire 1973). Additionally, Freire (1973) talked about the concept of inter-conscientizacao, which refers to a form of consciousness and critical thinking limited to the individual which cannot affect wider social processes. As the individual has not figured out how their consciousness and critical thinking intersects and is (re)created by society. This inter-conscientizacao, is not fully detailed by Freire in any of his work, but what is evident is that it forms part of the stages of conscientizacao (Giroux 2011). Whilst these stages of conscientizacao are numerous discussed in Freire's work, SDP literature has rarely referred to them when discussing conscientizacao. For instance, Mwaanga and Prince (2016), provide a critical commentary on how liberatory pedagogies such as the Freirean one can be developed within SDP initiatives in Africa through the combination of Ubuntu (a pan African philosophy of human virtue). Using the Go Sisters programme, a Zambian based SDP organisation situated under the auspices of the EduSport foundation, the authors principally enable us to understand the possibilities of SDP as a site for individual conscientizacao, especially when the programme is indigenously developed. Mwaanga and Prince provide a strong critique of many current SDP educational organisations, relating their grounding to the Freirean principle of 'banking' education usually related to western/northern technocratic approaches to developing knowledge. With this the authors suggest the Freirean principles of conscientizacao and problem-posing dialogue as theoretical lenses to aiding the Go-Sisters programme. The authors go beyond the traditional 'Modus Operandi' of SDP research by employing two rarities in their work. Firstly, the authors conducted their research over an extended period (ten years), conducting multiple investigations of the same programme, thereby producing a longitudinal and reflective investigation. Secondly, the Go-Sisters National

Coordinator, who conducted many of the interviews and data analysis, was involved at varying stages of the research process, depicting a rare practice of partnerships between the researchers and practitioners. However, the authors never detail what practices the Go-Sisters programme use to move their participants through the three stages of conscientizacao. The authors simply conclude by revealing how the Go-Sisters programme provided a space for families and individual participants to open into critical discussions in hopes of further developing conscientizacao together. Still, the authors do not detail exactly what is included in such critical discussions to lead to conscientizacao, nor do they detail how other researchers might identify this conscientizacao once attained.

Similarly, Oxford and Spaaij (2017), explore a Colombian SDP organisation analysing how Freirean pedagogy implicitly develops in the natural context of SDP, and how SDP workers and participants comprehend, recognise and respond to these practices. Building from the work of Paulo Freire, the authors examine how education fosters or hinders transformative action that underpins the social development aims to which SDP aspires. Specifically, the authors draw on the Freirean principle of conscientizacao, but point out that many critics are sceptical as to the promises of PPD to developing conscientizacao. However, the authors never reference how the development of conscientizacao needs to pass through the three requisite stages detailed by Freire above. Oxford and Spaaij (2017) remind us that Freirean pedagogical research and the application of its principles in SDP is still in its infancy, hence the field has yet to come to terms with the challenges, complexities and contradictions of how Freirean pedagogy and the principle of conscientizacao may be reflected in SDP practice (Oxford and Spaaij 2017).

Freire acknowledged that a deep commitment in understanding oppression and domination is not enough to guarantee conscientizacao (Freire 1989). Indeed, conscientizacao is a term used by Freire, to capture a multifaceted and complex ontological, epistemological, axiological and political process of individuals and groups (Glass 2001). Nonetheless, Freire still claimed that conscientizacao is a principle that people should strive for and attempt to understand within the confines of structural domination and oppression (Freire 1989). With this last point, more

questions arise in relation to conscientizacao. Knijnik (2013) argued that these ideas remain highly influential because of their hands-on perspective, which is rooted in concrete situations. In other words, Knijnik (2013) refers us to the practical applicability of the principle of conscientizacao. Therefore, when the researcher is conducting field work, to justify an SDP activity as conscientizacao in practice, it must follow the three inter-related stages described above. Therefore, this study explores whether the practices used within the KAO-C project enact and enable conscientizacao and its stages compared to the GKP.

It is important to note, however, that the three stages of conscientizacao proposed by Freire are not mutually exclusive. Whilst they exist on a lineal plane which involves moving from semi-intransitivity to critical transitivity, these stages also exist on a horizontal plane, which does not indicate any direction in which we pass through the stages of conscientizacao (Heaney 1995). Reality cannot be understood in totality; thoughts, meanings and questions are not linear in progression, but are often discovered and re-discovered through the principle of PPD (Freire 1970). But before discussing the principle of PPD, the next section looks at the criticisms of the principle of conscientizacao.

3.4.1 - Conscientizacao Criticisms

Peter Berger (1974) criticised the Freirean principle of conscientizacao, associating the principle to simply raising consciousness, thereby arguing that Freire creates an epistemological separation between the learner and the educator. Indeed, as Freire developed his ideas and his productivity increased, especially around the topic and principle of conscientizacao, he became less reliant on other scholarly sources or philosophical thinkers and more willing to informally advance his ideas (Roberts 2015). Adopting a more personalised and less traditional academic mode of expression made Freire's work more readable but also invited criticism. Berger (1974) further classified Freire as a polemical elite, because the idea of consciousness raising immediately creates a dichotomy between the learner and educator. The latter represented by, for example, practitioners and researchers in SDP leadership positions, who possess the necessary consciousness levels to raise the

former from their relative position of ignorance or lack of conscientizacao (Berger 1974). Of course, such a conception would be elitist and patriarchal.

However, the flaw in Berger's argument is a misunderstanding of the principle of conscientizacao. As noted, the idea of conscientizacao as simply consciousness raising is a common misunderstanding of the principle (Roberts 2015; 2000). Certainly, in Freire's work the evidence suggests his use of conscientizacao as not simply a tool of consciousness raising but a tool to better understand people, groups and the world around us (Roberts 2015). Freire would indeed agree with Berger (1974) that the idea of one person being more conscious than another is problematic. Freire is not an epistemological relativist, he was content with claiming that certain ideas or ways of understanding the world are better than others. However, he was clear that an imposition of those ideas on others was tantamount to incorporating people into the dehumanising process of oppression (Roberts 2015). Certainly, Freire maintained throughout his works that we are all ignorant in some respects and conscientizacao is not a finality that is reachable, but a continual process of development of all peoples (Freire 1996; 1994; 1973; 1970). In this, Freire spoke ad nauseam about the relationship between PPD to conscientizacao, hence the next section discusses the principle of PPD.

3.5 - Problem-Posing Dialogue and SDP

It is important to give a broad understanding of dialogue firstly, as dialogue is not unique to Freire or any one school of thought (Shor 1990). Dialogue and the process of interpersonal communication is a foundational method in spaces considered anti-foundational (Burbules 2000). An anti-dialogical process reinforces democratic inexperience, and represents the egotism of a few opposing others, silenced and muted (Amorim *et al* 2007). Therefore, dialogue represents, to one extent or another, a way of building foundations towards empathy, equity, collaboration, proposing alternative hypotheses, teaching and learning, negotiation and self-exploration (Amorim *et al* 2007).

According to Burbules (2000), there are several dominant traditions of dialogue, which relate to the aims and methods of education. One tradition is the liberal traditions of John Dewey, where dialogue is the fulcrum on which the imperatives of democracy rest. Within this liberalist thinking of dialogue, the focus is on public deliberation as an arena for all to voice their views (Burbules 2000). However, the issue with the liberalist thinking of dialogue is that it neglects to understand the plight of those who do not, or who cannot exercise their capabilities of dialogue in the public sphere. The non-traditional actors in public spaces of liberalism such as women are not represented in the liberalist dialogue tradition (Burbules 2000). With this comes another tradition; the feminist mode of dialogical expression, which privileges a more adversarial mode of expression challenging the traditional voices in public dialogue (Burbules 2000). Burbules (2000) argues however, that in this feminist mode of expression, it discriminates against females who may be in the public sphere and still lack the incorporation of other minority groups.

Platonic views of dialogue stress the importance of communicative exchange, which can enable the drawing out of informed understanding and facilitating the discovery of truth by the learner (Burbules 2000). For Plato, knowledge is an objective measure and, therefore, the way to teach is by understanding how knowledge is decided, thereby making a philosophical connection between knowledge and pedagogy. Unfortunately, the platonic view of dialogue is contingent on knowledge being absolute and objective, something that is attainable in totality, an epistemological stance, which in the contemporary social world is antiquated (Burbules 2000). However, the intriguing feature of platonic dialogue is its philosophical conception; that of linking dialogue to pedagogy and knowledge, which is reflected in the philosophical tenets of Freirean PPD (Burbules 2000).

Whilst some, notably feminists, have not found emancipatory potential on their terms within Freirean PPD, the Freirean principle of PPD is still regarded as universally holding significant critical and emancipatory potential (Bartlett 2005; Burbules 2000). Most contemporary critical views of dialogue, especially those of educational thinking, do stem from the work of Freire, who asserts that dialogue should be problem-posing (Macrine 2020; Bartlett 2005). What this means for Freire

is a three-stage interrelated process to engaging a so-called PPD (Saleh 2013). The first stage involves generating themes. The educator poses a problem (or perceived problem) derived from the context of the learners and then encourages the learners to put forward their thoughts freely (Saleh 2013). This problem can be presented in numerous forms, for instance the use of a newspaper, an image, a word, a sign, or a television clip (Saleh 2013). This stage is characterised by listening to the learner's thoughts on the problem posed, and then the encouragement and onus is on the educator to make sure everybody participates and keeps the discussion relevant (Nols *et al.* 2018). Within this continuous stage of listening on the part of the educator, further ideas may emerge which will need to be codified in stage two. This codification stage represents new thoughts and ideas that emerge from the original problem posed (Saleh 2013).

An essential procedure in this stage is to relate the original problem to the new codes, showing how these codes are a depiction of the day-to-day realities of the learner (Saleh 2013). As a basis, this depiction becomes an abstraction, which forms the foundations of dialogue, allowing a critical analysis on that basis about meanings and the divide between reality and ideas (Heaney 1996; Freire 1970). By relating codes to the learners day-to-day, learners become more critically aware of the problems in their locality and the possibilities of how these problems can be addressed, will be put forward in the decodification stage (Saleh 2013). Within the decodification stage, the educator encourages the learners to produce solutions faced in their locality. Decodification is a dialogue between all parties in a mutual process in search of change (Mwaanga and Adeosun 2017). The solutions proposed in the decodification stage should lead to more dialogue and more problems being unveiled (Saleh 2013). Accordingly, decodification is the primary work of the *circulo de cultura* (circle of culture) or sharing circles (Nols *et al.* 2018; Saleh 2013; Freire 1970; Heaney 1996).

In depicting these three stages of PPD, it is important for the study to investigate from participants and practitioners' experiences how closely the initiatives follow these three interrelated stages in communal spaces of discussion and what practices they utilise to achieve these stages.

Freire (1970) further highlighted that PPD should be a relationship between learner and educator where challenge is encouraged, and a consensus is not always reached (Degener 2001). Freire argues that PPD does not have to create agreement or consensus for it to be educationally worthwhile (Burbules 2000). From Freire's language and encouragement of challenge, especially that of the educator and lack of belief or need for consensus, seemed to equate educators and learners within the socio-political process of education (Bartlett 2005). This generated severe criticism of Freire and his work as being non-directive within the use of PPD; though Freire later clarified that the educator as directive and authoritative can drive consensus but is not an authoritarian:

“I have never said that the educator is the same as the pupil. . . . The educator is different from the pupil. But this difference, from the point of view of the revolution, must not be antagonistic. The difference becomes antagonistic when the authority of the educator, different from the freedom of the pupil, is transformed into authoritarianism. . . . For me, it is contradictory when the educator, in the name of the revolution, takes power over the method and orders the pupil, in an authoritarian way, using this difference that exists. This is my position, and therefore it makes me surprised when it is said that I defend a nondirective position” (Freire, Gadotti and Guimaraes 1985, p. 12).

This directive position puts Freirean PPD at a confluence at which the pedagogical, philosophical and political meet (Burbules 2000). At the centre of this confluence is the relationship between the learner and the educator, a relationship that is an erotic one or one which is not realised at all (Gur-Ze'ev 1998). PPD cannot exist without a profound love for the world and for human beings within it (Bartlett 2005). Therefore, to commit truthfully to the cause of the oppressed through PPD is to show love to the oppressed and their cause for liberation, this love cannot be half hearted but full hearted in its desire (Bartlett 2005; Freire 1970). Nols *et al.* (2018) echo this idea of love in SDP literature by detailing in their work how the educator (in this case a coach) was like a 'father' figure to his learners (participants and players). Nols *et al.* (2018), investigate the pedagogical practice of an urban SDP initiative

located in Belgium through the voice of the young people involved. The paper reflects on the usage of PPD to engage a diversity of issues and promote different but desirable virtues of respect, understanding and the rejection of discrimination. Nols *et al.* (2018) focus their work on a first world country (something that is not commonplace in SDP) on the Freirean premise that there are first world areas in the third world and third world areas in the first world (Freire 2005). The paper follows the exploits of the coach within the initiative, who is an ex-professional basketball player, and has witnessed some of the darker side of competitive sport. The coach wanted to build a sport programme with a more equitable structure, putting social progress and people first above the pressures of winning and neo-liberalism. The authors observe that embedded within the programme and certainly the coach's philosophy was a presence of Freirean philosophy and pedagogy in the day-to-day activities. For example, in the authors' view the initiative used PPD to promote participant voices, by the coach posing problems through generative themes and then listening, codifying and decodifying the problems thereafter, within "sharing circles" (Nols *et al.* 2018, p. 12). The authors do not go into further detail on techniques or practices used by the coach to generate themes, codify or decodify with his participants. Moreover, the authors observe that PPD aided in the move away from banking education, allowing for critical discourse between the coach and participants, regarding real life issues and problems, as well as detailing solutions to such problems. The authors still observed there were several challenges to some of these approaches, whilst the authors admit to what they call 'micro victories' they acknowledge the limited capacity of PPD to do with time factors. Another limitation they draw out within the programme is the inability of coaches to visualise how the philosophical tenets of Freire can be put into practice. Whilst coaches visualise these principles, without adequate training they cannot apply them, leading to a 'trained incapacity' resulting in what the authors term as 'transformative failures.'

It is therefore essential that this research investigates what training (if any) is provided to practitioners within Freirean PPD and if that training differs across initiatives.

This expression of ‘transformative failures’ by Nols *et al.* (2018) is mirrored in the wider criticism of Freire’s PPD principle, with many authors questioning the promise of PPD to further elucidate problems and deliver solutions (Oxford and Spaaij 2017).

3.5.1 - Problem-Posing Dialogue Criticisms

Freirean PPD is contested on the merits of its ability to reconcile difference (Oxford and Spaaij 2017). Sceptics question the merits of open-ended dialogue within PPD and to what degree it steers learners towards certain predetermined conclusions (Oxford and Spaaij 2017). This focus on openness and open-ended dialogue within PPD for critics represents a form of hegemonic structure, reliant on the rhetoric of emancipatory action to solidify its purpose (Burbules 2000). Hence, there are questions around the belief that PPD can empower people and de-marginalise those who are traditionally marginalised, excluded and considered different (often inadvertently) from positions of power to then transform the world (Oxford and Spaaij 2017). This last critique is particularly pertinent in SDP where ‘difference’ is an institutional fact in a field that is vast, spanning several geographical locations (Oxford and Spaaij 2017). Of course, difference for many in SDP is a lived experience of marginalisation and not simply a geographic category of identification (Mwaanga and Adeosun 2019; Burbules 2000).

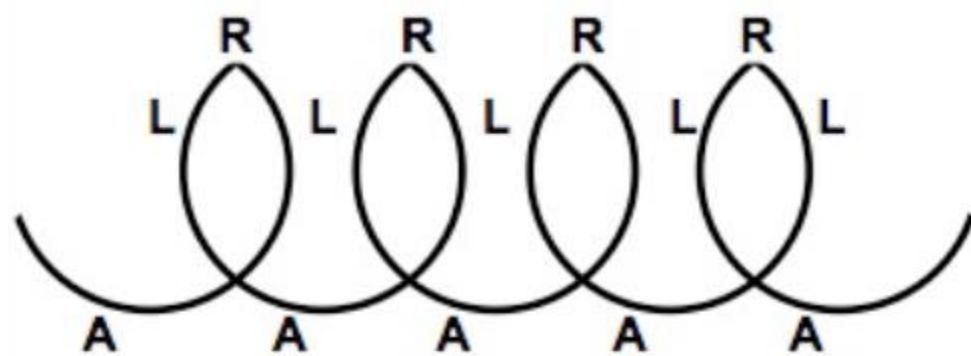
On this last point, PPD has been criticised for its lack of sensitivity to difference within SDP, especially in relation to different forms of cultural communication (Nols *et al.* 2018; Oxford and Spaaij 2017). For instance, when engaging Indigenous groups in PPD, the continual use of a colonial language such as English for example, might serve to reinforce the institutional oppression PPD is attempting to tease out (Burbules 2000). It is possible to pose this point more strongly: that the traditional approach in Freirean SDP research to engage indigenous people in PPD via the English language serves to domesticate the difference to which Freirean PPD itself wants to celebrate (Nols *et al.* 2018; Oxford and Spaaij 2017). Additionally, there are differences that are unbridgeable through PPD; gaps of understanding that cannot be reconciled, or wounds that cannot be healed and attempts to heal them through PPD may just put some people more at risk than others (Burbules 2000).

The fact that hardly anyone has a bad word to say about Freirean PPD reflects the mystique which is sometimes applied to Freire (Burbules 2000). The ‘fetishization of PPD’ and of Paulo Freire is understandable given the positive results his teachings and methods sometimes achieved. Freire himself recorded remarkable results in teaching illiterate farmers in his homeland how to read, write, converse and become politically involved within months (Knijnik 2021; Knijnik 2013; Burbules 2000). However, the idea that successful communication under PPD equates to full understanding and thereby transformative action can lead to the ‘transformative failures’ Nols *et al.* (2018) point out. Even more dangerous, Bowers (1987) contends that the mode of thought within PPD can sometimes shift the locus of authority from a community struggle to an individual one, which can be ineffective when considering praxis. Praxis is a complex term, which means practice as opposed to simply theory. Within Freirean pedagogy, praxis, is the centre of liberator education. Its cycle is action-reflection-action and it is purposeful, logical, rational and creative in the objective of human freedom. In short, praxis according to Freire is the *raison d’etre* of the oppressed (1970), and it is to the principle of praxis that this chapter now turns.

3.6 - Praxis and SDP

The term praxis comes from the Hellenic language in classical Greek, though the concept has been popularised in recent times by Paulo Freire (Giddens 1990). As with many of Freire’s ideas and principles, there are many who have defined praxis within Freirean pedagogy. Surprisingly, most definitions revolve around a similar conceptual ideology. This means that the idea of praxis involves both action and reflection (Specia and Osman 2015; Breuning 2005; Freire 1970). In this context, action is explained as an effort to change a particular situation, whilst reflection is the continuous process that deepens the understanding of the act, evaluates its failures and successes that improves the results of future acts (Degener 2001). Praxis is the confluence where theory meets practice. Ideas and propositions are attempted to improve a specific situation (Specia and Osman 2015; Giroux 2014; Sadeghi 2010). However, as Freire alluded to, there can be no final act, nor can

there be complete understanding through reflexivity. Hence the recurrent spiral of action-reflection-action supports people to learn continually in their collective attempts at change becoming more deeply involved to surmount the political, social and historical barriers which limit them (Wallerstein and Bernstein 1988).



A - Acting, L - Learning, R- Reflecting

Figure 1 - Adapted from Fischman and McLaren (2005)

It is imperative to note, however, that action and reflection occur simultaneously (as depicted in Figure 1). Freire recognised that the two elements were intimately entwined; “praxis implies no dichotomy by which praxis could be divided into a prior stage of reflection and a subsequent stage of action” (Freire 1970, p. 128); they must occur concurrently. There is a popular paraphrase, which is applied to explain Freire’s understanding of praxis as action without reflection is blind, and reflection without action is impotent (Giroux 2009). Indeed, the committed individual must realise that reflexivity alone is not enough to resist the oppressive and integrative characteristics of hegemony (Fischman and McLaren 2005). Additionally, while conscientizacao and PPD encourage the analysis of situations and debate to mitigate banking, encouraging sensitivity to the social and political surroundings, it does not encourage social action (Keesing-Styles 2003). Praxis, however, is preoccupied with action within its process. Praxis, therefore, forms an essential principle within Freirean pedagogy. But it is unclear as to what makes a particular praxis (that is action-reflection) Freirean. Gadotti and Torress (2009) claim an action is Freirean when it aims to move educators from mindless activism or empty theorising to a space of calculated and theoretically guided political action. Freirean praxis,

therefore, is an ontological argument posited as a central and defining feature of human existence necessary for the imperative condition of freedom (Glass 2001).

Similarly, Hooks (1994), in her engaged pedagogy, promotes this notion of praxis as the defining feature of human existence but goes on to state that Freire did not only mean praxis in relation to the oppressed alone (Specia and Osman 2015). Indeed, Freire encouraged a dualism in praxis on the part of both educators and learners, where all are involved in the cyclical process of action-reflection-action (Specia and Osman 2015). Mwaanga and Adeosun (2017) in their SDP work discuss this idea of dualism in praxis and detail the need for praxis on both the part of them as researchers, as well as the participants they worked with. Mwaanga and Adeosun (2017) argue that engaging in praxis with the participants functioned as a platform to view SDP education from an alternate paradigm, allowing local individuals to engage in their own everyday problems, and engage in such problems differently and from a different frame of thought. Furthermore, the authors argue that praxis on the part of researchers should encourage reflection, which allows educators to recognise their position in the research process. The authors note that their position is “framed from a privileged and socially dominating African Diaspora males’ position, which is in contrast to those of the research participants under the SDP programme of study that do not enjoy the same privileges” (p. 60). Hence, this engagement in praxis encourages a paradigmatic shift when educators and researchers engage in SDP work (Mwaanga and Adeosun 2017). However, the authors do not detail what ‘praxis,’ i.e., the form of action or reflection they encouraged participants to do, which constituted as Freirean, or exactly what steps should be taken to make sure an action or reflective process is Freirean praxis. The authors simply comment that the Freirean principle of praxis is carried out to beneficial outcomes, without detailing what limitations accompany this principle.

Spaaij, Oxford and Jeanes (2016) likewise discuss the principle of Freirean praxis in their work with SDP educational programmes located in Cameroon and Kenya. Like Mwaanga and Adeosun (2017), the authors note that praxis forms an essential tool for participants and local individuals to act on their own reality. As such, praxis for Spaaij, Oxford and Jeanes (2016), promotes an alternate paradigm from which to

view SDP, aiding SDP workers to move away from the colonial overtones associated with early SDP work framed from a position of 'we will develop you'. Contrary to Mwaanga and Adeosun (2017), Spaaij, Oxford and Jeanes (2016) are vocal regarding the limitation of the praxis principle. For instance, Spaaij, Oxford and Jeanes (2016) comment that whilst Freirean praxis might be earmarked as a potential access point for the development of people, there is little attention to the processes of Freirean praxis in SDP. As a result, this has caused a deficit in the literature, affecting policy and practice in ways that we negotiate Freirean understanding in SDP (Spaaij, Oxford and Jeanes 2016). In a sense the authors are recognising a key rhetoric of SDP initiatives, which often speaks of attending to many processes within the notion of the development concept but pays little cognisance to many of the everyday processes necessary for genuine social change. Given the issues raised in the work of Spaaij, Oxford and Jeanes (2016), it is necessary to ask the question, as Sadeghi (2010) enquired, about how we practice this Freirean praxis. Especially within this research, documenting the differences in how practitioners in KAO-C and GKP encourage action and reflection (if at all) and relating this back to the tenets of the principle, will be of paramount importance. Nonetheless, Sadeghi (2010) concludes that whatever Freirean praxis looks like in practice it must begin with a problem-posing dialogical process.

Giroux (1997) agrees and recommends that Freirean praxis can be initiated in practice by following through with the learners decodification. For example, Giroux (1997) suggests the theme of knowledge and argues that firstly, within problem-posing dialogue that the educator and learner start with the question of what counts as knowledge. In starting with this fundamental question, Giroux (1997) argues that the hegemonic conceptualisation of knowledge will undoubtedly lead to differences in the perception of knowledge between the participants and the educational institutions surrounding them. Learners then identify solutions to reconcile knowledge inequalities (decodification), and then act in an agreed manner to bridge the inequalities of knowledge around them. Such acts can range from political activism in extreme cases to simply gaining more of the knowledge that has been elusive to them (Giroux 1997). This can then be reflected upon, and further acts can be carried out if previous actions have been insufficient to reach the desired

outcome, in the cyclical nature of praxis (Specia and Osman 2015; Giroux 2014; Sadeghi 2010; Fischman and McLaren 2005). Giroux's (1997) approach to Freirean praxis is in keeping with the literature and offers a guideline to engage in Freirean praxis. However, there are several issues that arise. For example, the issue of where knowledge comes from is perhaps a simpler issue to deconstruct compared to issues of power, opportunity, class, poverty, discrimination, which are amongst other issues that Freirean praxis also wishes to tackle. Therefore, although Giroux (1997) offers a starting point to Freirean praxis in practice, it falls short of being a complete blueprint. Considering such short falls, the next section explores the criticisms of praxis as a principle.

3.6.1 - Praxis Criticisms

If we take specifically Giroux's (1997) idea of Freirean praxis which offers a practical approach to engaging with praxis, the issue of time becomes an essential barrier to engaging in praxis effectively (Spaaij, Oxford and Jeanes 2016). For example, within SDP, Spaaij, Oxford and Jeanes (2016) note that in extreme localities many initiatives and their participants are usually caught in a day-to-day struggle for food, water, electricity and therefore the application of Freirean praxis may not even be feasible. Similarly, the idea of Freirean praxis is limitless and continuous as referred to in Figure 1, hence even if an initiative could engage in praxis, the reality of limited resources, time and interest for many initiatives and their participants means they cannot sit down, discuss, put into action, and reflect their ideas and thoughts endlessly (Spaaij, Oxford and Jeanes 2016). Hence, this criticism by Spaaij, Oxford and Jeanes (2016) reflect on the widely held criticism of Freirean pedagogy, in which its principles remain idealistic and utopian in belief, which do not seem to account for the everyday realities (inadvertently) of many of the marginalised and oppressed people around the world (Oxford and Spaaij 2017). These concerns highlight why Freire refused vehemently to write a 'how-to' guide for engaging with his principles (Freire 2004).

Additionally, issues arise with the principle of praxis when we observe the roles and responsibilities of learners or participants (Frankenstein 1983). The pressures and

complexities of moving learners from a position of inactive passive citizens to political activists in search of actionable change is a demanding task, which will require more complex consideration than simply telling them they can (Oxford and Spaaij 2017; Frankenstein 1983). This also highlights what is a tenuous link between banking, PPD, conscientizacao and praxis (Frankenstein 1983). In responding to these critiques, Freire (1996) asserts that it is the educators' responsibility, to help learners become politically active and to help learners identify banking education in all its forms, whilst making the link between PPD, conscientizacao and praxis. However, students are expected to be co-investigators in the process, so if the educator makes the link between principles for learners, what is left for learners to do. Of course, Freirean pedagogy is expected to promote democratic and collaborative investigation, yet Freirean authors have not issued a definitive how-to guide for the Freirean principles in practice, which reiterates the need for this present study. The questions and critiques highlighted that seem to challenge Freire's articulation of a philosophy of praxis, does not lessen the impact Freire's work has had and will continue to have (Glass 2001). Indeed, social science and philosophy continue to prove that an imperfect theory does not render successful practice impossible (Glass 2001). Praxis, therefore, concludes the Freirean principles, the next section revisits the gap in the literature and how some of these have been answered.

3.7 - Revisiting the Gap in the Literature

Earlier in the chapter, several gaps in the literature were identified. These included the lack of in-depth understanding of the main Freirean principles, their relationship to each other and what SDP practices produces these principles. The chapter has been able to effectively describe the four main principles of Freirean pedagogy and their critiques, as well as their relationship to each other and their current application within SDP literature. Whilst the chapter has not been able to answer the practical question in relation to what the Freirean principles look-like in a practical SDP setting, the chapter has signposted within each principle, traits to search for within fieldwork. Therefore, the key gap in literature remaining is what practices in SDP settings best deliver the Freirean principles identified.

By now it should be obvious that within Freirean pedagogy there is a diversity of principles used to critique social affairs (Heaney 1995). The varying principles which Freire used to critique education, society, politics and the world in general is testament to the variety of social issues we face. Freire witnessed a layered form of oppression which required a multitude of thoughts or approaches at differing levels (Nols *et al.* 2018). He argued that while many have critical intuitions, they often do not have ways of putting these intuitions into practice because they cannot picture them in action or articulate their thoughts (Apple 1999). This creates an absence in reaching the most desired goal, an untested feasibility (a changed world or locality) (Knijnik, Spaaij and Jeanes 2019; Freire 2005). However, for general readers of Freire's work, the Freirean framework reads simply as a web of neologisms (Heaney 1995).

It is from these neologisms that the purposes of Freirean pedagogy are further explained (Ruiz and Balboa 2005). In a pedagogical sense the purpose is what we intend to achieve. For instance, the main purpose of Freirean pedagogy is to openly promote social justice through his principles (Marina and Valgoma 2000). In the same vein, this purpose is not necessarily Freirean in nature, (for them to be so, they must be congruent with the principles when applied in practice) (Ruiz and Balboa 2005). Before, advancing to the methodology and discussion of these principles in a practical setting, the next section concludes the chapter.

3.8 - Chapter Summary

In returning to the original aim of the study which in part wants to understand what practices best deliver the Freirean principles in SDP, the current chapter has contributed to this by detailing the Freirean principles, (banking, conscientizacao, PPD and praxis) identifying their tenets, limitations and criticisms within SDP literature. This fulfils the second objective of the study, which is to identify the Freirean principles, their relationship to each other, their critiques and utilisation in current SDP literature. Within the principle of banking, the chapter identifies specifically how banking education can be characterised according to Sadeghi's

(2010) recommendations. Here, the works of Wright, Jacobs, Ressler and Jung (2016) and Oxford (2015) were noted for their discussion of the banking model in SDP. Particularly, Oxford's (2015) documentation of the banking model within a specific SDP initiative is discussed in depth. Though, Oxford's commentary is informative and explains the prevalence of banking in SDP, given Sadeghi's varied recommendations on what banking may look like, Oxford's analysis remains extremely specific and exclusive to one locality. In conscientizacao, the chapter detailed the three stages of consciousness that contribute to the development of conscientizacao as argued by Freire (1970) and how these stages are typified. Mwaanga and Prince (2016); Oxford and Spaaij's (2017) work was drawn upon here to see how conscientizacao has been discussed in SDP. The authors offer a comprehensive analysis of the principle of conscientizacao, regarding its philosophical benefits but fail to explain how a practitioner might enact a process of conscientizacao in practice.

Within PPD, the section identified how problematisation is an essential feature of social issues and solutions through codification and decodification. In this, the section analysed the work of Nols *et al.* (2018) for its deconstruction and understanding of PPD in SDP. Here the authors note how PPD featured as an essential part of an SDP organisation's methodology, whilst also highlighting several limitations in relation to the practical implementation of PPD within their study. Nols *et al.* (2018), also argue that PPD is difficult to achieve in practice because usually SDP practitioners receive little to no training in carrying out the principle. Lastly, the chapter detailed the essential necessities of the principle of praxis, that being action-reflection-learning-action as a continuous process of development (Fischman and McLaren 2005). To further extrapolate the principle of praxis, the chapter investigated the works of Mwaanga and Adeosun (2017); Spaaij, Oxford and Jeanes (2016) and recognised the importance of action-reflection in SDP work. However, as the authors (specifically Spaaij, Oxford and Jeanes 2016) were clear, further investigation is needed in SDP to understand what makes a particular form of action-reflection Freirean. This chapter has demonstrated that Freirean pedagogy is instrumental in informing SDP with its principles, but as Breuning (2005) and Osborne (1990) noted, Freirean pedagogy still exists more as a theory rather than a practical specification which informs practitioners but says very little on how they

might carry out his principles. Similarly, Apple (1999) states that many who are aware of Freirean pedagogy are eager to put its philosophical approaches into practice, but many cannot picture them in action; do not know how to or have not been shown how to.

Without a greater deconstruction of Freirean pedagogical principles in an SDP setting, it is unlikely that SDP initiatives will lead to the understanding of what really constitutes transformative change in the Freirean sense (Wright, Jacobs, Ressler and Jung 2016). The current absence of practices that deliver Freirean principles in SDP, means an untested feasibility about the practical vision and operation of Freirean pedagogy in SDP cannot be reached (Nols *et al.* 2018). So, to repeat Nols *et al.*'s (2018, p. 4) conception "while research is beginning to reveal how Freirean pedagogy transpires in SDP, further research is needed to reimagine Freire's theoretical work within and towards a practical reality of SDP". To fulfil this conception, the study adopts an appropriate philosophical, methodological and methodical research approach, discussed in the next chapter.

CHAPTER FOUR - METHODOLOGY

4.1 - Chapter Outline

The previous chapter focused on the Freirean principles, and their current application within SDP. The current chapter discusses the methodological content of the study focusing on everything from the context in which the field work was carried out, to the ethical considerations the research had to negotiate. Furthermore, this section discusses how the Freirean pedagogical framework aligns with the phenomenographic methodological approach to garner primary data, helping to fulfil the third of objective of the study. As discussed in the introduction, this study is the first to explore and analyse the experience of Freirean pedagogical principles in SDP using a phenomenographic methodological approach.

A methodology presents a systemic structure of how a particular research study has been conducted, detailing everything from the philosophical paradigm of the study to the approaches, processes and methods used to collect data (Gill and Dolan 2015; Rudestam and Newton 2007; Oliga 1988). The idea of a research paradigm as we understand them today was popularised by Kuhn (1962) who argued that studies are encapsulated within realms of internal logic and world views (Anderson 1986). Within any paradigm, particular methods justify and complement theories and similarly, theories constrain the set of applicable methods allowing the study to remain consistent with its goals (Ozanne and Saatcioglu 2008).

These methods, theories and aims are all based on a set of ontological, epistemological and axiological assumptions (Ozanne and Saatcioglu 2008). As such, another purpose of this chapter is to clearly detail the ontological, epistemological and axiological positions adopted in this study and their relation to Freirean pedagogy. As well as elaborating on the position of the researcher, before detailing the methods that will be employed. Indeed, in choosing a phenomenographic methodological approach, our assumptions about the nature of reality (ontology) and knowledge (epistemology) must be carefully considered. Our theoretical understanding must be clearly articulated (Freirean Pedagogy) and our value system

as researchers must be exposed (axiology and positionality) (See Figure 2) (Chalisa and Kawulich 2012).

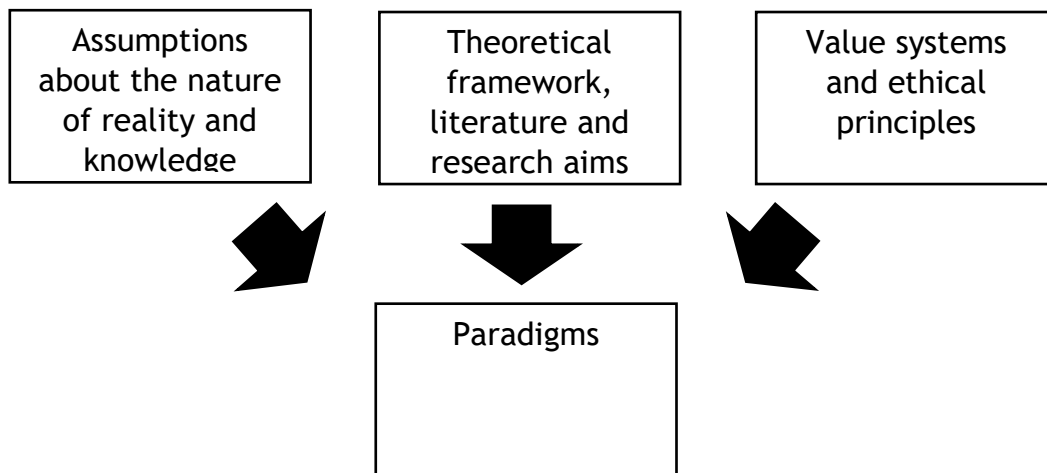


Figure 2 - Factors Influencing the choice of a paradigm (Taken from Chilisa and Kawulich 2012).

Blaikie (2000) reminds us that for a researcher to reach a systematic study conclusion which aligns with their original aims and objectives, these aims, and objectives must be recapped before detailing the research design and approach.

Thus, as a recap:

the aim of this study is to deconstruct Freirean Pedagogy in an SDP context, by introducing Paolo Freire and his pedagogical principles, with a view to explaining what practices best deliver the Freirean principles through a phenomenographic analysis of practitioner and participant experiences in SDP.

- To introduce Paolo Freire and his pedagogical framework, from its origins to its contemporary understanding, as well as its repressive myths.
- To identify the Freirean principles, their relationship to each other, their critiques and utilisation in current SDP literature.
- To present the phenomenographic approach as a comparative analytical method suited to the study of Freirean pedagogy in SDP.

- To provide, based on the experiences of SDP practitioners and participants, practices that best reflect and deliver the Freirean principles in an SDP setting through the comparison of two SDP initiatives.
- To deconstruct Freirean pedagogy within the contextual environment, explaining how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking.

This study will adopt a critical activist approach (Foote and Bartell 2011) which seeks to inspire desirable social change. Against this backdrop, a part of this chapter is dedicated to a discussion on the researcher's biographical positioning and its relationship to the proposed data collection methods. The next section details the context of the study.

4.2 - Context

The primary data for the study was collected in the Caribbean region of T&T. The Caribbean is a diverse political and economic region which encompasses many nationalities, races, languages, beliefs and political ideologies (Saillant 2006). The Caribbean lands are properly the countries of the Carib islands belonging to the lesser Antilles region of the Atlantic Ocean (Saillant 2006). Contemporarily, the term Caribbean is used interchangeably with the term West Indies to denote a region whose political and historical province belongs to the English, French and Dutch alike (Saillant 2006). These provinces according to Palmie and Scarano (2011) propelled these European countries' imperial ambitions, especially in the case of the United Kingdom. As Eric Williams (the first Trinidad and Tobagonian [Trinbagonian] prime minister and historian) argued that the West Indies played a key role in securing the economic advantage needed for Britain to lead The Industrial Revolution (Saillant 2006; Brereton 2000). This is especially true in the context of T&T, an oil rich country with a diverse and multicultural heritage (like the researcher's birth country, Nigeria). 'Black gold', to use the street name, has formulated much of T&T's political, social and economic activities in the present day (Palmie and Scarano 2011).

Brereton (2000) argues that T&T is lucky to have oil beneath its soil and under the sea around its coasts, as oil became the most important industry in T&T post 1920. However, Rennie (1973) argued that 'black gold' contributed to the unequal history of class in T&T over the twentieth century, divided along the fault lines of racial origins, leading to the infamous 1970 Black power movement.

It is important to note that there are two prevalent racial groups within T&T, namely the Afro-centric population and the Indo-centric population (Brereton 2000; Rennie 1970). A mixed-race person in T&T is referred to as a Douglas, that means the combination of Indo-centric and Afro-centric genes. The Indo-centric ethnic group in T&T originate mainly from India, with fewer people coming from Syria, Lebanon and China through slave trade (Brereton 2000). The Afro-centric racial group in T&T predominantly originated from West Africa mainly Nigeria (Brereton 2000). In fact, the Nigerian culture and heritage is so strong in T&T that the '*orisha*' religion which is based on the Yoruba language and Nigerian people remains in present day T&T (Brereton 2000). Indeed, the researcher as a Yoruba male originating from Nigeria was able to recognise and relate to these cultural similarities, to the point where the researcher had conversations in Yoruba with certain older afro-centric peoples whilst out on fieldwork. Rennie (1973) argued that in the colonial-capitalistic backdrop of T&T, post-World War Two (WWII), whites retained majority control of the oil industry leaving the Indo-centric and afro-centric communities with little. Despite the successes in education, the government failed to create more jobs, unemployment was high especially amongst 'darker skinned people' and inequality was prevalent in T&T society (Brereton 2000; Rennie 1973).

Therefore, a strong black power movement emerged in 1970 which primarily involved the Afro-centric community to end discrimination against black people and develop respect for the African culture (Brereton 2000). Though, the movement was eventually crushed and defeated, it did have important results (Brereton 2000). Firstly, it made people much more aware of societal injustices especially against the Black population and secondly, and more importantly it created the new middle-class in T&T (Rennie 1973). However, this new middle-class elite favoured the Indo-

centric population which according to Rennie (1973) was due to their 'lighter skinned tone', thereby reflecting an extension of the Caucasian race but to a lesser degree. Indeed, in many societies post WWII (and currently) the Black race exists usually as the lowest race in relation to class, in the spectrum of racial power and opportunities (Hooks 1992). Rennie (1973) argued that this was especially true in T&T with the white population presented as the upper-class, the Indo-centric population afforded by the white population filled the newly created middle-class and the afro-centric population occupied majority of the working-class positions in society. Rennie (1973, p. 155) adeptly articulates this:

“The point is that every new stage of capitalist development corrupts and destroys the revolutionary activity, consciousness, structural forms and categories of the previous stage. The emergence of the new middle-class, symbolic of a new stage of colonial capitalism served, most of all, to corrupt the militancy of the working-class that existed before and sink bourgeois ideology into the very depths and ranks of the working-class. That is the significance of the era immediately following World War Two.”

By 1981, the oil boom had ended limiting the economic capacity of T&T further cementing the inequalities between the classes as government spending slowed and tightened (Brereton 2000). Today, the oil industry is still active in southern T&T, however; much of the profit flows to the northern part of the island, leaving the majority of the afro-centric population of southern Trinidad in continuing inequality (Palmie and Scarano 2011). This ironically, on a small-scale, reflects the global SDP challenge between the richer north and the poorer south. Hence, many SDP initiatives in T&T reside within the southern part of the island, and most fieldwork was carried out within Southern T&T. Alongside this, the ensuing Venezuelan crisis, which has seen over one hundred thousand (this number is disputed) Venezuelan immigrants flee to T&T to the poorer afro-centric communities within the southern part of the island, has led to increasing tensions socially (Tillotson 2020; Daniels 2019). Venezuela is seven miles off the coast of T&T and both SDP initiatives within the study have been particularly active in trying to lend its support to the Venezuelan asylum seekers fleeing from human rights abuses to the annoyance of

some native afro-centric Trinbagonians that the researcher spoke to. This is because some feel that they have not been afforded the same courtesies by the social initiatives enacted in T&T. As such, there is an undercurrent of continuing dissatisfaction amongst afro-centric Trinbagonians who now feel that even in their own country they have become a reduced class below the Venezuelan asylum seekers. Hence, there are discussions especially within both initiatives' informants⁵, the researcher spoke to, of a renewed Black power movement to reshape what they feel is the current and continuing unjust social order. It is in this contextual backdrop that the research data has been collected. The next section considers the researcher's positionality within the study.

4.3 - Positionality

The term positionality details a researcher's world view and assumptions, and the position they have adopted in relation to the specific research task, that of being an insider or an outsider (Savin-Baden and Howell Major 2013; Foote and Bartell 2011). These assumptions are coloured by values and beliefs, history and political allegiances, nationality and ideology, religious beliefs and geographical location, social class and status, race and sexuality, gender and education, (dis)ability and accessibility (Sikes 2004). Some aspects of these positionality assumptions are culturally and objectively ascribed, for example, race, nationality, location, whereas others such as: personal history, ideology, gender and religious beliefs are subjective and contextual (Chiresi-Strater 1996).

Reflexivity is a necessary pre-condition and a continual process to the construction, critiquing and articulation of positionality (Cohen, Manion and Morrisson 2011). This is especially the case in the current study, given that reflexivity is a central principle of the Freirean pedagogical approach which asks that the informants be reflexive to their context and history. As such, the researcher must also be willing to reflect on their own experiences, in recognition that there are underlying power relations at

⁵ The study uses the term informants in this chapter alone, as opposed to the term participants to refer to individuals both practitioners and participants who have participated in the study. The term participant is predominantly used outside of this chapter to refer to the role of the individuals within their respective SDP initiative, to distinguish between a practitioner or participant.

play which enable the researcher to even ask ‘other’ people to reflect. This reflection should take the form of self-reflexivity (1st person), which asks the researcher to unearth hidden assumptions which may underpin their research approach, philosophy, method approach, theory and results (Nicholls 2009). The importance and impact of positionality to the methodological process is expressed by Sikes (2004, p. 15):

“It is important for all researchers to spend some time thinking about how they are paradigmatically and philosophically positioned and for them to be aware of how their positioning and the fundamental assumptions they hold might influence their research related thinking and practice. This is about being reflexive and reflective and, therefore, a rigorous researcher who is able to present their findings and interpretations in the confidence that they have thought about, acknowledged, been honest and explicit about their stance and the influence it has had upon their work. This is important given that a major criticism of much educational research is that it is biased and partisan”

Sikes’s closing comments regarding partisanship and bias refer directly to known positivistic criticisms of qualitative educational research and as response positionality statements help to appease many of these criticisms (Holmes 2014). A considerate positionality statement will be written to consider and typically include aspects of the researcher’s life, personal, theoretical, philosophical beliefs, as well as their perspectives which form their chosen subject area and their approach to that area (Holmes 2014). Additionally, researchers should declare any further potential influences on the research, for instance, race, history, sex, gender, political beliefs, aspirations and ambitions (Holmes 2014). The researcher, therefore, details his positionality in full in the next section. For the purposes of the positionality statement only, the researcher writes in the first person.

4.3.1 - Positionality Statement

I am currently an academic and PhD researcher affiliated to Solent University, Southampton in the Southern United Kingdom (UK). As a male academic and researcher, I have been extended certain privileges which is not typical of the society I live in. For example, being affiliated to a university I have certain accessibility to knowledge and people. Furthermore, I can create knowledge which by its very definition constitutes a form of power and status (Torbert and Cook-Greuter 2004). This status is most evident when I return to my birth country of Nigeria, where over the years upon returning several times, I have witnessed a change in my treatment from working as a young football coach and sport development practitioner in my early twenties, to an academic in my mid to late twenties. My status and therefore my treatment have shifted based on the parameters and weighting by which society(s) judges success. Not to make generalisations, my use of 'society' in this context refers directly to the three societies I live, and have lived in, for extended periods of time, that being Lagos, Nigeria, Southampton, the UK and Dallas, USA. My initial years were spent living in Nigeria, led by a dictator, in a politically and religiously conservative society and family, with both my parents espousing traditional values including the roles of men, women and children. As the last born in my immediate family of four, my initial upbringing centred on learning to respect my siblings, giving the significance placed on age in Nigerian societies. This is significant to my research, as I still espouse this respect for elders and this very much reflects my approach to conversations with people who are older than me, how I ask them questions and the kind of questions I pose. This also reflects on the nature of how I pose questions to those who are younger than me. This is a particular character trait which I am aware of that may influence my data collection and the significance I place on responses from my informants depending on their age.

Upon emigrating from Nigeria at the age of twelve to the UK, I came to a more liberal society. For example, in the case of women, whose equality is ascribed in law, at least, if not in actual everyday practice. However, when coming to the UK I experienced racial discrimination for the first time and inaccessibility based on the colour of my skin. These experiences undoubtedly coloured my perceptions and in no small way influenced my course of study into the research of social sciences,

inequality, discrimination and social change. At the same time my socialisation into the UK society curtailed many of my traditional tendencies and beliefs (though not all). For example, within the first five years of living in the UK, I began to question my traditionally held religious beliefs. Though, my biggest questioning came in education and the purpose of education. Coming from a middle-class Nigerian family where both my parents are educated to degree level, all my siblings have university degrees along with many of my extended family, my choice to do a university degree was not really my own, but a predetermined choice made for me at an early age. Even choosing to do a degree in sport was met with initial hostility, given the traditional perception of sport, especially within the African context viewing it as a pastime rather than a credible academic pursuit (Nauright and Amara 2018). Academic education by Nigerian standards is a minimum to have any chance of success in Nigerian society. While this success is still limited to the few, educational level, titles and degrees are often the first question asked at social events and gatherings, and often supersede the announcements of people's names when being introduced. My early education at a Nigerian military school taught education as discipline and respect through punishment and to not question the knowledge of teachers, elders and superiors.

This early education for me has been beneficial in my professional and academic life, however this process taught little independent and critical education. The importance of a critical education, is its ability to further professional development, promote creativity, encourage self-direction, challenge the status quo, promote new ways of thinking, encourage questioning and finds innovative solutions to originally stated problems, which is important within the field of social sciences (Giroux 2011). My travel and change of place enhanced my critical education. Living in the USA in 2012, meant I had to apply less technocratic and academic skills to my social situation and develop more critical skills to reason and query my new surroundings. Because of these experiences during my professional and academic career, I have experienced a constant tension between my traditional conception of what education should be and my belief of a more blended approach to educational development. I acknowledge this tension and realise that I am predisposed to feel a certain way about this research.

Since my upbringing is uniquely Sub-Saharan African (SSA), I hold a philosophical worldview in line with that of the SSA philosophy of Ubuntu. Ubuntu is a worldview, which argues the existence of individuals is only meaningful through the relationships they have with the 'other' (Mwaanga and Adeosun 2019). Ubuntu preaches communalism and is a binding concept in SSA, where tribal and religious differences are common (Mwaanga and Adeosun 2019). Hence philosophically and paradigmatically, my approach to the research is one ingrained in the idea of communalism, which is also in keeping with my theoretical foundation of Freirean pedagogy (Glass 2001). As such, I would consider myself an advocate of many of Freire's teachings.

Although I no longer reside in SSA and have not done so for many years, there is a requirement to commit in line with Freire to (re)learning culture; to integrate words and worlds (George 2001). Therefore, as a researcher I must spend time learning the local customs and culture of the context of my fieldwork, as well as spending time building rapport. Hence the dichotomy of the organic and un-organic intellectual can be bridged into what Freire (1974) himself labelled as the committed intellectual or Giroux (1983) called the transformative intellectual. The committed intellectual is someone whose interest goes beyond self-gain and relevance, whose interests exceed simply fighting and overcoming forms of injustice and cultural domination, but whose commitment extends to ending all forms of exploitation (Fischman and McLaren 2005; Fischman 1998; Foucault 1980). However, it is important to mention that while I have personal reasons and aspirations for pursuing this research topic area, that being for the improvement of educational curricula through SDP - which I believe can lead to greater opportunities of success for individuals and initiatives as well as the general betterment of people's lives - I do also have selfish professional ambitions in pursuing this research. These ambitions include attaining a PhD, which professionally will allow me to enhance my career as an academic and researcher. I understand that my personal and professional reasons and preconceptions present both strengths and weaknesses for the research study (Machi and McEvoy 2012). The next section considers how this position affects my status in relation to the research field.

4.4 - Insider, Outsider and Complexity

This positionality statement gives way to the position of an African male in Diaspora. Therefore, this makes the researcher somewhat of an outsider, as the informants of the study do not see the world the way the researcher does, as many do not have access to the same privileges the researcher has or has had. Moreover, the researcher could be perceived, because of their current situation as someone who does not fully appreciate the challenges of everyday life in T&T, and as someone who has a romanticised view of the country (Schulenkorf 2010). This 'outsider-ness' can essentialise the presence of a researcher and obscure the authenticity of information gathered during the research process (Merriam *et al.* 2001). Despite this, the binary nature of the insider and outsider dynamic - can be argued as too simplistic, like Freire's original binarism's of the oppressor and oppressed, and indeed, not reflective of the complexities faced in the social world (Njelesani 2012). This is especially so when the basis for the insider/outsider dynamic is an amplification of certain aspects of the researcher's position, usually geographical location and historical affiliation (Merriam *et al.* 2001). Wheaton (2001) argued on this point that despite the reflection on the self as a cultural outsider, many researchers fail to investigate the self as gendered and racialized subjects. Further to this, fewer qualitative research conducted by males are explicit regarding their maleness (Wheaton 2001).

In respect of this, one should consider the notion of positionality not as fixed but a fluid dynamic in which the idea of being in or out are no longer applicable. As Narayan (1993) argued, factors such as race, education, sexual orientation and gender may at various times overshadow the importance we place on geographical location and cultural identity associated with the insider or outsider status. Narayan (1993) argues that the researcher being a male, heterosexual, of commonwealth colonial roots and Black racial skin tone are aspects like many informants of the study. This makes the researcher as much of an insider as his geographical origins makes him an outsider. Therefore, all these aspects became central to the theoretical and methodological development of the research.

Although, the experience of living and working in the UK, USA and Nigeria leads the researcher to consider how his transnationality influenced the research (Njelesani 2012), a transnational perspective with the combination of social fields become useful in bridging some of the dichotomies of insider - outsider dynamics (Njelesani 2012). A field according to Bourdieu (1993) is a setting in which agents and their social position are located. Bourdieu drew on the notion of social fields to identify and pinpoint the ways in which social relationships are power laden. Fields are dynamic entities, with their boundaries being fluid and the field itself is created in the struggles between people in a battle for social position. Equipped with the notions of positionality and social field, the researcher approached the research field as a bearer of transnational power, more familiar with how to negotiate his power as a researcher.

4.5 - Freirean Pedagogy in the Research Field

In his writings about research, Freire continuously maintained that there were no definitive objects of research, nor were there definitive moments of gathering data (Kincheloe, McLaren and Steinberg 2011; Kincheloe 2008; Kincheloe 2001; Freire 1970). Hence, Freire argued that we are constantly within research and the people involved in the study (including the researcher) are all partners (Freire 1970). For the oppressed, as individuals and as a class, to fully discern the truth of their nature, personality, identity, position and situation, requires the attainment of a kind of consciousness that unveils ideological constructions and encourages action thereafter (Glass 2001; Freire 1970). Here we not only begin to see the ontological and epistemological disposition of Freire, but the connection between his ontological and epistemological arguments. The truth/reality (ontology) Freire argues is that certain people are oppressed but they require the knowledge (epistemology) to understand this oppression. Epistemically, the oppressed are faced with the challenge of learning what they already know experientially and uncritically towards a systematic and analytic understanding; that is for the oppressed to make logical sense out of common sense (Glass 2001). This is where Freirean pedagogy is understandable in research, as its aim is to facilitate through

practice the inquiry of people's experiences in their locality (Kincheloe, McLaren and Steinberg 2011).

Within this inquiry however, Freirean pedagogical scholars cannot and should not deny their authority, it is the researcher who is deciding what is critical. To deny this authority as a researcher is insincere at best and dishonest at worst (Kincheloe, McLaren and Steinberg 2011). Critical researchers must admit therefore that they are in a position of authority (as this researcher is) and must demonstrate their authority in their writings and actions in the aid of their research informants (Kincheloe, McLaren and Steinberg 2011). One of these actions is the ability to conduct research and produce knowledge sanctioned by research informants (Kincheloe 2008; Kincheloe 2004; Kincheloe 2001). Note however, that the advocacy should not be to speak for oppressed or marginalised people, but the advocacy should be rooted in encouraging their stories and experiences to be heard (Powis 2017). This standpoint underpins the current approach to research and is in line with the Freirean pedagogical tradition, but it also provokes significant questions: what if the research informants do not share this advocating stance, what if the research informants do not believe in their own oppression? Experiences of Freirean principles in SDP would be exceedingly difficult to realise if the informants do not engage in dialogue with each other or the researcher. The hope is to demonstrate through this methodology chapter, how, the informants' experiences were engaged in these complex discussions, using a phenomenographic methodological design, focused specifically on sharing and comparing human experiences.

Indeed, research within a Freirean pedagogical framework should take the form of self-conscious criticism; self-conscious because researchers should become aware of their ontological imperatives and epistemological assumptions that inform their own personal and subjective values and reference claims (Kincheloe, McLaren and Steinberg 2011; Kincheloe 2008). With this, Freirean pedagogical scholars should enter an investigation with their assumptions on the table, so no one is confused about their ontological, epistemological and axiological positions (Kincheloe, McLaren and Steinberg 2011). Since Freirean pedagogical scholars posit that human experience is the defining feature of reality and/or truth, they should be aware that

they require an ontological, epistemological, paradigmatic and methodological approach which puts subjective experience at the forefront as opposed to an objective one (Kincheloe, McLaren and Steinberg 2011). In this context, the researcher understands that he cannot use a theory of Freirean pedagogy alone to detail how people experience phenomena differently. Instead, the researcher must therefore describe a philosophical process that supports his phenomena driven experiential outlook (Earl 2010; Kincheloe 2005; Kincheloe 2004; Kincheloe 2003; Kincheloe 2001). To this end the next section considers the basis of the philosophical process of ontology.

4.6 - Ontology

Ontology is the basis of all research, forming the foundations for one's epistemological, axiological, methodological and philosophical positions to follow respectively (Grix 2002). Being the basis of research, ontology is concerned with the nature of reality and/or truth, which is the primary question of existential philosophy (Markula and Silk 2011). What can be known about this reality or how this reality can be understood are critical ontological questions for the researcher and research study engaged (Leavy 2014; Markula and Silk 2011).

From a Freirean pedagogical viewpoint, the truth of reality is that human beings have an ontological vocation and historical purpose to becoming fully human; through conscientizacao, dialogue and praxis human experience should be one of humanisation (Roberts 2015; Freire 1972). However, Freire highlighted that in pursuit of this ontological experience, human beings are dehumanised because they are not encouraged into dialogue, praxis and conscientizacao, making dehumanisation the current truth of reality (Roberts 2015). This Freirean position implies a non-dualistic ontology where the objects and subjects of research are not separate but can only be understood together (Ornek 2008). In that case and within the realm of the current study, the informants (subject's) experiences cannot be understood without conceptualising their objective reality (SDP initiatives). Indeed, objects do not exist as independent entities but as mitigating entities, whose

existence primarily influence the experience of human agents (Mwaanga and Adeosun 2016).

So, in the present study, the dynamic connection between individuals and SDP initiatives is a central aspect of investigation. This connection is a key ontological concern because it is a relationship that shapes the experiences of informants and the truth of their reality (Roberts 2015; Markula and Silk 2011). In this composite ontological viewpoint, the researcher assumes a nature of reality in line with the Freirean perspective that to understand subjective experience, we cannot treat objective entities as autonomous. In this sense, the informants (subject) and SDP initiatives (objects) are not independent of one another in creating human experience, they are intertwined in a process of humanisation and/or dehumanisation (Roberts 2015; Leavy 2014; Markula and Silk 2011; Freire 1970).

4.7 - Epistemology

Epistemology refers to the philosophical underpinnings of knowledge and how a researcher understands, utilises and develops knowledge on the reality they are studying (Leavy 2014). Like ontological reality, epistemology consists of both subject and object (Grix 2002). Objective epistemology develops knowledge along a positivistic framework applying natural sciences to understand reality; while a subjective epistemology understands social reality as shaped from individual experiences and follows an interpretivist framework to understanding social spaces (Bryman 2008). Therefore, epistemology reflects how researchers come to know more about the reality they are studying, what structures, this knowledge, and the grounds to which these knowledge claims are presented (Leavy 2014; Grix 2002). As such, epistemological enquiries are central to the diligence of the Freirean pedagogical framework (Roberts 2015). Freire's epistemology extends from his non-dualistic view of reality which had implications for his educational theory (Roberts 2015).

For Freire, knowledge is a process of acquisition through dialogue with multiple others within a dynamic social space (Roberts 2015; Leavy 2014; Clough and

Nutbrown 2008; Roberts 2000). Therefore, from a Freirean standpoint, there can be no absolute knowledge, there is always more to know and more to learn because of the impossibility of investigating every aspect of a particular reality (Roberts 2015). Nevertheless, this study and its researcher are not simply proposing a doctrine of epistemological relativism but argue, like Freire, that some ways of understanding the world are better than others. For example, the researcher makes the case that to better understand Freirean principles in practice and their influence on SDP programme design, requires an epistemological approach which views human experience as the dominant site of knowledge production through dialogue. From this epistemological view, the researcher understands that interviews, along with other methods of inquiry, must be employed to gain knowledge of subjective experience. Interviews were used principally because they encourage dialogue and the revelation of human subjective experience and subjectivity (Leavy 2014). Although, interviews recognise (similarly to the ontological position) this subjective knowledge to be complex and diverse in a world regulated by structures (SDP initiatives) varying the epistemic revelations (experiences of different people) (Kincheloe 2005; 2004; 2003). Therefore, the researcher argues philosophically an epistemological position which states that knowledge is subjective, based on individual experiences but manipulated within objective social structures of SDP initiatives.

The ontological and epistemological positions offered affect all areas of the research process. Before discussing the philosophical paradigm that these ontological and epistemological positions lead, it is imperative to discuss and situate the term knowledge within the context of the study and the meaning of knowledge as it applies to a Freirean pedagogical framework. According to Saleh (2013) if a study defines and discusses its meaning of knowledge in relation to its theoretical viewpoint it would be a scarcity in social science research; because much of the literature use the term and assume knowledge without a composite discussion of the meaning of knowledge.

4.7.1 - The Meaning of Knowledge

Freire (1973) suggested knowledge is determined by means of hegemonic selection, within the confines of facts buried in the belief that knowledge should be only objective and value free (Frankenstein 1983; Freire 1970). Freire (1973) termed this as traditional knowledge, and suggested it facilitates the hegemonic ideologies of society and contributes to what Giroux (1981) described as structured silences. Therefore, data gathered from the subjective world and non-traditional scientific theoretical frameworks are not acknowledged as relevant; values and positionalities pose as the antagonist to objective facts, and at best are seen as interesting or at worst vitriolic, based on emotive and irrational understanding (Frankenstein 1983).

However, to deny the importance of subjective knowledge in attempting to transform the world is to exclude the very people whose world you are trying to transform (the informants) (Bartlett 2005; Frankenstein 1983; Freire 1970). Similarly, to deny objective knowledge is to attempt to transform people but deny an objective reality in which this transformation must occur (their community/nation) (Freire 1970). As such, Freire states knowledge (and in turn banking) is the ability to read the word (objectivity) and read the world (subjectivity) (Freire 1970). In the context of the present study, knowledge therefore, is understood as individual experiences (subjectivity) as they are constructed through and/or by their SDP initiatives (objectivity), specifically in their experiences of Freirean principles. Freire (1994) later extended his dialectic beyond the immediate objective structures which may shape individual experiences, in this case the SDP initiative, to include other objective structures that shape experience such as family, friends, relationships, sometimes termed as an extended epistemology (Czank 2012; Mwaanga 2012; Au 2007). This extended epistemology extends the dialectic and in-turn dialogue into the community and local structures which also shape subjective experience. As such, knowledge does not exist apart from human consciousness it is produced by us, through the dialectic (Freire 1973; Freire 1970).

The dialectic, is defined as a concept which facilitates a critical mode of reasoning and action which functions to help people examine their world, identifying hegemonic structures that constrain or enable them (Frankenstein 1983; Giroux

1981). This dialectic, insists Freire, is not static, because knowledge is not static, and there is no dichotomy between objective and subjective knowledge (Freire 1970). Subjectivity and objectivity should not be considered as separate ways of knowing, humans evolve and so does the knowledge we produce (Collins 1977).

For instance, one of the central features of Freire's pedagogy is a relevant critique of the hegemonic conceptualisation of knowledge practised using sophisticated language creating barriers between researchers and participants, teachers and students (Freire 1970). Of course this binary view of knowledge is reminiscent of Freire's early work, a view of binary power which encourages dichotomous thinking about the world in which you have the proletariat and the bourgeoisie, the oppressed and the oppressors, and therefore you must have literate and illiterate (Bartlett 2005). However, Freire (2004) later argued that because our understanding of knowledge has evolved, we now have a greater understanding of the world and how structures are (re)created and (re)affirmed, and as such the dialectic. Language is not the only theme for knowledge understanding, other themes of knowledge are now prominent and widely discussed. Such as race, gender, culture, society, economics, history, health, taste, which are all aspects of human experience that create knowledge in which the present study should account for.

To situate these ontological, epistemological and indeed knowledge claims, within social sciences several competing paradigms exist. So, the next section considers philosophical paradigms within the broad spectrum of social sciences. Identifying why phenomenography is the best suited methodological approach to this study for its ontological and epistemological articulations.

4.8 - Philosophical Paradigm

During research processes, it is vital at some point to detail a paradigmatic approach, which brings together the study's ontological and epistemological assumptions (Saunders, Lewis and Thornhill 2016). Whilst, at this stage the nature of axiology has not been discussed, the study recognises axiology as the study of value and ethics (Heron and Reason 1997). Hence, axiology is discussed in-depth

within the ethical considerations of the study. The field of social sciences consists of several methodological approaches; the objective is not to justify which approach is 'best', but instead to detail a paradigmatic logic which best suits the research at hand (Markula and Silk 2011).

Denzin and Lincoln (2005) as well as Guba and Lincoln (2005), have made substantial contributions to articulating and differentiating between competing paradigms within social inquiry. Initially, they argued that four dominant paradigms help to shape research. Interpretivism, constructivism and critical theory are major paradigms that shape social research, whereas positivism (including logical positivism and post-positivism) is better suited for objective inquiry. Post-positivism can be applied to social inquiry depending on the context, research and objectives (Guba and Lincoln 2005; Strauss and Corbin 1998). Nevertheless, Saunders, Lewis and Thornhill (2016) argue that interpretivism and positivism broadly encompass the spectrum of social science. This means that research needs to be clear regarding its ontological and epistemological conceptions to align to either positivism or interpretivism (Markula and Silk 2011; Kuhn 1970).

Ontologically the study recognises subjective human experience as truth, meaning individuals determine knowledge in this reality, and therefore the study requires a methodological focus on subjective human experience. In short, the study aligns itself with the interpretivist paradigm, which argues that individuals produce several meanings of reality through subjective experience, and knowledge is an interpretation of subjective experience (Saunders, Lewis and Thornhill 2016). (See figure 2). This explication of knowledge within the interpretivist paradigm also matches the meaning of knowledge within a Freirean pedagogical worldview.

The interpretive paradigm is a theoretical and/or philosophical belief that the world is socially constructed, rejecting a foundationalist belief that the world is created outside subjective human experience (Markula and Silk 2011; Angen 2000). Bryman (2001) comments that interpretivism is predicated on a belief that values and ideals promote the subjective differences between people, as well as the objects of their surroundings. Therefore, interpretivism, requires the researcher to understand the

subjective meaning of social action in attempts to collect lived experiences, allowing for the analysis of subjective experience through a phenomenographic process (Cossham 2017; Heidegger 1962). “Because we cannot separate ourselves from what we know, subjectivity is an integral part of our understanding of ourselves, of others, and of the world around us” (Angen 2000, p. 385).

These socially constructed meanings, which come because of subjective experiences are not permanent but are fluid and constant, (re)constructed in experiential reality (Bryman 2001). Thus, subjectivity is inevitable, as researchers and their informants will have various interpretations and understandings of objective social phenomena.

Table 1 - Adapted from Saunders, Lewis & Thornhill (2016) detailing the tenets of positivism and interpretivism.

	Positivism	Interpretivism
Ontology: What is there to know?	External, objective and independent of social actors.	Socially constructed, subjective, may change, multiple. Based on human experience and their experiences of their reality.
Epistemology: What constitutes acceptable knowledge?	Only observable phenomena can provide credible data, facts. Focus on causality	Subjective meanings and social phenomena. Focus upon the details of situation, a reality behind these details subjective meanings motivating actions. Epistemology views human experience as the dominant site of knowledge production through dialogue.
Methodology: How can we go about acquiring that knowledge?	Quantitative, correlational, experimental, comparative surveys.	Qualitative, ethnographic, phenomenographic, phenomenological.
Data collection: What precise procedures are used, and which data can we collect.	Highly structured, large samples, quantitative but can use qualitative	Small samples, in-depth investigations qualitative, interviews and observations.

Axiology: What is the role of value and ethics in research?	Research is undertaken in a value-free way; researcher is independent of the data and maintains an objective stance.	Research is value bound, the researcher is part of what is being researched, cannot be separated and so will be subjective. Values and ideals promote the subjective differences between people.
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This features as one of the major criticisms by the positivistic paradigm of the interpretivist tradition, that subjectivity is essentially just opinions (Plummer 2005). Positivistic researchers, therefore, argue that there are no foundations from which to build upon the validity of knowledge claims made by individual opinions and argue that only the systematic testing of theory through quantitative methods can lead to the validity of knowledge claims. Conversely, interpretivist researchers use qualitative methods of inquiry in attempts to capture subjectivity at a specific space and time (Heidegger 1966). Qualitative methods for this study include phenomenographic interviews and observations. These methods enable researchers to enter a critical writing of experiential knowledge within social reality which is relatable to the meaning of knowledge within the study (Ornek 2008). Nonetheless, there are dangers associated with interpretivist methods since the interpretivist paradigm does not assume that some subjective experiences can be inhibited by cultural, political and historical experiences. Meaning some subjective experiences might be constructed within societal power relations, and as such, do not always reflect ‘ontological reality,’ (Plummer 2005; Markula, Grant and Denison 2001). Furthermore, positivist researchers argue that the lack of scientific procedures needed for verification means interpretive research results are not applicable to any other situation, thereby lacking reliability (Mack 2010).

Positivists believe that when it comes to studying social phenomena, social scientists should study social phenomena with an objective frame of mind, like natural scientists when they investigate an unfamiliar region of scientific inquiry (Blaikie 2000). Indeed, the belief within the positivistic paradigm is that generalizable theories can help to explain further social phenomena better than subjective experience (Blaikie 2000). Hence, the positivist position views the social world as

malleable but with distinctive and universal reference points, withholding visible facts which can still be studied, observed, and recreated universally through objective analysis (Saunders, Lewis and Thornhill 2016; Sparkes 1992). The positivist assumption is that the world exists independently and has no subjectivity as claimed by interpretivists.

With that in mind the positivist position is based on the theoretical and/or philosophical belief of an objective reality which can be known to the researcher, as long as the correct methods of research are utilised, (Mack 2010; Angen 2000). Thus, positivism posits a generalised approach based on assumptions of knowledge where beliefs need to be empirically verified to provide an accurate data of reality and ascertain perceived truth (Angen 2000). However, human thoughts and experiences are not easily dissected and explained through laboratory settings or mathematical equations, therefore, because this study aims to understand individual experiences; it thereby favours phenomenography and phenomenographic methods as the preferred methodological approach for its focus on subjective human experience (Markula & Silk 2011; Hammersley 1989).

4.9 - Phenomenographic Methodological Approach

Once the ontological, epistemological and paradigmatic questions have been answered, the methodological question unequivocally follows (Heron and Reason 1997). The methodological question simply asks, how can the researcher go about finding out about what he or she believes can be known in a giving reality (Heron and Reason 1997). As a Freirean pedagogical researcher and practitioner, one of the struggles has been locating a methodological logic, which best suits the Freirean ontological and epistemological articulations. Unfortunately, little work has been done on Freire as methodology (Kincheloe 2005); but when contemplating the study's primary aim, which is to understand Freirean principles in SDP practice through the observation and comparison of informant's experiences, the researcher is faced with questions such as what methodological approach best suits the investigation of people's experiences and how can this methodology further investigate and understand Freirean principles. It is because of these questions that

the researcher utilises a phenomenographic methodological approach, which claims to investigate, identify and understand the qualitatively different ways in which people experience, conceptualise and perceive phenomena individually and collectively (Richard and Jessop 2019; Richardson 1999; Marton 1986). Section 4.8.2 discusses in more detail the relationship between Freirean pedagogy and phenomenography.

Phenomenography emerged out of Sweden in the 1970's and resides within the interpretivist methodological tradition focused on answering questions of experience especially within educational research (Richard and Jessop 2019; Ornek 2008; Ashwin and Mclean 2005; Marton 1986). Ference Marton and his co-workers in the 1970's required a methodological approach, which emphasised variations of experiences across people as well as collective meaning, rather than individual experience alone, hence, they designed phenomenography (Richard and Jessop 2019; Cossham 2017; Larsson and Holmstrom 2007; Marton 1981). It is important to note that even though the phenomenographic approach allows a researcher to investigate the qualitatively different ways in which people experience a phenomenon, it is still the researcher that interprets those experiences for the reader (Richardson 1999; Marton 1986).

Still, Cossham (2017) comments that research focused on educational and experiential understanding should consider phenomenography as an appropriate methodological approach to tease out experiential nuances of informant understanding. Furthermore, phenomenography seeks to identify the conceptions multiple people have of a particular phenomenon in their reality (Orken 2008).

The researcher within phenomenography is not studying their own conceptions or reflections of the phenomenon but strictly that of the informants; this is known as a second-order perspective (Ornek 2008; Orgill 2002). For instance, in the present study, phenomenography looked at the similarities and differences of experiences of Freirean principles between and within informants as experienced across respective SDP initiatives. In this endeavour however, the researcher should ensure that their views regarding the phenomenon in question (Freirean principles) are

bracketed (see Appendix C) adequately. In other words, bracketing means that the researcher must approach both the interviews and subsequent data honestly, and open-mindedly, fully aware that they are inclined to feel, a particular way about the phenomena without inputting their own perspectives (Richard and Jessop 2019; Ornek 2008). Therefore, it is advantageous to list some pre-conceptions and biases before interviews (Ornek 2008).

Phenomenography is also especially useful when studying a phenomenon, which is complex to define, intangible or hard to see in the practical world like Freirean principles (Ornek 2008). To explain difficult phenomena, phenomenography forms an “outcome space” a consequential approach, which limits the number of conceptions, or themes that can be derived from the data and study, to identify and compare the relationship between these concepts or themes across diverse groups, in this case two SDP initiatives (Richard and Jessop 2019; Ashworth and Lucas 1998; Marton 1994). As Bucks and Oakes (2011, p.4) explain:

“The outcomes space consists of a number of categories of description which describe the different ways that the phenomenon under investigation was understood or experienced. The outcomes space then depicts the relationship between these categories, generally forming some type of hierarchical structure.” (Bucks and Oakes 2011, p. 4).

Within the context of the present study, the outcome space comprises of several categories of descriptions which details the important concepts derived from the present study and the data gathered. The descriptions from the KAO-C project informants are placed in a hierarchical structure of understanding and compared to a set of descriptions by informants from the GKP to ascertain differences and similarities of experience across the two initiatives (See Table 5). This hierarchy does not necessarily imply the positive experiences of Freirean principles, more so a greater understanding of how people experience these principles and what SDP practices align to which principles. With that said it is prudent to consider the direct relationship between Freirean pedagogy and phenomenography.

4.9.1 - Bridging the Gap - Freire and Phenomenography

As discussed, little work has been done on Freirean pedagogy in research terms, therefore its benefits and processes are assumed (Kincheloe, McLaren and Steinberg 2011). In this section the researcher outlines how the literature on phenomenography, specifically Marton and Booth's (1997) work, can be brought together with Freirean pedagogy, to carry out a thorough investigation of the Freirean framework (Ashwin and Mclean 2005). The researcher argues that the phenomenographic literature offers a bridge to investigate Freirean pedagogy because phenomenography is structured to understand the quality of experience especially within a learning environment (Marton 1981). As Ashwin and Mclean (2005, p. 5) put it:

“In the context of education, we can reconcile to good effect the ideas of Freirean pedagogy, which casts teaching as moral, cultural, political practice, with the ideas that underpin phenomenographic methodology, which explores student experience and perceptions of moral, cultural and political practice”

This relational aspect of Freirean pedagogy and phenomenography is unsurprising, given that both Freirean pedagogy as a theoretical/philosophical approach emerged in the 1970s, as did the phenomenographic approach (Aswin and Mclean 2005). Whilst minimal literature exists on the combination of the two approaches, that is using phenomenographic methodology to investigate Freirean pedagogy; Ashwin and Mclean (2005) argue that phenomenography is apt for investigating the ontological and epistemological dispositions as it has similar viewpoints concerning the nature of reality and the subject and object of knowledge. To further illustrate this last point, the concept of a non-dual ontology as expressed by Freire and the Freirean approach, and the necessity to combine both subject and object, is reflected in the phenomenographic methodology. In *'Learning and Awareness'* Marton and Booth (1997, pp. 12-13) write

“There is not a real world out there and a subjective world in here. The world is not constructed by the learner, nor is it imposed upon him/her, it is constituted as an internal relation between them.”

The combination of both inner and outer entities of reality is the heart of understanding both how people experience and learn things. Furthermore, Ashwin and Mclean (2005), in their views regarding the relationship between student and teacher, argue that further commonalities lie between the theory (Freirean) and methodology (phenomenography). Freire stresses the relationship between the learner and teacher, which must be one of love in which the teacher/educator/practitioner/coach recognises their position and must be willing to engage and identify with their students/learners/participants' experiences and knowledge to understand their world in a critical deconstruction of the knowledge and power nexus (Freire 1970). Phenomenographic methodology also holds this value point as Marton and Booth (1997, p. 179) suggest:

“an essential feature of phenomenography is that the teacher takes the part of the learner, sees the experience through the learner's eyes, becomes aware of the experience through the learner's awareness.”

Freire's argument is for researchers to attempt to understand the informants' experiences from their perspective, in which the phenomenographic methodology has designed its tools to do just this (Ashwin and Mclean 2005).

Lastly, Freire argues that the ethical vocation for all humanity is the act of humanisation, that is the liberation of will and mind in which every human being has not only the opportunity but also the consciousness (*conscientizacao*) to do what is in their best interest (Freire 1970). Idealistic as this may be, for Freire this vocation is simple because it is achieved through learning and can be categorised in subjective experience. Similarly, phenomenographic literature argues that to gain a fuller understanding of a human being, that is to recognise their humanisation and if such a thing exists, we must learn them. Marton and Booth (1997, p. 158) contend that “by learning [...] our experienced world gets more differentiated and more

integrated. Our world grows richer, we become more enlightened.” So, humanisation for both Freire and phenomenography is recognised in human experience (Ashwin and Mclean 2005).

In summation, to investigate the nature of Freirean principles and how the informants experience these principles, phenomenography is a viable methodology due to its similarities with the Freirean philosophical outlook (Ashwin and Mclean 2005). However, an adapted phenomenographic research method will have to be assumed given the context and specific Freirean study in question (Ashwin and Mclean 2005). For instance, the current study also used observations as a method of data collection, even though observations are not a common method for data collection within the phenomenographic methodology (Richardson 1999). But given the nature of SDP, which commonly utilises outdoor spaces and sports activities within its curriculum (Kidd 2008), there is a benefit to utilising observations as a method of data collection within phenomenography in this instance. Still, phenomenography’s focus on the experience of a particular phenomenon (in this case Freirean principles), has led many to believe that phenomenography is simply phenomenology in disguise (Richardson 1999). Hence, the next section discusses the differences between phenomenography and phenomenology.

4.9.2 - Differences in Phenomenography and Phenomenology

Phenomenology is defined as the study of hidden meanings or at least an attempt to understand hidden meanings within the existential experience of people (Grbich 2012). However, many have argued that there is no agreed definition to phenomenology but rather a philosophical school encompassing a style of thought and inquiry into human experience (Farina 2014). Classical phenomenology arose from Edmund Husserl to investigate first-order perspectives of human experiences (Marton 1986). On the other hand, phenomenography deals with second-order perspectives, meaning that its aim is to ask how people experience a particular phenomenon (in this case how do people experience or not experience Freirean principles within SDP initiatives) (Cossham 2017; Marton 1986). Whereas phenomenology as a first order perspective approach, would ask what the

phenomenon is, that is, what are Freirean principles exactly. As such in the first-order perspective, we are oriented towards the phenomenon and make statements about it, while the second-order perspective is oriented towards people's ideas about the phenomenon (Cossham 2017).

The focus on phenomenon as it appears to informants is a confirmation of a non-dualistic ontology, relating to this study's ontological perspective (Ashwin and Mclean 2005). Phenomenography is unwilling to separate object from subject that is phenomenography considers that there is one world in which people experience but their experiences vary based on perception (Cossham 2017). This marks a significant difference between both approaches; that the aim of phenomenology is to elucidate the essence of all the ways by which phenomena can be experienced. While phenomenography attempts to reveal and identify the qualitatively diverse ways in which phenomena is experienced (Marton 1986; 1988).

Secondly, and the most significant of differences between both approaches, is the assumption by phenomenology to distinguish between reflective and pre-reflective state. Phenomenography takes both reflective and pre-reflective experience as both meaningful in understanding the world, thereby placing emphasis on experience as experienced (Greasley and Ashworth 2007). Yet, the pre-reflective and reflective states are core conceptions in phenomenology holding a lasting disparity between both approaches as Marton (1986, p. 41-42) states:

“[Edmund Husserl] emphasised the distinction between immediate experience and conceptual thought. In a phenomenological investigation, we should “bracket” the latter and search for the former. Phenomenographers do not make use of this distinction, at least not as a starting point in research. We try instead to describe relations between the individual and various aspects of the world around them, regardless of whether those relationships are manifested in the forms of immediate experience, conceptual thought, or physical behaviour.”

Table 2 - Below taken from Bernard (1999: 214) further explains the differences between both approaches.

Phenomenography		Phenomenology	
1	The structure and meaning of a phenomenon as experienced can be found in pre-reflective and conceptual thought.	1	A division is claimed between pre-reflective experience and conceptual thought.
2	The aim is to describe variation in understanding from a perspective that views ways of experiencing phenomena as closed but not fine.	2	The aim is to clarify experiential foundations in the form of a singular essence.
3	An emphasis on collective meaning.	3	An emphasis on individual experience.
4	A second-order perspective in which experience remains at the descriptive level of participants' understanding, and research is presented in a distinctive, empirical manner.	4	A first-order perspective
5	Analysis leads to the identification of conceptions and outcome space.	5	Analysis leads to the identification of meaning units.

Despite these differences however, it is important to note that there are also several similarities between both approaches. Namely, as Marton (1994) later spelled out, both approaches are concerned with experiential, relational and utilise qualitative methods. Furthermore, there are similar limitations that can be applied across both approaches, which the next section considers in the context of phenomenography.

4.9.3 - Phenomenography Limitations

A potential limitation of phenomenography is that it only captures the informants' understanding or experience at a specific time and space (Bucks and Oakes 2011). Scholars are sceptical as to the validity and reliability of such data and argue that if the study were conducted again, at a different time and space with the same

informants, the responses and description of experience may be completely different (Bucks and Oakes 2011). In view of this, phenomenography has been criticised for lacking replicability with an absence of rigour (Cossham 2017). Furthermore, phenomenography is accused of giving simply descriptive accounts of people's own experiences, which have as much evidential status as reading a newspaper (Cossham 2017). However, Marton (1986) commented that oral accounts of course retain a particular prestige, when we consider the prestige afforded to oral accounts within the judiciary system. Similarly, oral accounts within a methodological approach such as phenomenography, hold an even higher prestige where genuine efforts are made by the researcher to bracket their biases as opposed to some biased politically oriented newspapers (Cossham 2017; Marton 1986). As a result, despite what may be potential limitations, phenomenography reveals itself to be a promising tool for investigating the application of Freirean principles in SDP initiatives. According to Marton (1986) with good understanding, awareness and calm, all the limitations of phenomenography can be effectively managed in the data collection process. The next sections consider this data collection process.

4.10 - Research Design

This section of the methodology details several aspects including and not limited to the field-work planning, the process, sampling, methods and data analysis. Based on the phenomenographic methodological approach, the study needs to consider the type of sampling used, methods and data analytical processes that relate to this approach to form a linear relationship between a research study's theoretical, philosophical, methodological and method aspects. Firstly, the next section considers the pre-inception process into the field.

4.10.1 - Access, Location and Organisation

Prior to research inception, the researcher worked with a gatekeeper at the Caribbean Sport Development Agency (CSDA), to develop a greater understanding of organisational workings, local restrictions and opportunities, inner workings of initiatives, accessibility, transportation, logistics and the research study in general.

The CSDA are an SDP organisation operating in the Caribbean region, with their head office situated in T&T. However, the organisation operates specifically in 13 Caribbean countries, and CSDA serves as a regional hub for SDP in the Caribbean. The organisation specialises in using sport to tackle social issues and retains several initiatives within its auspices, including both the KAO-C project and the GKP. Both initiatives are the focus of the present study. Even though, the KAO-C project is located across multiple sites in the Caribbean, GKP resides specifically in T&T.

The researcher has had a longstanding relationship with the CSDA and the gatekeeper prior to commencing this research study based on previous research endeavours, conferences and working groups the researcher has been involved with. Thus, for the present research study a different form of access had to be negotiated with the gatekeeper.

In research a gatekeeper is variously defined, however; a loosely held definition of a gatekeeper is someone who is able to arbitrate access on behalf of a researcher or research body into a social setting so that they may be able to conduct, observe and detail information (Jones, Brown and Holloway 2013). In this regard, a gatekeeper is someone who usually has a leadership role in a community, organisation or social setting and can vouch for the integrity of the researcher (Jones, Brown and Holloway 2013). In negotiating access Johl and Renganathan (2009) noted that this can be done in one of two ways: formal access or personal access. Formal access is usually when the researcher or research body do not know the gatekeepers and must employ formal ways of communication, and usually have to 'sell' the benefits of the research to the organisation or community in question. Personal access revolves around a more informal approach and is usually predicated on the idea that the researcher has a relationship with the gatekeeper and/or organisation in question and this usually proceeds with mostly verbal communication of research study before anything formal is signed or agreed (Johl and Renganathan 2009). Within the context of the present study, the researcher's approach to gaining access was more of an informal personal approach based on the researcher's longstanding relationship with the CSDA.

Once access is given, according to Cunliffe and Alcadipani (2016) the nature of access can also occur in two forms. Instrumental access is usually a relationship of short-term duration, moving from formal access requests where the researcher attempts to maximise their goals by gaining as much information as possible; the relationship is very neutral, disengaged, and rapport is not built (Cunliffe and Alcadipani 2016). Conversely, a transactional nature of access is based on a reciprocal relationship in which access is granted based on agreed returns to the organisation. In the present study, the nature of access is very much transactional, given that there is understanding of an information exchange based on the findings of the study. The relationship of the researcher extends beyond this research project. The researcher is expected to help conduct certain activities while in the field and is expected to return to the organisation at a later stage for continuing research and collaboration post this present study. These entire aspects frame a transactional perspective where the researcher and researched relationship is framed as reciprocal (Cunliffe and Alcadipani 2016).

Pre-research inception consideration is a vital phase of the research process as it allows the researcher to plan for types of access that will determine the quality of their data collection during fieldwork (Saunders, Lewis and Thornhill 2016). Upon arrival, the researcher had a timeline of seven and a half weeks (08/06/2019-31/07/2019) and planned to spend time building rapport with further organisational members getting to know practitioners and participants of the initiatives by getting involved in daily activities and helping run sessions. The data collection process was not intended to begin until at least after two weeks of exposure in the field. In organising data collection this pre-research phase and contact lasted around twelve months, from the summer of 2018 up until the researcher went out into the field in the summer of 2019. Communication with the gatekeeper included the use of Skype, emails, WhatsApp messages, Facetime up until the commencement of the research phase. Documents including the participant information sheet (Appendix D), consent forms (Appendix E) and proposed interview guide (Appendix F) were sent to the gatekeeper in March 2019 and reviewed and modified accordingly. To this effect, the gatekeeper replied with an official letter of invitation to carry out the study

within the CSDA organisation (Appendix G and H). Table 3 shows the researcher's original planned timeline and fieldwork activities.

Table 3 - Detailing fieldwork timeline and proposed activities.

Fieldwork Timeline	
Week 1 - 08/06/2019-15/06/2019	Arrival in Trinidad and Tobago, meet gatekeeper, plan visit, dates of data collection and when initiatives will be visited.
Week 2 - 16/06/2019-22/06/2019	Start to contact practitioners of KAO-C, GKP, within the CSDA head office, build rapport, and begin to get involved in organisational activities.
Week 3 - 23/06/2019-29/06/2019	Data collection phase, start to conduct observations collecting field notes and begin conducting interviews
Week 4 - 30/06/2019-06/07/2019	Data collection phase, continue to conduct observations collecting field notes and continue conducting interviews.
Week 5 - 07/07/2019-13/07/2019	Data collection phase, continue to conduct observations collecting field notes and continue conducting interviews.
Week 6 - 14/07/2019-20/07/2019	Continue to conduct data collection and continually developing rapport with the initiatives involved. Data collection should continue in this phase.
Week 7 - 21/07/2019-27/07/2019	Begin to conclude data collection phase and return to revisit CSDA head office to make final wrap up with Gatekeeper.

Week 8 - 28/07/2019-31/07/2019	Conclude field visit, write up thank you letters for participants involved and CSDA and return to the UK.
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It is important to note that the researcher recognised that the above timeline was not fixed and is malleable. The nature of fieldwork and the unexpected encounters dictate that researchers should be flexible in their plans (Jones, Brown and Holloway 2013). Hence, this timeline above represented a loose plan of research inception and data collection, what happened in the field is further detailed in the data collection process table 4.

4.10.2 - Sampling

Once the gatekeeper confirmed the invitation to conduct the study within the CSDA, considering the sample of informants to be involved was the next priority. Of course, all informants came from their relationship to the CSDA or the gatekeeper and their involvement within the KAO-C project and the GKP. One of the essential elements when designing a phenomenographic study is the selection of informants, hence this must be given due diligence (Bucks and Oakes 2011). Since one of the objectives of the study includes displaying through the experiences of SDP practitioners and participants, practices that best reflect and deliver the Freirean principles in an SDP setting through a comparison of two SDP initiatives. The informants of the study were selected individually from both initiatives to give the maximum amount of diversity in explaining phenomenographic experiences (Bucks and Oakes 2001).

This implies a purposive sampling method. Purposeful sampling originates from non-probabilistic sampling (Appendix I), and is described as a sampling technique, in which the informants of a study are selected on individual characteristics matching the aims, objectives and general direction of the study (Saunders, Lewis and Thornhill 2016). Within phenomenographic research, Marton (1994) advises that when attempting to recruit informants that yield the ‘best’ information based on their experience of a phenomena, their time within a particular locality or organisation and their position within a locality or organisation should be considered.

Furthermore, the researcher should converse with the gatekeeper in selecting the most appropriate informants. Certainly, the researcher conversed with the gatekeeper before and during field work continuously, regarding the best sample of informants for the study.

However, one issue with non-probability sampling techniques are concerns regarding sample sizes (Saunders, Lewis and Thornhill 2016). Nevertheless, Guest, Bunce and Johnson (2006) offer some directions for potential studies that are concerned with commonalities and differences, suggesting their purposeful sample size should range between 8 and 12 informants. Yet, when conducting a phenomenographic comparison of experiences, Larsson and Holmstrom (2007) suggest that studies should aim for between 15 and 20 informants. As a result, the researcher aimed for 20 informants, 10 from each of the initiatives (KAO-C and GKP). The researcher ended up with 24 informants (31 interviews), 12 from the KAO-C project, 9 from the GKP and 3 independent informants who had knowledge of both initiatives (See Appendix J for more details on informants). These independent informants proved to be valuable resources in giving objective understandings to both initiatives, their practitioners, participants and practices, and the general state of SDP in the region, along with the political climate in the area. The next section describes exactly how data was gathered from the informants that have been sampled by detailing the primary and secondary data collection methods.

4.10.3 - Primary Method of Data Collection - Phenomenographic Interviews

Interviews according to Kvale and Brinkman (2009) are dialogue with a purpose because semi-structured interviews are perceived as one of the few ways in which to build trust, gain truthful, interesting and accurate information about people and their reality (Markula and Silk 2011). Similarly to other qualitative methodological approaches within the broader topic of sport and social change, interviews tend to feature as the primary source of data collection (Jones, Brown and Holloway 2013). The phenomenographic approach is no different, and Marton (1986) argued that interviewing is the primary method of phenomenographic data collection. Furthermore, Collier-Reed and Ingerman (2013) argue that the phenomenographic

interview is a semi-structured interview, though, it encompasses several key differences to an atypical semi-structured interview. These key differences revolve around the emphasis placed on follow-up questions. Within typical semi-structured interviews, Collier-Reed and Ingerman (2013) argue that a particular effort and attention is placed on the framework and guide beforehand, whereas in phenomenographic interviews this is not the case. That is not to suggest that phenomenographic interviews are without focus but do place greater emphasis on exploring the interviewee's reflections, hence follow-up questions are paid greater attention within phenomenographic semi-structured interviews than initial questions (Collier-Reed and Ingerman 2013). This idea of follow-up questions will be further discussed later in this section.

The emphasis on follow-up questions within phenomenographic interviews means that while a semi-structured interview guide was produced (Appendix F) before undertaking the interviews; those questions served only as a guide for developing conversation and ascertaining informant experience. Within phenomenography, interview guides should be designed as generalised documents to allow the interviewee to explore around the phenomenon at hand allowing the researcher to delve deeper with questions that are more specific (Bowden 2005). Furthermore, this guide should evolve as the researcher's interview experience of the context evolves (Bowden 2005). Adding to this, Bowden (2005, p.18) suggests that phenomenographic interviews consist of the following categories of questions throughout:

“- Neutral questions aimed at getting the interviewee to say more. Example: Can you tell me more about that? Could you explain that again using different words? Why did you say that?

- Specific questions that ask for more information about issues raised by the interviewee earlier in the interview. Example: You have talked about X and about Y, but what do X and Y mean. Why did you talk about Y in that way?

- Specific questions that invite reflection by the interviewee about things they have said. Example: You said A, and then you said B; how do those two perspectives relate to each other?”

Therefore, it is imperative that the phenomenographic researcher acutely considers these categories in their line of questioning (Collier-Reed and Ingerman 2013). Indeed, the researcher considered these categories when designing initial questions and used these categories during the interview process, and much of the style of these category questions can be found in the interview guide (Appendix F). The tenets of these categories according to Bowden (2005) are to permit maximum freedom for informants to explain their experiences through neutral, specific and reflective questions. Indeed, phenomenographic interviews as a primary source of data collection will allow the researcher to explore and specifically investigate the experiences and everyday practices of SDP participants and practitioners within the KAO-C project and the GKP. Therefore, phenomenographic interviews as a method of data collection will help the researcher in contributing towards the aims and objectives of the study. In working with phenomenographic interviews, however, there have been several criticisms which need to be considered.

Francis (1993) pointed out that Marton’s original research interviews had been unexceptional and lacking innovation. Francis (1993) further pointed out the common use of qualitative data in educational research to develop descriptive narratives in conversationally constructed accounts. Francis’ (1993) main critique is the insufficient reporting of phenomenographic interview protocols and procedures. Similarly, Patton (1990) argued that the phenomenographic interview is simply a semi-structured interview when it is compared with other current practices in the social sciences. However, Marton (1994) clarified his position on the phenomenographic interview, suggesting that phenomenographic interviews should assist the thematisation of aspects within a person’s experience which had not been previously thematised. Marton and Booth (1997) later clarified this point by suggesting that phenomenographic interviews reveal two aspects of data, referential and structural aspects of experience.

Referential aspects of experience refer to the meaning formed by an informant through experience, while structural aspects relate to the action's informants carried out in relation to that experience (Marton and Pong 2005). Similarly, conceptions and/or themes can also present themselves as both structural in nature referring to specifics of a phenomenon, or referential in nature referring to how informants make sense of the contextual world around them through the phenomenon. Meaning that the researcher of this study spent time focusing on referential and structural aspects of data which relate to context and phenomenon (Marton and Pong 2005). Marton (1994) argued that this approach serves as an innovative pedagogical function. Even with these clarifications by Marton (1994), there were still several considerations that needed to be made of the phenomenographic interview before going out into the field. These include the interviewer and interviewee relationship, how to create a comfortable environment and the emphasis of follow-up. The way these were mitigated are now discussed.

4.10.3.1 - Interviewer, Interviewee Relationship

One of the first considerations of phenomenographic interviews is the relationship between the researcher and the informants of the study (Marton 1986). It is important in phenomenography to develop rapport with the informants (Marton 1986). Hence, within the originally proposed timeline the researcher scheduled in specific times to attempt to build rapport with informants of the projects within the study.

Of course, rapport cannot be built at specific times really, but building rapport will rely firstly on 'prolonged' exposure to the field and environment and secondly, on the proficiency of the researcher to develop relationships to gain more depth in interview data (Jones, Brown and Holloway 2013). Spradley (1970) defines rapport as developing a working harmonious relationship with interviewees, and requires the researcher to put in time, emotional effort, and awareness to their engagements. In developing rapport, it is encouraged that researchers pay attention to personal details of their informants. For instance, learning informants' names, finding common ground and common interest within unrelated topics, sharing personal

history on the part of the researcher are all useful tools in developing rapport (Spradley 1970). Within fieldwork, the researcher did many of these things, but to really build rapport, the researcher spent time learning about cricket as a sport. Cricket is an integral part of T&T culture and given that at the time of conducting this fieldwork the Cricket World Cup was being played, the researcher learned, watched and discussed the World Cup with informants as an objective interest point to develop a relationship with many of the informant's pre-interview.

Developing rapport led to greater equality and respect within interviews (Jones, Brown and Holloway 2013). Therefore, the term informants as opposed to subjects or respondents is favoured as it implies the informed nature of the study's participants. Freire (2000; 1994) agrees and promotes the use of the term informants (to also include the researcher), however, notes that the term informants has more linguistic advantages for the researchers. Informant or participant implies a more passive term than subjects which tends to be favoured in quantitative research where the researcher is usually dominant in their authority of knowledge (Jones, Brown and Holloway 2013). Note that in qualitative research however, researchers are still in a position of control and accountability as they set the research agenda, interpret data and disseminate findings (Jones, Brown and Holloway 2013). Qualitative researchers simply attempt to minimise power relationships (often unsuccessfully) to gain more rich and truthful data (Markula and Silk 2011). Though in negotiating power relationships and in attempts to minimise their effects, the researcher also had to consider the comfort of the informants in the interview environment.

4.10.3.2 - Creating a Comfortable Environment

Phenomenographic interviews usually contain several 'what', 'how' and 'why' questions (Zhao 2016). This is evident when we gaze back to Bowen's (2005) category of phenomenographic questions mentioned earlier. 'What' questions tend to be easier to answer, whereas the 'why' questions tend to be more difficult to answer because they feature as probing questions that can make informants uncomfortable (Zhao 2016). In this case it was necessary to utilise more how questions and create

a comfortable environment in which the informants feel comfortable, to avoid them closing-up on more difficult and probing questions (Zhao 2016). To do this the researcher used his own interpersonal skills required in everyday life such as maintaining eye contact and adopting a relaxing body language (O'Reilly 2005). However, the researcher had to remember that there is a fine line between a relaxed pose and a negative pose, which could have made the interviewee equally uncomfortable and portray a negative judgement of the information being provided by the interviewee, which is also unethical (Jones, Brown and Holloway 2013). In adopting a relaxed pose, things like attire, constantly smiling, learning local greetings and customs are all things the researcher took into consideration and did before conducting interviews to create a more comfortable environment.

4.10.3.3 - Follow up Questions

The importance of follow up questions within phenomenographic interviews has been stressed and the next section discusses some of the tenets of how the researcher conducted follow up questions within a phenomenographic setting.

In beginning a phenomenographic interview, it is important that the initial questions are structured but broad to get informants talking to relax them (Zhao 2016). Follow up questions are unstructured. Åkerlind (2005) suggests that these questions are even more vital than primary questions. Given their importance within phenomenographic interviews, the researcher should pose such follow up questions in an appropriate way. Akerlind (2005, p. 106) suggests the following form of questions to guide follow up question; “Could you tell me a bit more about that?”, ‘What do you mean by that?’, ‘Could you give me an example?’, ‘Why did you do it that way?’, ‘What were you hoping to achieve?’, ‘Why was that important to you?’. However, this is just a guide, and the skill of the researcher will have to take hold when attempting to further explore a particular phenomenon (Akerlind 2005). Indeed, Zhao (2016) argued that experienced interviewers will be sensitive to their surroundings and the informants’ surroundings and thus will manipulate their follow-up questions accordingly. The researcher does not consider himself an experienced interviewer, hence; it was necessary to follow at least at the outset Akerlind’s

guidelines when attempting follow-up questions. Having a recognition of what follow-up questions should look like within phenomenographic interviews prepared the researcher in their attempts to extract rich data from their informants (Åkerlind 2005). A semi-structured interview guide with follow-up questions can be found in Appendix F. As the interviews progressed the researcher became more familiar with the context, initiatives and everyday lives of informants, hence latter interviews provided more follow-up questions and in-depth discussions and less reliance on the interview guide.

It is important to remember to follow-up with questions which do not probe too hard. Åkerlind (2005) suggests that if informants begin to repeat themselves or are unable to answer the question, then this is a good cue for the researcher to move onto the next question and stop probing. The researcher was incredibly careful and mindful of this fact as probing too hard on difficult topics could have damaged the rapport built. When conducting interviews, the researcher looked out for such cues to ensure that they moved on efficiently to not disrupt the comfortable environment of the interview. In accounting for these considerations within phenomenographic interviews, the researcher set the scene for successful data collection.

Interviews only form one part of the data collection method for the present study. Observations serve as the secondary tool of data collection within the study, as such observation as a method within the study is discussed next.

4.10.4 - Secondary Source of Data Collection - Observations

Observation refers to the studying of a culture or environment from the inside (Jones, Brown and Holloway 2013). Observations are the earliest form of field data collection, where researchers wrote down their observations of settings they have visited often as participants in those surroundings (Marshall and Rossman 2016; Jones, Brown and Holloway 2013; Macdonald 2012). Observations are a 'written photograph' consisting of a systematic description of activities, objects, nuances, behaviours and events in the social system under study (Erlandson *et al.* 1993). Participation within observational research ranges from limited in the setting to full

immersion in reference to time, participation and understanding (Spradley 1980). Gold's (1958) four types of overlapping observer are still adopted in the qualitative research field today.

The complete participant refers to when the researcher takes a more inside role and is part of the setting they are researching. This approach usually involves covert observation as the researcher is completely immersed in the surroundings (Jones, Brown and Holloway 2013; Gold 1958). The participant as an observer, is when the observer is known to be a researcher but is already part of the setting. They are not viewed as outsiders in this case, and informants are fully comfortable with the researcher (Jones, Brown and Holloway 2013; Gold 1958). The observer as participant, participates in the research setting only for the duration of the time they are in the field. In this approach the informants are aware of the researcher's position which may affect their behaviours in certain ways (Jones, Brown and Holloway 2013; Gold 1958). Finally, the complete observer occurs when the researcher does not participate in any activity. They adopt a fly on the wall approach where the social setting is not disturbed at all (Jones, Brown and Holloway 2013; Gold 1958). It is important to note that these roles are never fixed in a social setting and researchers will tend to move between differing roles of observation depending on their activity (Gold 1958).

Within the current study the researcher was more of an observer-participant. The role, observation and participation lasted for the duration of field work where possible. The researcher did not only observe everyday activities, practices and informants of the initiatives but also engaged in those activities for greater understanding thus becoming a participant (Spradley 1980; Gold 1954). Whilst the phenomenographic approach does not exclusively talk about observations as a methodological approach, Richardson (1999) notes that there is no reason in principle why phenomenographic research should not involve observations as a research method. Yates *et al.* (2012) argues that to utilise effectively observations within phenomenography, the researcher must successfully build rapport with the informants so that their behaviours and actions are not skewed when the researcher is present. The essence of building rapport has already been discussed. Therefore,

the application of observations as a method to the phenomenographic methodological approach is unique. According to Richardson (1999) observations within phenomenography should mean the researcher at least participates to gain a greater understanding of the experiences of their informants. In short, participating in activities helped the researcher conceptualise their informants' experiences more clearly, directing the researcher again towards an observer-participant status.

This role of an observer-participant was used to determine how Freirean principles implicitly emerge within the SDP initiatives under study. To do this the researcher, as an observer-participant, formed relationships with key people associated with the KAO-C project and the GKP, participated in activities, and observed events and experiences of those events. As a method of inquiry, observation-as-participant provided a broader view of what is occurring and allowed interpretation of subjective and objective human behaviours and nuances implicit in the situation (Marshall and Rossman 2016; Gold 1954). The data gathered from observations was used to generate further dialogue during interviews and the validity of field notes collected through observations were verified through interview data (Spradley 1980). The next section discusses the actual field work process and the process in which data was transcribed.

4.10.5 - The Data Collection Process

The aim of this section is to detail exactly the field experience compared to the pre-inception plan above. As such, it doubles up as a summary of field work, as well as the beginning to how the data was handled and then transcribed.

Field work summaries are customary practice within qualitative research studies (Ortlipp 2008). However, there is a paucity in the literature that gives structured guidance to researchers in how to document a field work summary (Etherington 2004). Hence, structurally a field work summary can be detailed in whatever way the researcher feels best to convey their analysis to the reader. In this case the researcher chooses to revisit section 4.10.1, specifically table 4.3, in which the researcher detailed their original plan of field work. As noted in table 4.3, the field

work process was to last 8 weeks. However, as Silverman (2014); Jones, Brown and Holloway (2013) have noted, qualitative research fieldwork can be one of the most volatile experiences in the research process, and often never goes as planned. This research process was no different. In fact, the researcher spent most of their time in T&T indoors, limiting time collecting observations due to unforeseen and mitigating circumstances out of the researcher’s control. Furthermore, the field work process lasted 6.5 weeks as opposed to 8 weeks, as detailed below in table 4. This was due to logistical, physical and personal issues further detailed in Appendix K.

Table 4 - Actual fieldwork timeline and activities

Fieldwork Timeline	
Week 1 - 08/06/2019-15/06/2019	Arrival in Trinidad and Tobago, met gatekeeper, planned visit, dates of data collection and when initiatives will be visited. Four interviews conducted
Week 2 - 16/06/2019-22/06/2019	Data collection phase conducted observations collecting field notes and began conducting interviews. Eight interviews conducted
Week 3 - 23/06/2019-30/07/2019	Data collection phase continued conducting observations and conducting interviews. Seven interviews conducted
Week 4 - 01/07/2019-07/07/2019	Reduced data collection due to logistical, weather, physical and personal issues, no observations, phone interviews conducted. Seven interviews conducted.
Week 5 - 08/07/2019-15/07/2019	Reduced data collection due to logistical, weather, physical and personal issues, no observations, phone

	interviews conducted. Two interviews completed.
Week 6 - 16/07/2019-19/07/2019 (Returned to UK on 22 nd of July 2019)	Concluded data collection phase, conducted one more interview and then concluded field trip. Wrote up thank you letters for participants involved and CSDA and returned to the UK.

Upon returning to the UK, the field notes were collated and the interview data that was collected was immediately transcribed. As noted, 31 interviews were collected, and the researcher transcribed 15 of them personally. The other 16 were transcribed by an associate, who had been briefed thoroughly on the nature of the research, its focus and had previously spent time in the Caribbean, hence had some information of the context at hand.

After the 16 interviews were fully transcribed by the associate, the researcher had a debrief session to discuss the data first-hand with the transcriber and to get their thoughts and ideas. To conclude, even with the mitigating circumstances outside the researcher's hands, on the surface, the data collection phase and process seemed to have been successful given the amount of data garnered by the researcher. Success was also apparent in the quality of relationships made and the depth of discussions the researcher had that unveiled new areas of thinking and knowledge in which the researcher could not have considered before going into the field. Indeed, the next section discusses the data analysis process in detail and how the data collected, was managed, analysed and eventually turned into themes through a phenomenographic approach.

4.11 - Data Analysis

For Marton (1986) when analysing phenomenographic interviews, he suggests the importance of being aware of one's own individual history as a researcher, to which the researcher has continually referred throughout the thesis, especially within the earlier part of this chapter. There is no universal approach to analysing data

collected from phenomenographic studies (Zhao 2016). Hence, phenomenographic data analysis can be diverse, however; what is important is the structural and referential aspects of the studied phenomenon (Larsson and Holmstrom 2007). That is the ‘what aspect’ and the ‘how aspect’ of the phenomenon under study (Larsson and Holmstrom 2007). In the case of the present study, the data analysis explored, *what* the informants talked about that had relation to the Freirean principles within their respective SDP initiatives, and *how* they talked about their experiences, in a bid to understand differing practical approaches of both initiatives that enacted Freirean principles. In short, the data analysis process explored the qualitatively diverse ways in which the informants experienced their respective SDP initiatives, in relation to the Freirean principles detailed.

The phenomenographic approach is not widely used, though Smith and McMenemy (2016) did attempt to combine critical pedagogical philosophy with the phenomenographic approach within the study of political information. But, to reiterate this study is the first to explore and analyse the experience of Freirean pedagogical principles in SDP using a phenomenographic approach. This analytical approach is therefore, detailed in the next two sections with firstly how the data collected was managed, read and coded within the qualitative software of NVivo, and then how the codes were transformed to themes through the phenomenographic outcome space approach.

4.11.1 - NVivo

NVivo is a qualitative data analysis software that helps with the management and analysis of large unstructured data including semi-structured interviews, open-ended survey responses, journal articles and observational field notes (Hilal and Alabri 2013). Before a qualitative researcher starts using the NVivo software, they have to obtain a thorough knowledge and skills of applying this software (Smith and McMenemy 2016). Researchers should, according to Hilal and Alabri (2013), engage in workshops and tutorials that emphasize and detail the technical aspects of NVivo before using the software. “Those tutorials offer step-by-step animated displays, and the researcher can commence employing QSR software straight away” (Hilal and

Alabri, p. 183). In this case, the researcher employed the knowledge of a colleague expert in NVivo and engaged in various educational videos via the YouTube platform to gain knowledge of how to utilise the software effectively.

In extensive studies such as doctoral research, NVivo provides rigour in dealing with such data (Ozkan 2004). Furthermore, Hilal and Alabri (2013) suggest that the software reduces a great deal of manual tasks to managing and coding data, thereby giving the researcher more time to discover tendencies, trends, commonalities, and differences in the data. This logic meant that choosing NVivo to support the phenomenographic approach seemed appropriate given that this study is acutely interested in commonalities and differences across SDP initiatives. Additionally, according to Ozkan (2004) NVivo helps to standardise observational field notes collected, which can also be coded and added to the phenomenographic outcome space table.

When engaging in a phenomenographic data analysis, Zhao (2016) suggests engaging in a seven-step thematic process. Step one refers to familiarisation - at this point the researcher is introduced to the empirical data by reading the transcripts. It may also include correcting errors in the transcripts. The researcher within the present study firstly read all of the transcripts making annotations on interviews and completing initial nodes (meaning codes but referred to as nodes in NVivo software).

Step two refers to compilation - at this stage, the researcher should read the interviews again, developing further nodes and compiling informants' answers to certain questions by identifying the most essential elements to the study. Hence, the researcher read the data for a second time making further nodes but started to mark the nodes in relation to the objectives of the study, and which ones related directly to the Freirean principles as this was the most crucial element being researched.

Step three refers to condensation or reduction - at this point the researcher should again, but removing the most redundant and irrelevant data, leaving just coded text. The researcher did not need to remove coded data while reading for the third time

as NVivo helps with collating all coded data away from the original transcripts, instead the researcher read the data for a third time to see if there were additional nodes or data which could now be coded to already established nodes.

At this point, with the data read three times, it was time to begin step four of the seven step phenomenographic process suggested by Zhao (2016). This step required the creation and use of a phenomenographic outcome space (detailed below) to collate codes into themes. As such, NVivo was simply used to manage, store and code data, while the phenomenographic code-to-theme outcome space was used to generate the eventual themes for the study.

4.11.2 - Phenomenographic Code-to-Theme Outcome Space

The last step in phenomenographic analysis, is to sort the codes into themes using categories of description (Akerlind 2005). Section 4.8.1 discusses how the phenomenographic outcome space utilises categories of description, where perceptions (in this case) codes are placed in pre-determined categories based on the study’s focus (Akerlind 2005). This approach allows for the comparative element of experience which is the main purpose of the phenomenographic methodology (See Appendix N for more detail). These categories of description are the phenomenographic essence by which to explain the experiences of informants as eventual themes (Richardson and Jessop 2018). Within the present study, each category is derived from the literature and the data set and are therefore all related to each other. Thus, the phenomenographic outcome space represents the qualitatively different experiences by informants, of their SDP initiatives practices relative to the Freirean principles. An example of the outcome space used in this study is detailed in table 5 below. A total number of fifteen categories were derived, which were eventually compressed through the outcome space table into eleven themes, with ten themes eventually presented and discussed.

Table 5 - Example of the phenomenographic outcome space.

	SDP Initiatives	Code to Theme Comparative Elements	-		
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Step five referred to comparison of experience - at this point the researcher should start to compare the outcomes in categories and differentiate between experiences. The revision of preliminary codes may also happen. At this point, the researcher compared the codes in each category with each other, grouping the codes that yielded similar experiences together, as well as grouping the codes that yielded different experiences together, within the same category of description.

Step six refers to transferring experience codes into themes - at this stage, the themes should be emerging, and they should be named. The researcher followed this process by firstly engaging in an exercise of collapsing the codes further. Both the similar experience codes and dissimilar experience codes to give a complete reflection of the processes happening within that category (Richardson and Jessop 2018), before proceeding to naming the theme in the sixth column of the outcome space table.

Step seven is the outcome space; this stage requires a description of the unique character of each category of description that has become a theme. These descriptions are fully detailed in Appendix N, but each description pertains to the importance of that theme within the study and its relation to the Freirean pedagogy.

This phenomenographic outcome space approach helped to guide a streamlined code to theme plan, because the process of phenomenographic analysis should be strongly comparative and should involve sorting and resorting data (Zhao 2016). Larsson and Holmstrom (2007) argue that, whilst inevitably all phenomenographic data analysis and outcome space tables will be unique to the study at hand and the researcher in question, Marton and Booth (1997) do give some guidance to judging the quality of a study's phenomenographic outcome space. Firstly, each category of description should reveal something about the study carried out (Marton and Booth 1997). In this case all categories resulted from the literature, as well as time spent with both initiatives and localities in question. Secondly, the themes/outcomes of the categories should be parsimonious (Marton and Booth 1997). Meaning that the number of categories of description should be more than the number of themes or

outcomes that are eventually displayed, which is an approach the present study has followed. Regarding the themes, the next section introduces the themes and provides justification for their selection and order in which they appear.

4.11.3 - Themes and Justification

This section provides a description of the themes; a justification of how each theme was arrived at, and the order they will be presented in the findings. There is a total of ten themes comprised from the code-to-theme outcome space table, with ten themes presented across five findings and discussion chapters. In displaying the themes, the researcher sees two major threads of discussion which encompass the findings. The first set of findings relate to the Freirean principles in practice. In a phenomenographic sense these are derived from structural aspects of experience, that is, they relate directly to actions and practices which influence experience (Marton and Pong 2005). In comparing the experiences of the participants and practitioners in both the KAO-C project and GKP it was evident that experiences of everyday practices differed. Whilst, in some cases this difference was due to other related issues around funding, ethnic make-up, geographical location and political climate, on the other hand there were several differences arising from programme and project practices and approaches. This had implications for understanding the Freirean principles in a practical sense, especially as both initiatives offered separate approaches to engagement yielding differing results through experience. Hence, the first set of findings revolve around the Freirean principles and practices that show them in an SDP setting. Therefore, the order of presentation for these themes, follow the thread of discussion in the literature review above.

Chapter five includes the themes of *banking in practice* and *conscientizacao in practice*. Banking in practice describes the nature of banking within both initiatives and the comparative elements of banking practices that occur. Conscientizacao in practice discusses the difficulties of conceptualising critical thinking in practice. But the theme does discuss how the GKP's approach to consciousness building moves informants through the states of critical transitivity proposed for reaching conscientizacao.

Chapter six discusses *problem-posing dialogue in practice* and *praxis in practice*. With PPD in practice the findings unveil how the techniques of dialogue in the GKP align closely to the three stages of PPD originally outlined by Freire, providing communal ownership and opportunities for alternative voices to be heard. Praxis in practice compares actions across both initiatives and details how through reflexivity which actions prove to be more Freirean in nature because they account for the action-reflection cycle.

Chapter seven begins the second set of findings and discussion within the study and in a phenomenographic sense would be accounted for within the referential experiences, meaning that these findings are derived from the meanings informants place on differing experiences within their locality (Marton and Pong 2005). The first theme is the *Venezuelan crisis*, followed by the theme entitled *Black Consciousness*. The Venezuelan crisis refers to the issues brought on by the ensuing socio-economic situation in Venezuela and discusses how both initiatives have responded showing implicit Freirean principles to their outlook. Black consciousness discusses the rise of a new Black power movement nationally in T&T to tackle issues of inequality exacerbated by the on-going Venezuelan crisis.

Chapter eight introduces the themes of *radical vs conformist* and then *the sweat*. Radical vs conformist notes how an initiative can be aligned to Freirean principles depending on the way the initiative is designed and advertised and the meanings behind using the term project or programme. The theme of the sweat discusses the local practice of communal gathering to play sport, its meaning, importance and significance within the community emanating not necessarily the Freirean principles but desirable Freirean virtues.

Finally, chapter nine lastly discusses the meanings of *development and untested feasibility* and the *issues of gender* as it relates across both initiatives. The theme of development and untested feasibility delves into the idea of development within both initiatives and its relation (if any) to Freire's untested feasibility, which is the Freirean end point of a transformed world. Whilst the theme of gender disparity

explores the nature and inclusion of women across both initiatives, revealing the results of a literal translation of Freire early work, which can be dismissive to the contribution of women in the community.

This concludes the themes discussed within the study. Although, the phenomenographic outcome space table considers one more category of description, that being power as an eleventh theme (Appendix N). Freire does not provide an exclusive deconstruction of power within his works (Clemitshaw 2013; Ledwith 2001). Even though, Oxford and Spaaij (2017) have argued that to fully understand the workings of Freirean pedagogy in SDP educational initiatives, it is essential to examine power within the context of Freirean pedagogy. However, Bartlett (2005) argues that to fully understand power within Freire, requires a comprehensive deconstruction of a sociological framework of power applied to Freire, which this study has not done. This is simply because power is not an exclusive principle to Freire (Clemitshaw 2013; Ledwith 2001). Nevertheless, the implications of power are discussed later within chapter ten, as a platform for further research within the area. This concludes the themes sourced from the data. Before finishing this chapter, it is necessary to document ethics and how ethical approval has been attained for the study.

4.12 - Ethics

Ethics as a perspective guides the moralities of research practice (MacClancy and Fuentes 2013). Human beings are moral beings, however unsystematic, distasteful, or vaguely formulated those moralities might be (MacClancy and Fuentes 2013). Therefore, it is surprising that ethics emerged late in the 20th century as a cornerstone of research practice (MacClancy and Fuentes 2013). Given that qualitative research practice is dictated by interactions between people (often with varying ethical perspectives), it is imperative that research studies attain ethical clearance to ensure that ethical morality and dignity is maintained for all parties involved (Markula and Silk 2011). Furthermore, a clear ethical procedure is needed to ensure that all research informants are treated with respect and dignity (Markula & Silk 2011). In the case of the present study ethical clearance was obtained from

the independent research board (IRB) at Solent University, Southampton, prior to the commencement of field work. Moreover, it was important to gain consent from all informants, therefore each informant was provided with a participant information sheet (PIS) and asked to complete an informed consent form which fully detailed the intended purpose, methods, and use of research (MacClancy and Fuentes 2013; Markula & Silk 2011). It was important to continually gain consent throughout the research process, making informants aware that they could remove their consent at any time (Markula & Silk 2011). Furthermore, all informants were handed or sent a copy of intended interview questions prior to their interview date allowing full disclosure of information.

Informants of the study have been given pseudonyms to protect their anonymity, meaning only the researcher knows the identity of each respondent. In dealing with procedural ethics, that is ethical approval, PIS, informed consent and gatekeeper letters, there tends to be a tendency to forget the role of 'value' (axiology); the philosophical consideration ethics play in the research process (Saunders, Lewis and Thornhill 2016).

The science of value in research refers to the third form of philosophical enquiry after ontology and epistemology, there is axiology (Saunders, Lewis and Thornhill 2016). Axiology is thereby one of the most important branches of research process (Bahm 1993). When combining axiology to ethical considerations, the axiological perspective asks what is intrinsically valuable to the researcher and what knowledge does the researcher deem valuable (Heron and Reason 1997). The researcher specifically considers the value of knowledge, the value of procedures and the value of the study itself. The researcher being clear about value positions is of significant importance if the research results are to be credible (Bahm 1993). Heron and Reason (1997) argue that our values are the guiding reason for all actions taken. For example, in choosing phenomenography as the primary research approach signifies the value the researcher places on human experience as the means of gaining knowledge in a particular locality. The researcher does this, so that the knowledge drawn from data is not simply based on their own values, in what Freire termed as "cultural invasion", but in attempting to dissect the data based on values drawn

from the cultural context in question in a form of “cultural synthesis” (Freire 1970, p.179). The value a researcher places on the philosophical approach to acquiring knowledge is inseparable from the interests that guide his or her knowledge claims (Habermas 1971). Hence, the value of knowledge is an important ethical consideration that researchers should reflect upon in what knowledge is considered valuable and by whom; something the researcher has displayed throughout this chapter, specifically in the consideration around the meaning of knowledge.

In dealing with the issue of value, we can also ask the question of what value procedural ethics brings to the research process and whose interests determine the value of these procedures (Heron and Reason 1997). There are several interests that can determine value including technical and communicative/practical (Ozanne and Saatcioglu 2008; Habermas 1971). A technical value usually resides in the positivistic paradigm and has an interest in simply gaining control over the social environment (Ozanne and Saatcioglu 2008). Whereas a communicative/practical value is based on the interests of understanding people and situations using hermeneutical methods within the interpretivist paradigm (Ozanne and Saatcioglu 2008). This communicative value questions the value in following the ethical procedures of one party involved in the research study (Ozanne and Saatcioglu 2008). To clarify, seeking ethical approval and/or clearance from one party (Solent University) involved in the research process alone reflects the value placed on one institution’s ethical procedure over another. So, because the researcher values their research informants and organisation, the researcher sought ethical approval from the CSDA also. This measure involved a one-to-one virtual meeting with the director of the CSDA, who asked the researcher a list of ethical based questions around the nature of research and protection of informants involved. This process according to the CSDA director ensured trustworthiness, and a moral principle and agreement between both parties certified in the written ethical approval granted by the CSDA (Appendix L). Note that an act like this is not a procedural requirement but a value laden one based on the axiological perspectives of the researcher and the value the researcher places on the organisation they are working with (Ozanne and Saatcioglu 2008). A discussion on the value of procedural ethics logically leads to the discussion and value of considering process ethics or ethics in practice (Guillemin and Gillam

2004). These pertain to the day-to-day ethical dilemmas that might befall the research and researcher in field (Guillemin and Gillam 2004). For instance, safeguarding or disclosure issues which the researcher may encounter and must deal with in practice. Although, a researcher cannot be prepared for every nuance of ethics in practice they may encounter in the field, there is value in considering process ethics in the pre-inception phase to attempt to prepare researchers for the unexpected of field work (Guillemin and Gillam 2004). To do this, the researcher was fully briefed by their main supervisor at the time, a researcher in the area of ethics practice and the researcher maintained continual contact with the supervisor whilst out on field work. Thereby, ensuring the essence of value to the data collection process, through a rounded ethical consideration process.

In dealing with the study's value, questions around actual and potential value occurs (Bahm 1993). At this stage of the research process, whilst it is possible for the researcher to assume the potential value this study may bring, it is more beneficial to revisit the question of actual vs potential value post data analysis. At that point the researcher can be more definitive about the actual value of the study in relation to the CSDA compared to the researcher's potential thoughts and beliefs of what the study may bring. For now, the researcher can confirm that the intention is to disseminate the research by continued visits to the region and further partnership work with the CSDA. With hopes that this proves valuable for both the researcher, the CSDA and the informants and wider community involved in T&T.

4.13 - Chapter Summary

This chapter has outlined the researcher's positionality, the philosophical standpoint of the study, as well as the methodological approach and methods that were used to collect data.

The researcher's positionality and position statement are reflective of the subjective nature in which this study takes. At the philosophical level, the study recognises the individual differences of human experiences based on subjectivity, which is argued as the best way to conceptualise a particular phenomenon. To

unpack and explore individual experiences and the commonalities that may occur, the study turns to phenomenography. As described in the aims and objectives, phenomenography is an adequate methodological approach which details second-order perspectives on particularly complex phenomenon to understand. With this, the methods chosen to collect data highlight primarily their suitability to the phenomenographic approach. However, the use of multiple methods as suggested within the chapter, allows for multiple levels of investigation and analysis, which will assist in the comprehensive conceptualisation of Freirean principles.

By fulfilling the third objective of the study, which is to present the phenomenographic approach as a comparative analytical method suited to the study of Freirean pedagogy and research in SDP'. This chapter has contributed towards achieving the overall aim of the study of deconstructing Freirean Pedagogy in an SDP context, with a view to understanding what practices best deliver the Freirean principles through a phenomenographic analysis of practitioner and participant experiences in SDP'. The next five chapters discuss the study's findings from the field work. Each chapter's findings reflect a unique aspect of the data collection which both produces answers to the study's focus whilst providing new questions and new areas of interest not originally considered.

CHAPTER FIVE - FREIREAN PRINCIPLES IN PRACTICE

5.1 - Chapter Outline

The purpose of this chapter is to discuss the first two themes of the study, giving context to the Freirean principles identified in the literature chapter. Chapter two focused on the theoretical underpinnings of Freirean pedagogy from its origins through Paulo Freire, to its critiques and eventual possibilities. Chapter three provided a literature review that examined how Freirean pedagogical principles have been applied in SDP work and literature thus identifying fundamental gaps in knowledge to be investigated. Chapter four began to explore how these fundamental gaps in knowledge can be teased out using the phenomenographic methodological approach. The next five chapters continue this thread with the themes of discussion exported from the phenomenographic outcome space table initially detailed in section 4.10.2 - Table 4.5. The findings and discussion chapters will be framed within the context of an outcome-based discussion lens; that is, what recommendations the findings have for the SDP movement moving forward. Hence, all findings and discussion chapters will include a section after the identified themes to discuss the recommendations these themes have on SDP and T&T in general.

This chapter in part helps to fulfil the fourth objective of the study that is to provide, based on the experiences of SDP practitioners and participants, practices that best reflect and deliver the Freirean principles in an SDP setting through a comparison of two SDP initiatives. The first theme discussed is the principle of banking in practice and how it is reflected across both the KAO-C project and the GKP. The chapter moves on to discuss the principle of conscientizacao in practice, before finishing with the recommendations of banking and conscientizacao for the SDP field. Indeed, the foremost challenge for Freirean pedagogy according to Breuning (2005) is how to incorporate these principles to avoid Freire's work becoming a tokenistic symbol of critical education which lacks real sustenance in the everyday realities of practitioners, participants and academics in the field. Therefore, the next section begins to show in practice Freire's principles through the experiences of practitioners and participants within the KAO-C project and the GKP.

5.2 - Banking in Practice

To recap, banking as a Freirean principle is the act of depositing knowledge into learners, where the teacher is the depositor (Jeanes and Spaaij 2016; Spaaij and Jeanes 2013; Freire 1970). Within the current study, practitioners can be seen as teachers, whilst learners can be viewed as participants. From a Freirean lens, the banking framework does not encourage people to “develop their rational, imaginative and creative capabilities” (Spaaij and Jeanes 2013, p. 445). Instead, banking creates a passive society where the teachers (on behalf of the powerful) control what is learnt, thereby learners become manageable. Their questions of the world are generic and consequently answers are general. Thus, functional education is passive on behalf of the learner, encouraging the culture of silence we see today and limiting the participation of people in every day social processes (Spaaij, Oxford and Jeanes 2016). Unfortunately, this kind of education is most prevalent in what are termed “developing regions” or the “global south” (Jeanes and Spaaij 2016; Spaaij, Oxford and Jeanes 2016; Spaaij and Jeanes 2013). In contemporary global southern societies, it is not uncommon to see several passive societies oppressed by the ruling elite through doctrines of education (Spaaij, Oxford and Jeanes 2016; Arnold 2005). Hence, Freire continuously argued for liberating any educational system because knowledge should not be a ‘gift bestowed’ by the teacher to the learner (Saleh 2013). So, to begin it was prudent to investigate the meaning of knowledge and investigate how many practitioners are aware of what knowledge should be in the Freirean sense?

Scott Summers, a KAO-C practitioner gives a narrative description of his experience of knowledge in reference to the KAO-C project, which explains how the initiative addresses the issue of knowledge.

“Well you see when it comes to HIV/AIDS, knowledge has to be something which is useful for them, we can’t tell them to question really because what if they start to question condoms...Though, I know what you mean when you talk about critical thinking and we do encourage that differently, but listen this here Trinidad ain’t

know critical thinking going on when you about to meet a prostitute” - Scott Summers
- KAO-C Male Practitioner

This deconstruction of knowledge by the practitioner reveals the factual view of knowledge within KAO-C and lends itself to the banking framework detailed in the literature review. This is surprising given that Mwaanga and Adeosun (2017) had previously argued that the KAO-C project emitted some Freirean tenets in their everyday practices of knowledge. Particularly interesting from the quote is the reference to the lack of questioning which is at the heart of the original banking critique posited by Freire. In *‘Pedagogy of the Oppressed’* (1970) Freire noted that banking was an authoritarian approach to pedagogy because of its discouragement of questioning and its monological character, which created a wider, long-lasting system of oppression. Comparatively, within the GKP even though the programme faces similar issues, their approach to knowledge based on the experience of the locality differs to that of the KAO-C as Bucky Barnes mentions:

“Knowledge here has to be knowledge about the community because it is the community that matters in the end we have to know what’s going on with us...you see this community is the programme...here we are in the south, so we have to support each other on making ourselves and the community safer” - Bucky Barnes -
GKP Male Practitioner

This approach to knowledge is more in line with the (anti) banking and dialogical approach promoted by Freire. Whilst unexpected, given the literature by Mwaanga and Adeosun (2017), it should be noted that the contextual differences of both initiatives give indications as to why GKP has a more critical outlook. GKP lies in southern Trinidad, the poorer section of the country and the programme relies heavily on community support rather than funding because their direct focus is not HIV/AIDS. KAO-C is more towards the northern part of Trinidad, which although not affluent, is more affluent than the locality of GKP, and the KAO-C project does receive some governmental and international support as well. Therefore, during observations KAO-C’s promotion of condom use was also rooted in the fact that the project could afford to supply an amount to its participants. Furthermore, within KAO-C the practitioner Clint Barton referenced what he termed the ‘oil worker

mentality' which he felt limited any form of critical discussions around changing behaviours, monogamy, and the dangers of HIV/AIDS:

“You know here in Trinidad we have that oil worker mentality where that knowledge is just lost on them as soon as they get paid, they are with prostitutes, their wives and girlfriends are at home no condoms being used nothing.” Clint Barton - KAO-C Male Practitioner

Based on these conceptions it was obvious that any practical application of the principle of (anti) banking would be at best limited within KAO-C, given the local challenges faced by the project. These challenges thereby limited the SDP project to one which focused itself on imparting preventative knowledge which fits the banking characteristics detailed in the literature review by Sadeghi (2010). Some of these characteristics include that the teacher is seen as all-knowing while the students know nothing, and the teacher assumes totality and does not allow questioning from the students. One participant Sam Wilson highlighted this last point in their experiences of the KAO-C project:

“We know we need condoms because we get told we should wear condoms which I know anyway but when we run out, where I gonna get money for condoms...and anyway you know they be teaching us in church not to use condoms, but we don't talk about that in the project” Sam Wilson - KAO-C Male Participant

This explication of experience shows how the participant suggests that they get *told* to wear condoms despite the obvious financial and religious difficulties that seem to exist in the environment. Therefore, it can be argued that the interventions produced based on the banking principle produces confusion in the current locality. Moreover, these environmental constraints show the difficulty of practically delivering an (anti) banking knowledge process as the knowledge gained from the project may be hard to put into practice when facing the economic and devout backdrop of T&T. Similar epithets can be seen in the experiences of participants across initiatives in the GKP, with one participant Peter Parker, explaining the frustrations of gaining knowledge which cannot be practically applied given the environment:

“We have nothing in this community, the youth coming up are not going to get anything...See that youth there he’s been digging graves what kind of life is that. There is no jobs, and when there are jobs, youths can’t get them they don’t go to school, he should be in school but it safer for him digging graves and we tell him that because there always bodies to bury” - Peter Parker - GKP Male Participant

The phenomenographically diverse ways in which Sam and Peter have expressed their experiences of the limitations of acquired knowledge is particularly telling in reference to the diversity of issues faced in the surrounding environment and how that influences and affects the participants and the initiatives. Given the observed success of the GKP to culture communal knowledge amongst its participants, the researcher observed in a community meeting how a practitioner-led session on community history in relation to the involvement of the community in pushing for more rights of working-class people was met with rapturous applause by participants. Therefore, it seemed irresponsible to not also enforce or encourage its youth participants to go to school which the researcher explored with programme practitioners. Steve Rogers argued that the knowledge they gain from the local schools is not conducive for the realities of their local environment.

“Because they don’t have access to teachers. They don’t have the sort of resources that gives them a chance to do well in these exams so at 12 years of age instead of looking forward to the start of their high school and brilliant education and good opportunities you’re already told that it’s just not going to work for you...And then when they do go to schools and get access to teachers they are just being pumped with useless knowledge”. Steve Rogers - GKP Male Practitioner

Similarly, Nick Fury shares his thoughts on why there is less encouragement of the youth to attend local schools given some of the environmental dangers in the community:

“Yes, teachers don’t even want to go into these schools because if you are watching the news, you hear that teachers are desensitised to gun shots, children are desensitised to gun shots. There was an incident recently in the area there were a guy attempted to kill another guy and it was right in front of the primary school and

they shot at his car, and he escaped...If you are a fantastic teacher, there are no incentives for you to go there.” Nick Fury - GKP Male Practitioner

These day-to-day nuances of SDP initiatives are often not considered when attempting to understand their structural approach to delivering education (Oxford 2015). As Jeanes and Spaaij (2016) remind us, these environmental difficulties will usually add up to SDP initiatives being inefficient in at least some part of its life force. Therefore, the above quotes by Steve and Nick remind the researcher that when attempting to view an (anti) banking approach in practice it is often entwined within wider socio-political issues which usually at best constrain the initiative and at worst makes the initiative ineffective (Spaaij, Oxford and Jeanes 2017). It seems on the surface that GKP, given its communal focus adheres more towards the (anti) banking approaches called for by Freire as opposed to KAO-C. That is because (anti) banking is often associated simply as wider knowledge outside the classroom which involves community learning (Shor 1999). However, in referring to section 4.7.1 and the meaning of knowledge, Freire was explicit that (anti) banking was a combination of both reading the world (community, critical and wider knowledge) and reading the word (formal education). As such, both initiatives lack one critical aspect: either reading the word which the GKP seems to not have within the programme to support formal education for its participants who do not go to school, or reading the world which KAO-C does not seem to cajole in its participants as it is mostly classroom based with some sporting activities included in its practices.

As a result, attempting to view banking in practice through the lens of the KAO-C or GKP initiatives proved problematic. The roots of both SDP initiatives falling on one side of the reading the world and reading the word dichotomy is due to the categories in which SDP initiatives fall, that being a plus-sport model or a sport-plus model. Each model lends itself to a more critical (sport-plus) or a more structural approach (plus-sport) (Coalter 2013), without either model culminating in a critical-structural position. KAO-C is a plus-sport initiative that uses sports popularity to attract people to the educational aspect of the initiative delivering *needed* HIV/AIDS knowledge and the methodical development of sport is not a strategic priority. GKP is a sport-plus initiative which utilises sport and adapts it within its local community

to deliver communal understanding and games are adapted to include education content. As an example, the researcher witnessed how non-contact sports such as basketball were often played in GKP with the express aim of developing awareness. The overarching message was that participants could all touch the ball even if some were HIV/AIDS positive attempting to educate participants that they could not get sick just by touching something or someone who had contracted HIV/AIDS. Freire (1970) argues, however, that gaining awareness alone does not change the surrounding situation, and the surrounding situation cannot be understood from a classroom. A practical (anti) banking principle must move seamlessly between the two approaches (Freire 1970). As such, the only type of SDP initiative that that can have a chance at delivering the Freirean (anti) banking principle in practice is one which is modelled as a *plus-sport-plus* SDP initiative.

Another issue with attempting to deliver (anti) banking as pointed out by Spaaij, Oxford and Jeanes (2016) are the everyday pressures of SDP organisations to produce outcomes which is preferred by SDP practitioners and easier to consume by SDP participants. This last point resonates with the question posed in the principles chapter that asks: what if banking education is preferred by the educator and the educatee? This view is shared by Jane Foster and independent practitioner who has worked with both initiatives:

“Change now is even more difficult than the effort it would take in the 70’s because people are so entrenched. There are a lot of people in both initiatives including the participants and directors that are content with what they are doing, teaching and knowledge they are imparting. That’s one of the challenges in terms of changing things.” Jane Foster - Independent Female Practitioner

Therefore, banking education offers some comforting, unchallenging and accustomed exercises for many who may be unwilling to change (Jeanes and Spaaij 2016; Freire 1970). In retrospect, the principle of banking needs to take conscious resonance of the fact that people (both practitioners and participants) might like banking, something which has not been fully recognised in SDP literature. Furthermore, consideration and training around the meaning of Freirean knowledge needs to be integrated into any SDP initiative looking to adopt an (anti) banking

principle before attempting to investigate whether (anti) banking in practice can even occur. In looking at both KAO-C and GKP, the phenomenographically diverse ways in which both practitioners and participants contextualised, appreciate and value knowledge within both initiatives will have recommendations for any practice. However, given that both KAO-C and GKP conceptualisations of knowledge do not match what would be expected as an (anti) banking approach based on Freirean literature, neither initiative can be said to be delivering (anti) banking in practice. The next theme considers the principle of conscientizacao in practice and how this played out across both initiatives within the CSDA.

5.3 - Conscientizacao in Practice

“Before we get into this idea of consciousness, what you have to understand is that we have an unconscious society here, and voices who you might say are “conscious” are not represented here...See like me look at what I have built from the ground up and the local MP won’t even meet me because he know what I have to say” Bruce Wayne - Independent Male Practitioner

The quote from Bruce Wayne speaks to his view about an unconscious society in Trinidad, which lacks conscientizacao. Jane Foster also notes a similar connotation regarding the lack of consciousness in general Trinbagonian society and reflects on how this unconscious society has led to a mistrust of some of the more ‘critically’ minded people and limiting their representation in social and public media:

“We are not represented, when we talk about these issues no one listens to us we have been marginalised and we need the people to be more woke but they not, they think what me and ***** say is bullshit, they are conscious in their unconsciousness” Jane Foster - Independent Female Practitioner

The quotes by Jane and Bruce give an inclination, albeit from their perspectives, about the current state of the masses in Trinbagonian society. They posit a view of an unconscious society due to critical voices being marginalised. What might be termed in the post-colonial Freirean discourse as the ‘crisis of representation’ mentioned in the opening chapter. This crisis of representation is a post-colonial

critique of elitism and colonial voices deadening the consciousness of people keeping them oppressed to their everyday reality, which un-challenges the status quo (Bale and Cronin 2003; Young 2003). Furthermore, the crisis of representation limits critical intuitions on the part of the masses, thereby requiring alternative conceptualisations to development practice (Giroux 2014). Therefore, as alluded to previously, cultural educators like Freire are championed as avenues of critical discourse in SDP initiatives to promote conscientizacao (Giroux 2014; Woodward and Sims 2007). Stephen Strange, a project officer within KAO-C, agrees with this notion by suggesting that their project actively attempts to promote conscientizacao using Freirean techniques:

“I’ve read *‘Pedagogy of the Oppressed’* myself and ***** and yes, we do try and promote critical thinking and you’ll see what the project has done in that regard once you speak to some of our participants” - Stephen Strange - KAO-C Male Practitioner

As the practitioner highlights, he has read Paulo Freire’s seminal work, therefore, the techniques associated with delivering this conscientizacao in practice should be Freirean in nature once the experiences of the participants are investigated. While the principle of banking is more intangible and ephemeral, the principle of conscientizacao should present clearer practical processes given that it has three stages which can be catalogued and observed (Jeanes and Spaaij 2016; Heaney 1999). These three stages previously stated are semi-intransitive consciousness or magical consciousness, naïve transitivity, and critical transitivity where conscientizacao is reached (Jeanes and Spaaij 2016; Ledwith 2011; Heaney 1999). What this study is acutely interested in is what practical techniques are used to identify and move through these stages of conscientizacao.

Conscientizacao has been defined as the awareness and/or realisation of social, political and economic contradictions, which marks as the beginning of the oppressed, challenging their situation supported by the educator (Jeanes and Spaaij 2016; Freire 1970). This support from the educator is necessary to enact conscientizacao and it is promising that some practitioners within KAO-C seem to have read Freire. Logically, the more classroom-based activities of KAO-C would not

seem to be conducive to developing or moving through the stages of critical consciousness. Nevertheless, in discussions with participants their experiences point to some conscientizacao relating to developing conscious confidence to speak out, as one participant Natasha Romanoff details:

“I was afraid to talk I didn’t like I’m a person who doesn’t like to talk so after my training after I started training with the with the project, they teach us how to speak out it doesn’t matter what people say about you accept yourself for how you are love yourself because if you don’t love yourself no one else will” - Natasha Romanoff
- KAO-C Female Participant

Similarly, Sam Wilson and Wanda Maximoff portray similar experiences of conscious confidence detailing an assurance to now speak in front of people something which both had in the past found troubling:

“I know how to speak in front of crowd ok now and I know how to approach people because without kicking aids I did have a little temper still but how to control myself”
Sam Wilson - KAO-C Male Participant

“I used to just freeze up when I had to talk about the subject but now, I have more knowledge I just feel so calm talking about HIV, and how to protect myself with boys and using condoms” Wanda Maximoff - KAO-C Female Participant

Conscientizacao in practice, according to Gruenewald (2003), displays the essence of an active and engaged citizen with some sense of civic duty, and confidence in their abilities to effect change. Therefore, these experiences above admittedly speak to a developing conscientizacao through the KAO-C project. However, whilst this confidence may be proof of a more conscious citizen, these experiences still lack, in phenomenographic terms, a structural explanation of the processes and techniques used to achieve this seeming critical transitivity. On the other hand, while similar explications of self-awareness and self-confidence were present within GKP, there seemed to be greater detail in explaining the practical process of making participants conscious with the help of the so-called ‘big people’ in the community. The ‘big people’ in the GKP community are usually older, respected members who

have lived there for a long time holding unique knowledge of the history, culture, and local struggles, while staying relatable to young community members. Nick Fury explained the process of delivering this conscientizacao through the 'big people':

"I know what you mean when you say consciousness, what we really try to do is look at it in a two-way process. One like consciousness of their potential through the big people and the other consciousness of the community and other communities in Trinidad. But you know we had to gain the trust of the big people" Nick Fury - GKP Male Practitioner

Before investigating further what is involved in the two-way process mentioned by Nick, the researcher investigated how Nick first gained trust within the community. This is important because trust is an essential aspect to being able to enact any Freirean principles within SDP (Jeanes and Spaaij 2016; Spaaij, Oxford and Jeanes):

"It took about a year to actually get the programme moving the community leaders refused supporting us until, one night two young men came up to me with a gun and tried to rob me when I was in the area, and I thought that was the end. I guess sharing all those experiences with the big people helped them realised this was different and because I didn't report this to the police, they trusted me" Nick Fury - GKP Male Practitioner

This experience from the practitioner not only shows dedication on the part of the practitioner to enact change within the community but it also shows a consciousness to know that by not reporting the incident, would gain him trust of the influential people in the community an imperative aspect of any SDP initiative looking to enact change (Cope, Cushion, Harvey and Partington 2020; Spaaij and Jeanes 2013). In investigating further, the two-way approach to consciousness, the researcher delved deeper by asking Bucky Barnes what exactly that meant:

"We not just focused on one issue say HIV/AIDS, like you doing with them over in Marabella [KAO-C]. So the first step is developing conscious potential and how we do this is using the 'big people' and train them to do testing, coaching, administration for the programme...Two involves us as the programme leaders, were we really try to every few weeks visit other communities with the mini-bus and other programmes

not just in sport but sometimes we organise football matches, sometimes we just sit and talk...the young people get so much from it” Steve Rogers - GKP Male Practitioner

Unlike the KAO-C project, GKP do seem to have a practical and structural process which they catalogue and vouch for in delivering consciousness. In comparing this approach to KAO-C and from the researcher’s day-to-day observations of the project, the KAO-C practices did not seem outside of the ordinary and represented a classic plus-sport SDP initiative. As a result, the researcher asked a KAO-C practitioner Carol Danvers, who had also read Freire, to detail the practical process used in their experience to transition participants from a state of semi-intransitive consciousness to critical transitivity:

“As a matter of fact, we do transition them. Let me explain it this way, for example...Football and using condoms activity. The way in which football is set up, you have rules, defence, forwards, midfield and so on...So our workshops, help them understand that just like football there are rules in life, things that they can and cannot do when it comes to sexual practices and you just see how they go from this state of lacking awareness to confident and self-aware” Carol Danvers - KAO-C Female Practitioner

Whilst Carol’s statements signify a clear intention to detail how participants of the project move through the stages of consciousness, it remains unclear how the use of football rules, intricately relates and deliver’s conscientizacao in spaces not related to HIV/AIDS or people who are not familiar with football. Part of the problem when it comes to conscientizacao argue Spaaij and Jeanes (2013) is that many of the practitioners within initiatives often focus on transference of information rather than encouraging reflection of individual experiences. Something which seems evidentially true in the case of Carol’s experience of project delivery, which focuses on dos and don’ts as opposed to reflective action. Of course, SDP practitioner training is often delivered in partnership with funding sources from the traditional global north (Spaaij and Jeanes 2013). However, such top-down training results in project delivery that prioritise individual benefits, such as self-awareness and self-

confidence, thereby missing critical aspects on how such concepts are achievable (Spaaij and Jeanes 2013).

Even though GKP seemed to have practical processes for delivering conscientizacão, it remained necessary to explore how much the young people got from this so-called two-step approach by asking for the experience of participants. Luke Cage firstly detailed how being in the programme and working with the ‘big people’ had made him want to set up his own sports programme to tackle poverty within his community.

“Crime usually is due to poverty. So, you have poor youths like me in a community that can’t get education, so we are doing illegal stuff because we have lots of energy. If there’s a community programme like this involving the ‘big people’ but forever, what I think I could help would be the same but more underground gatekeepers concept but more organised with more sport disciplines available to the community for free” Luke Cage - GKP Male Participant.

Luke’s comments certainly show a developed conscious potential and an awareness in relation to the sustainability of external programmes which may in some cases end. He makes the point about creating a programme that lasts forever, which is continuously delivering these practical processes to awaken the conscientizacão of the youth. Scott Lang and Wally West speak of their experiences in relation to visiting other communities with the programme leaders and what benefits they gained from this practice.

“Perspective is what I gain from it...going to these trips I see people with similar perspectives and it not just our community suffering. We are all brothers and sisters, and we need to do it ourselves as opposed to fighting each other - Scott Lang - GKP Male Participant

“The day trips I like so much when we do them cause, it made me so aware of what we all going through in Trinidad, it’s not just my community, we all going through until” Wally West - GKP Male Participant

Until is a slang term used in T&T, referring to the future, *until* there is a change in the social order. This idea of ‘until’ is revisited in the latter themes. As Wally states, there seems to be evidence of conscientizacao occurring across both initiatives. However, the qualitatively diverse ways expressed through these phenomenographic experiences that shows how both sets of initiatives view the phenomena of conscientizacao should be noted. Scott and Wally’s idea of conscientizacao is solidarity across communities. In chapter two and three, solidarity is a fundamental necessitation to developing of conscientizacao and GKP seems to view solidarity across communities as the main avenue for conscientizacao. Freire (1973) indeed argued that the horizontal structure of solidarity is an imperative aspect to the critical development of the oppressed. Within the GKP we see this horizontal solidarity playing out in the strong relationships to other similarly deprived communities. However, Freire (1973) further noted that it is also impossible to overlook the vertical structure of solidarity, which is necessary to fully reach the critical vision. This argues that unless those in power are also in solidarity with such communities and/or initiatives of change, the full conscientizacao vision cannot be achieved. Jeanes and Spaaij (2016) further support this in an SDP context, saying that meaningful change is unlikely to happen unless the powerful are willing to align with the oppressed in solidarity to facilitate change.

Similarly, within KAO-C, the developing of self-confidence and self-awareness pertaining to HIV/AIDS knowledge seem to be of particular focus. Indeed, Freire (1970) originally discussed confidence and self-awareness as an essential condition to attaining conscientizacao. He said of confidence that it is the position in which people developed the courage to speak out about “the problems of their context - and to intervene in that context” (p. 30). Deriving from a “new awareness of selfhood where people begin to look critically at the social situation in which they find themselves often taken the initiative in acting to transform the society that has denied them this opportunity of participation” (p. 29). Though positive aspects, Spaaij and Jeanes (2013, p. 450) say,

“the focus in SDP initiatives on concepts such as self-confidence and self-awareness, often has little meaning or relevance within a Global South

context anyway and tends to fall short on the ideal of fostering critical consciousness and collective knowledge in a Freirean sense.”

This simply means that self-confidence and self-awareness alone cannot be construed as fully achieving the principle of conscientizacao. On both the GKP and KAO-C initiatives, experiences of participants show some movement from a semi-intransitive state towards a more critically transitive state. Though the extent of this movement can be questioned, giving that the experiences does not display an appreciation for the wider structures which may limit change. There seems to be a lot of what Freire (1973, p. 118) calls “inter-conscientization”. This inter-conscientization mentioned in earlier chapters does not and cannot affect the wider surroundings needed for change to happen. However, inter-conscientization is a necessary aspect of conscientizacao process.

What is pertinent is that GKP seem to have a practical approach to engaging consciousness through their two-step approach. The practitioners from GKP relayed to the researcher that it can and does take years to see the results of both these steps amongst the individuals of the programme. The talks of solidarity and individual potential are usually born out of conflict, rejection and mistrust of the programme, the activities, and the practitioners. Of course, the researcher cannot speak to the conscientizacao of the programme participants before entering the programme, hence it is impossible to tell fully how effective this two-step approach really is and whether it has contributed to the programme participants movement towards a more critically transitive state of consciousness. However, in observing the day trips in which the researcher was privileged to be invited on occasions during their visit to the community, there seemed to be significant benefits. Firstly, it helped the GKP connect with other programmes, especially community initiatives working outside of sport bringing innovative ideas to share and discuss about similar challenges faced as a result developing conscientizacao. Secondly, it encouraged partnership at a programme level to tackle equivalent social problems. This is how the researcher met the three independent informants who contributed to this study. As a result, it is evident that GKP’s two-step approach holds some promise of enacting conscientizacao in SDP.

5.4 - Recommendations for Banking and Conscientizacao in SDP Practice

As the findings show in relation to banking, KAO-C and GKP are within the confines of an environment that views knowledge from a particular discourse framed within a wider social system. Indeed, SDP initiatives are in fact not the sole creators of knowledge as is sometimes purported in the literature (see Svensson, Hancock and Hums 2016; Lyras and Welty-Peachy 2011; Burnett 2009;), and therefore SDP programmes will have very little impact in creating collective conscientizacao, as an antecedent to banking. For instance, Spaaij, Oxford and Jeanes (2016) noted that banking education is normative within the global south, whilst Mwaanga and Prince (2016) noted that learners and educators accustomed to the ‘comforts’ of the banking model, and aware of its limitations may still be unwilling to accept a change in methodology and be content with what they have. Therefore, the banking principle in SDP is part of a wider oppressive social system which reproduces the structures of domination within SDP initiatives, by integrating participants and practitioners into the logic of the present through conformity in SDP spaces (Roberts 2015; Spaaij and Jeanes 2013). Instead, SDP programmes such as KAO-C and GKP should focus, as the findings suggest, on critically analysing past and present epistemological structures, with a view to more deeply understanding the conditions, practices, and ideas that have given rise to an oppressive reality, not a reality which purports SDP programmes as an answer to banking education. The recommendation here is that banking cannot be addressed within SDP initiative spaces alone, and conscientizacao, through the two-step practice described in the findings by the GKP provides *one* avenue to enacting conscientizacao in SDP practice. Which invariably redresses the conditions that make the banking process a fact of education.

This is where the Freirean principle of conscientizacao becomes a prominent discussion point. As a recap, the two-step-approach is where the GKP encourage local community leaders to support the programme. This is not unique in SDP literature, but their second step involves visiting different programmes and communities to build solidarity amongst people from differing communities. This

two-step approach offers a solution to the identification Mwaanga and Prince (2016) highlighted earlier, where SDP programmes in the same locality are rarely in contact with one another and have little communication on practices. The recommendation from this two-step process is a means to bridge knowledge gaps and limit banking practices across SDP initiatives in similar contexts. This is important given recent research illustrating the compatibility of some SDP programmes with nationalistic and isolated ideologies, which do not do enough to challenge the political antecedents of division (Darnell, Giulianotti, Howe and Collison 2018). Rather, some SDP programmes facilitate division through the promotion of individual ideologies that elevate their programmes in the competitive and neo-liberal paradigm in which SDP exists (Oxford and Spaaij 2017; Darnell 2014). Although this two-step process may not prove a reality for many SDP initiatives given wider issues in their locality such as funding, the researcher does advocate consideration of this practice where possible to build conscientizacao across SDP initiatives. Through this two-step approach offered by the GKP programme, we start to see an approach which traverses the principle of conscientizacao and its notable stages as a practical activity. As illustrated several times in this study, within SDP, we do not understand how practitioners and participants experience and respond to Freirean principles that may implicitly exist (Oxford and Spaaij 2017). However, the present study's findings show how the practitioners and participants within GKP experience and respond to this two-step approach, which undeniably provides conscientizacao connotations compared to the practices within KAO-C. This two-step approach also offers a practical launchpad to enacting the principle of conscientizacao across wider SDP initiatives. In doing so, the study begins to inform what SDP practice enacts the principle of conscientizacao. The study is not suggesting that a two-step approach should be adopted uncritically across all SDP initiatives, but rather advocating for the consideration of such an approach to drive conscientizacao as an important Freirean principle and reduce banking education.

The importance of conscientizacao is stated by Freire (1970) who argued that conscientizacao is a resultant process of daily struggle to develop social understanding. As opposed to what is sometimes thought, that conscientizacao is a struggle because of the attainment of consciousness. Hence, the question was posed

in the literature review asking what does the daily struggle look like to produce the principle of conscientizacao in SDP. The initiatives in the present study present these struggles differently. For instance, within KAO-C the struggle seemed to revolve around having voices heard and developing this conscious confidence amongst individual participants. In the GKP, the idea of conscientizacao is a committed development to changing individual perceptions and developing cross-community solidarity by travelling to various locations around T&T. With such varied practices across two SDP initiatives within the same local context, it is unsurprising that inter-conscientizacao is prevalent in SDP and indeed amongst individual participants in both KAO-C and GKP. For example, Mwaanga and Prince (2016) assert that inter-conscientizacao is imperative to individual transformative action. Whilst positive, the Freirean pedagogical approach as a philosophy argued for collective conscientizacao, as opposed to individual liberation. Though, Oxford and Spaaij (2017) have argued that conscientizacao like SDP is still in its infancy, and this infancy is evident with the experiences of participants and practitioners of both GKP and KAO-C, which relegates conscientizacao simply to individual transformative consciousness. This is notable because the infantile focus on individualism is more of a reflection of the neo-liberal policies of consciousness detailed in sections 2.6 and 2.7 (Singh 2015; Freire 1996), which invariably limits the full politics of possibility associated with Freirean pedagogy and the principle of conscientizacao. As such, initiatives such as KAO-C and GKP should be careful not to focus solely on developing individual conscientizacao to bridge knowledge gaps and limit banking in their practices. This may restrict the potential of reaching the collective consciousness needed to profoundly change the unjust social order, which is not only difficult but can prove dangerous in a more conservative environment (Coalter 2013; Ledwith 2011).

This is difficult because knowledge in SDP as Spaaij and Jeanes (2013) identify is constructed in the relationship between an individual and their environment, rather than individuals alone. It is dangerous because knowledge created that runs contrary to the society in question can at best isolate people in their surroundings or at worst make them a target of religious and/or socio-political persecution (Spaaij, Oxford and Jeanes 2016; Coalter 2013; Coalter 2009). Therefore, in developing both the

principle of (anti) banking and conscientizacao, there needs to be a negotiation of the bottom-up (individuals) and the top down (community/environment). This is in keeping with the Freirean ontological viewpoint which argues that reality is constructed in the relationship between subject (individuals) and object (community/environment) (Roberts 2015; Freire 1970). Thus, attempting to tackle the oppressive realities of banking at the bottom level is undeniably necessary, but at the same time promoting and advocating a top-down change to banking through collective conscientizacao is paramount. A promulgation which runs contrary to the wider SDP argument that usually claims bottom-up approaches as the complete antecedents to epistemic violence (Lyras and Welty-Peachy 2011). Whereas, the findings show a bottom-up approach to banking and conscientizacao leads only to inter-conscientizacao and results only in micro changes or micro victories already described (Nols *et al.* 2018).

5.5 - Chapter Summary

This chapter has contributed towards the aim of understanding what practices in an SDP context best deliver the Freirean principles through a phenomenographic analysis of practitioner and participant experiences in SDP. The experiences of the practitioners and participants have been presented through the illustration of the Freirean principles of banking and conscientizacao in practice.

Within the principle of banking, the experiences of respondents illustrated how the practice of banking is almost inevitable and prevalent across both initiatives given that banking as a form of education is more attractive in some cases to learners than the alternative, especially if consciousness is still deadened. However, the principle of conscientizacao illustrated how differing practices can yield inherent Freirean consciousness aspects based on the experiences of respondents, albeit with only GKP having a consistent and repeatable practice for developing conscientizacao.

Moving on, the chapter illustrates the recommendations of such findings within SDP by discussing the banking principle as an inevitable part of social evolution in educational spaces. As opposed to a cognisant act conducted by SDP educators to limit the consciousness of their participants. As a result, it is only by developing this

principle of conscientizacao through a two-step practice; which not only recognises knowledge as constructed in an SDP initiative, but also as part of the wider community, can conscientizacao begin to flourish as a Freirean principle. Of course, conscientizacao as a principle of Freire is not the only avenue for change. Conversation and dialogue are paramount, especially when any conscious activism has been engaged in (Freire 1973). Therefore, the next chapter considers the findings pertaining to the principles of PPD and praxis.

CHAPTER SIX - FREIREAN PRINCIPLES IN PRAXIS

6.1 - Chapter Outline

The previous chapter detailed the findings relating to the Freirean principles of banking and conscientizacao, and how both the KAO-C and the GKP engage in these principles. The purpose of this chapter is to further this discussion, by providing commentary on how the initiatives engaged in the principles of PPD and praxis. The chapter firstly engages with the theme of PPD in practice, before turning to the nature of praxis in practice and then discussing the recommendations of these findings. Through a focus on the Freirean principles, the questions that define the recommendations section include what do the findings tell us about Freirean principles of PPD and praxis in SDP, and what recommendations do these findings have for the view, use and relevance of Freirean PPD and praxis in SDP. Indeed, *relevance* is a key term here. The study aimed to not only detail what Freirean principles are and what practices implicitly encourage their emergence within an SDP context, but to also question their *relevance*; relevance in this sense being the Freirean principles recommendations for SDP practice, research and literature.

To conclude, the chapter summarises the key findings by highlighting key points within the recommendations section. Indeed, the emergent discussions from the data are emphasised and where possible related to the literature gaps identified in the earlier chapters to attempt to understand Freirean PPD and praxis in practice. The chapter begins by discussing PPD in practice.

6.2 - Problem-Posing Dialogue in Practice

Within the phenomenographic outcome-space table, the principle of PPD is viewed similarly across both the KAO-C project and the GKP. Both initiatives concern themselves with the idea of problematisation within dialogue as a tool to debunk social and cultural myths in their local context.

For example, Ororo Munroe, an independent practitioner identifies the myths around the HIV/AIDS epidemic in Trinidad, an issue both initiatives must contend with:

“The folk story can be very powerful. For example, when we had to deal with the HIV explosion a few years back was all these stories that came from how you get HIV, myths about if you do one thing or a different thing you won’t contract it or you will contract it if you do this or that and all this does is hold people back in living their life” Ororo Munroe - Independent Female Practitioner

These myths around HIV/AIDS clearly make both the KAO-C project and the GKP’s task that much greater. Debunking cultural myths requires problematisation through dialogue (Freire 1973), “In so doing, people can come to understand how the myths of dominant discourses are, precisely, myths, which oppresses and marginalises them” (Spaaij, Oxford and Jeanes 2016, p. 572). However, the problem as expressed by Mwaanga and Banda (2014) is that when it comes to problematising the myths of HIV/AIDS, global northern influenced SDP initiatives are unable to see beyond the factual causes of HIV/AIDS. That is, HIV/AIDS also carries a social stigma in global southern communities associated with perceived negative lifestyle choices such as prostitution or homosexuality. In following this line of reasoning the researcher enquired how the KAO-C project addresses the social stigmas that no doubt surround HIV/AIDS to which Clint Barton, responded:

“I think the world has accepted HIV as a lifestyle disease so when we address HIV, we don’t address only HIV as a disease alone...It gives us an opportunity a launching pad to discuss several myths as you say that like it is the gay disease, and we do this openly in groups together with other participants and leaders in the project. So, when you look at HIV as a lifestyle it brings in more conversational aspects...and the structural aspects of poverty and HIV which is more in keeping with that critical aspect like Freire you talk about” Clint Barton - KAO-C Male Practitioner

Clint not only references the idea of group dialogue to debunk myths around HIV/AIDS, referring closely to the idea of the *circula de cultura* (circle of culture) (see Chapter three) which is essential for the Freirean dialogical process. The

practitioner also directly refers to Freire, detailing a conscious effort to utilise Freirean problem-posing dialogical approach within their practices.

Freirean PPD has three interrelated stages which are generating themes, codification and decodification (Saleh 2013; Freire 1970). Generating themes, is the first stage of Freirean PPD where the educator or teacher poses a problem to the learners, through a medium such as newspapers and encourages the learners to freely discuss their critical thoughts on the matter. This stage is characterised by listening on the part of the educator (Saleh 2013; Freire 1970). Codification, involves the development and categorisation of new thoughts and ideas on the original problem posed, coded to form the foundations of deeper dialogue (Saleh 2013; Freire 1970). In-turn within the decodification stage, educators should encourage learners to produce solutions to the coded thoughts and ideas (Saleh 2013; Freire 1970). These three interrelated stages must occur within the *circula de cultura* (circle of culture) (Nols *et al.* 2018). Therefore, it became necessary to investigate further from both the participants and practitioners of KAO-C what practices were used to meet the three interrelated stages of Freirean problem-posing dialogue. Clint Barton, gives the practitioner experience of practice:

“In group discussions we use like a prop, you know like we bring in people sometimes with HIV/AIDS who talk about their experiences, their life and many of them are not sex workers, or homosexual...they were unlucky in their youth or something. Or we use famous people like Magic...generate discussion around what it means to be HIV/AIDS positive, it doesn't have to be a death sentence anymore” Clint Barton - KAO Male Practitioner

Clint's experiences point to a practice of utilising a circle of culture in their practice with the aid of themes in the form of props or celebrities to problematise, dialogically the social stigmas attached with HIV/AIDS in T&T. A similar practice to dialogue can be observed within the GKP as Steve Rodgers described:

“What we would do in most cases, we would've organised a forum with the big people where the youth come to participate in and by extension some people in the community. We encourage participants on those days to bring in family, friends'

photos to also engage in discussions...So we might talk about somebody that's died within the community...I think that helps them situate the concept within their own space and experiences" - Steve Rodgers - GKP Male practitioner

Steve describes similar practices to KAO-C, with the use of forums to gather people together in the form of the circle of culture, whilst using pictures, the big people, friends and family in the community to theme generate, codify and decodify the issues and myths that constitute safe HIV/AIDS behaviours in T&T. Steve is also noticeably clear about situating dialogue within the lived experience of participants. This is something Freire (1973) spoke clearly about in reference to PPD, suggesting that for dialogue to be meaningful and problematising at its base, it must derive and be relatable to the learner's sphere of perception. This according to Nols *et al.* (2018) is what leads to macro victories in the Freirean dialogical process. However, and even though there seemed to be more similarities within the dialogical category of description in the phenomenographic outcome-space table compared to other categories of description. When juxtaposing the dialogical experiences of participants across both the KAO-C project and the GKP, there were still nuanced differences to be observed in relation to each respective initiative's practice of dialogue. For example, James Rhodes says about the circle of culture within KAO-C:

"Usually, they bring a topic in to start discussion or someone who has experienced HIV/AIDS come in to talk to us, like last week we had condoms and we talked what condoms mean for us personally, whether it is completely against our religious nature and whether we should be wearing them" - James Rhodes - KAO-C Male Participant

James's statement reveals a practice of dialogue within KAO-C which focuses on individual behaviours in relation to the wider structures of society. In this case, their personal view of condoms has the backdrop of religious fundamentalism. Wanda Maximoff expresses similar ideas regarding KAO-C PPD practices:

"We was talking the other time about practicing safe sex because sometimes men don't want to wear a condom, they don't think it sexy enough. So, we were saying the other time about learning how to put a condom on the men in a sexy way or making that process more sexy" Wanda Maximoff - KAO-C Female Participant

Wanda's statement supports the focus on individual behaviours within the dialogical practice of KAO-C. Still, these experiences show an effective practice in dialogical spaces, which seem to relate closely to the Freirean PPD approach. The topic of condoms clearly develops and generates themes of discussion, which leads to deeper discussions around religious limitations and male reluctance around the use of condoms. This is followed by a clear process of decodification by learning new practices to make condom use more attractive and/or sexier. Similar practices are described in the experiences of participants within GKP, involving theme generation, codification and decodification (Saleh 2013). There seems to be an extra practice within GKP however involving the invitation of friends, family members and partners, which was first mentioned above by Steve Rodgers. Scott Lang's experiences further describe this practice in his explanation of the stigma of tattoos in T&T.

“There is this stigma with tattoos, people think you are a thug when you have tattoos so when I knew we were discussing tattoos, I called my sister in to join to see a different perspective. Cause getting tattooed shouldn't have that stigma with it because what somebody chooses to do with their skin with what they think or what they perceive and that's wrong” Scott Lang - GKP Male Participant

Scott describes the involvement of his own wider support network to engage in dialogue, with the programme employing this practice to reach beyond the individual programme participants alone, but to also engage the participants' wider sphere of perception. This is a justified practice given that Spaaij and Jeanes (2013) previously argued that SDP initiatives fail in rural communities due to their neo-liberalistic focus on individuals, radicalising individuals within a compressive structure of oppression. For example, awakening women to their individual oppression within a patriarchal structure of male dominance is unlikely to change the status quo (Spaaij, Oxford and Jeanes 2016). Of course, positive changes to individual worldviews are welcome, but these are not usually accompanied by broader structural changes within an SDP context (Jeanes, Magee, Kay and Banda 2013). With this practice, the GKP is looking to move from the neo-liberalistic individual and atomised vision of the universe referenced in chapter two, towards

one which embraces the wider and interrelated instruments of social conditions (Polakow 1985). Further evidence of this practice is expressed by the experience of Thor Odinson who describes the personal importance of his partner being privy to the dialogue around the programme's promotion and support of monogamy in relationships to reduce the HIV/AIDS spread:

“It was so important for my girl to come by when I first started getting involved in the programme to see what it was all about and getting involved with the discussions, funnily enough the first time she came we was talking about HIV from the context of being promiscuous and having plenty of partners but not if you have one partner and she was so happy and she really engaged with it and got involved” Thor Odinson - GKP Male Participant

Again, Thor expresses how the practice of participants bringing their support network not only extends PPD to the wider community but reaffirms support for the programme and their message outside of direct members. This may also lead to a collective consciousness in the local community. However, this practice marks as a difference to Freire's original conception of PPD, in which Freire focuses on individual awakening because of problematisation in dialogue (Freire 1970). But In his later work, as noted in Chapter four, Freire did extend his dialectic beyond immediate objective structures which shape individual experiences, in this case the SDP programme, to embrace wider structures which affect individual experiences such as family, friends and relationships. This extended epistemology, understands that an individual is the makeup of many constituent structures which shape their pedagogical and dialogical worldview (Czank 2012; Freire 1994). In that case, the practice by GKP of encouraging participants to invite their support network draws the programme closer to what Nols *et al.* (2018) described as a fully-fledged Freirean SDP initiative. Furthermore, this practice as observed by the researcher, seemed to negate the asymmetrical power of practitioners over participants that naturally exists in SDP spaces. The participants within the dialogical spaces of GKP seemed to be more infused by the immediate support and attendance of family and friends to engage more in discussions compared to KAO-C participants. This practice by GKP helps to solidify the unified consensus needed for wider impactful change.

This previous statement may be based on the rationalist assumption which is sometimes labelled as a critique of Freire's work. Especially within the principle of PPD which often leads to the transformative failures of Freirean pedagogy (Nols *et al.* 2018; Spaaij, Oxford and Jeanes 2016). This rationalist assumption assumes that all individuals are rational actors who will make similar assumptions and reasoning based on the information presented to them. For example, this form of thinking when applied to PPD in the case of the GKP infers that everyone within the circle of culture, both participants and invited guests (family members, partners, and friends), will have rationalised similar thoughts and want to act in the same way. Or infers perhaps that they will have similar views of the oppressors and the oppressed without considering the complex dynamic and sometimes oppressive relationship that may lie within the participants and their invited guests (Nols *et al.* 2018). Nevertheless, what GKP is showing is a practice of PPD which encourages the active as opposed to passive participation of participants as well as the wider community, in a communal exercise in search of change (Freire 1970). Thereby awakening the idealism of Freire within their practice which promulgates that "rather than a passive acceptance of propaganda, liberation implies the problematization of their situation in its concrete objective reality so that being critically aware of it, they can also act critically on it" (Freire 1973, p. 90). Therefore, there is scope to consider GKP's practice of dialogue to practicing Freirean PPD. The idea to 'act critically' is reflective of the Freirean principle of praxis, which the chapter now discusses. The next section explores how both the KAO-C and the GKP attempt to put into action a Freirean way conscious dialogue within their local community.

6.3 - Praxis in Practice

As Sadeghi (2010) concluded, whatever Freirean praxis is in practice, it must begin with a PPD process. Indeed, the previous section discussed PPD practice in both the GKP and KAO-C initiatives, in which it became obvious that both initiatives have similar views on dialogue, albeit with some differences to their practice.

Praxis, meaning practice, is the process by which something is actioned (Giddens 1990). In the Freirean world view praxis is a principle which is multi-faceted and

layered to include an action and the concurrent reflection of that action (Specia and Osman 2015; Freire 1973; Freire 1970). Action without reflection is blind; reflection without action is impotent (Giroux 2009). Praxis is not only a dualism of both action and reflection, as Freire encouraged a dualism between learners and educators to act together in the ambition of praxis (Mwaanga and Adeosun 2017; Specia and Osman 2015). One of the main limitations to praxis is the complexity of turning passive citizens into active citizens, despite what conscientizacao and PPD may achieve in the short term (Oxford and Spaaij 2017; Webb 2010; Frankenstein 1983), although there is still a marked difference between being critically aware and speaking, to critically acting (Freire 1970). Therefore, central to the notion of praxis must be the transition from mere critique to transformative praxis (Spaaij, Oxford and Jeanes 2016). However, Freire (1970) himself noted two issues with moving to transformative praxis from critique. First is the oppressive structure, which limits active changes and threatens the status-quo that favours the oppressor. The second is the idleness of the oppressed which fails to convert conscientizacao and PPD into praxis, keeping them as mere “verbalism,” (Freire 1970, p. 87). This idea of idleness is prevalent also in T&T and is expressed within GKP by Bucky Barnes:

“In Trinidad there is this culture of waiting for things to change, they say until, and we say until what! So, we have communities who are trapped in the cycle and the belief that it’s the politician or the city to fix the issues and if they don’t come, we won’t do it” Bucky Barnes - GKP Male Practitioner

This idea of ‘until’ is prevalent within the discourse of T&T and seems to be an entrenched idea that things will eventually change by themselves. This is evidence of widespread semi-intransitive consciousness, as a result of reproductive banking and dehumanisation of people over a number of years, which both initiatives are attempting to tackle. Stephen Strange, expresses a similar concern within KAO-C:

“I think there’s a low level of responsibility in Trinidad. People do things here and there but there is no responsibility...At a community level, it’s important for them to take responsibility for the community, more than politicians, because then the politicians will need the community more than the community needing the

politician...instead of waiting until some politician does it which never happens”
Stephen Strange - KAO-C Male Practitioner

Praxis encourages action and reflection without the idea of waiting to be told what to do and when to act, encouraging people to act for their own liberation based on the critical awakening of conscientizacao and PPD (Spaaij and Jeanes 2013). This idea of ‘until’ seemed to be prevalent across both initiatives. As such, the researcher became aware that observing and viewing ‘transformative acts’ may be scarce and as a result chose to reimagine how they teased out the experience of praxis from the participants. Instead of looking for overall transformative outcomes because of GKP and KAO-C praxis, the researcher focused on identifying key elements of Freirean pedagogy in actions of initiatives (Spaaij and Jeanes 2013). Therefore, the researcher asked questions concerning what kind of actions may emerge from the dialogical sessions as opposed to attempting to identify praxis in and of itself. Thor Odinson within GKP gave this response:

“For example, ***** the other day brought in a newspaper about a local killing and asked us to discuss what that would mean for us here and how we could protect ourselves. Some of the big people then suggested that we should put steps in like neighbourhood watch at night with community members doing it, also we created local passes now like id cards to move around so people know who you are” Thor Odinson - GKP Male Participant

What Thor reports above is a form of praxis deriving directly from the PPD sessions within GKP. Firstly, there is evidence of a generative theme, in the form of the newspaper. Secondly, the themes derived from the newspaper are codified into innovative ideas, in this case the subject of community protection. Thirdly, this codification is then subject to decodification as suggestions are made around what workable solutions could be used to increase community protection. A communal neighbourhood watch is the action that is put in place. In reaching the conclusion to act in this way, there are key elements of implicit Freirean thinking that underpin the actions taken within the GKP community. These actions were also subject to forms of reflection, thus completing the action-reflection loop of Freirean praxis. As the researcher observed, many of the ‘big people’ in the community volunteered to

hold meetings at night which offered an extra layer of safety during a potentially dangerous period. These sharing circles led to much more critical discussions about the nature of the community, what could be improved, how the neighbourhood watch and ID system were working. This allowed refinement of these actions if needed. Similar actions were in place within KAO-C to put their dialogue into action as Jean Grey discusses:

“We discuss how we can spread HIV/AIDS knowledge to the community one time and what Mr ***** suggested was that we go to schools and youth clubs and teach them about aids being tested what not...but it is hard to put the HIV/AIDS knowledge into practice anyway because you can't take the risk of exposing yourself to AIDS as this can be dangerous. The problem with action is that with a disease the reality is just so complicated” Jean Grey - KAO-C Female Participant

Like Thor in the GKP, Jean expresses praxis within KAO-C not so much in the practice of the school and youth club visits but because the decision and action to visit youth clubs emerged from their dialogical sessions. Like GKP, these dialogical sessions within KAO-C seem to relate closely to the Freirean PPD concepts of theme generation, codification and decodification. As articulated by Jeanes and Spaaij (2016), there are always tensions when attempting to transition praxis theoretically (in this case from PPD spaces) to a community level. Jean refers to this as the real dangers surrounding the HIV/AIDS disease. Jean, of course notes that spreading HIV/AIDS knowledge is good but there cannot be a risk of action-reflection in practice. Other than wearing a condom, other preventative measures such as making sure partners have been tested recently still pose a very real risk of contracting HIV/AIDS. This shows a limitation of praxis where the concept of action-reflection has not previously been considered in relation to mortal danger where an action can directly cause harm to the person. Jean Grey clarified this saying:

“Nahhh like knowledge like encourage getting tested yah know which a lot of people say they do but they don't because going up in that clinic is embarrassing, especially women so they just say I'm clean-been tested to their partner I seen it happen man” Jean Grey - KAO-C Female Participant

The comments above refer to the social embarrassment perceived when in a clinic to be tested for HIV/AIDS, which can lead many to avoid taking a test. This embarrassment in more conservative communities such as T&T is more prevalent amongst young women, where the traditional expectation of women is based on idealistic notions of womanhood which do not involve visiting sexual health clinics. These idealistic notions can obviously be detrimental to the praxis of projects such as KAO-C, which are trying to enact social change through practices, which may be problematic within their locality. This reaffirms the earlier notions around the difficulties of turning passive citizens into active citizens in which the everyday realities of social pressure and expectations can make certain actions challenging, whether garnered in a Freirean way or not. Clint Barton articulates a phenomenologically similar experience around the difficulties of action-reflection when working directly with HIV/AIDS.

“I think action within this project is a reflection of the nature of what’s possible. When the participants see what’s possible through us. For example, take the idea of family you see, not the god given family but the family in which they make for themselves here they realise that it is by being a strong family that they will overcome HIV/AIDS. But the reality is when it comes to HIV/AIDS you ask about acting and reflecting, well how can you really do that. When it comes to HIV/AIDS...you hope that actually they don't act.” Clint Barton - KAO-C Male Practitioner

Clint’s comments generate two areas of discussion. Firstly, his comments regarding the nature of possibility as action, mirror Freire’s outlook of his pedagogy, as a pedagogy of possibility. Freire uses the term possibility like an equation in which he details what is possible when the appropriate tools exist (Freire and Shor 1987; Spaaij, Oxford and Jeanes 2016). Similarly, Clint here describes possibility as an action provided by the tools within KAO-C which allows participants to *create* a family support network which they can reflect upon. This shows how the KAO-C project is a space of action-reflection through the creation and reflection of strong ties. This displays how Freirean praxis is promoted within the project framework by practitioners. Clint later contrasts this commentary by explaining that this possibility as a form of action-reflection is limited in its effects, however, due to the realities of HIV/AIDS. The hope is that certain actions are not followed, regardless of strong

ties, echoing some of what Jean Grey previously alluded to. This leads to the second area of discussion where it is prudent to note that not being able to engage in action-reflection in relation to unprotected sex and HIV/AIDS is a form of praxis. This is because it requires reflection on what has been learnt, with the strong ties created in the project to engage a different course of action. Freire (1970) once described inaction as self-destructive whereas in the case of KAO-C inaction proves to be self-affirming and self-protective.

Nevertheless, it is still relevant to ask the question that emerged in the literature review of what makes these actions (or lack of action) within both GKP and KAO-C Freirean and thus praxis? It is difficult to categorise certain actions in and of themselves as Freirean (Sadeghi 2010). However, given those actions across both initiatives are derived from PPD spaces, and conscientizacao thinking is informed by some Freirean aspects discussed earlier, it would be prudent to assume that actions across both initiatives are grounded in some implicit Freirean viewpoint. However, these implicit aspects seem to exist more naturally within GKP than within the KAO-C project. The reason for this is that within KAO-C, the researcher found that these 'implicit' aspects were driven more by individuals as opposed to the community. Nonetheless, both initiatives consisted of individuals who showed desirable virtues which Freire (1970) advocated and earlier described as 'love' by being either father-like or mother-like figures within their respective initiatives. Ororo Munroe, supports this argument in relation to both the GKP and KAO-C project:

“But saying that there are some strong people within both of these [KAO-C and GKP], some really strong conscious, socially conscious characters who really love those communities and want to do some good and if they left those initiatives Christ my god...I don't know what would happen. There would be turmoil” Ororo Munroe - Independent Female Practitioner

Driving implicit Freirean principles of conscientizacao and PPD, resulting in a praxis that is nourished by love and hope, requires a concerted and concerned group of individual citizens to commit themselves on behalf of the community. That it is the first step to achieving any Freirean principle (Spaaij and Jeanes 2013). However, this raises a pertinent question. If those individuals did not exist within the

initiatives, can there still be implicit Freirean principles emanating? Although further research may be needed into the initiatives to definitively answer this question, the question once again highlights the importance of Freire's (1970) committed intellectualism to the process of transformative change. The next section considers the relevance of the Freirean principle of PPD and praxis through their recommendations for SDP practice.

6.4 - Recommendations for Problem-Posing Dialogue and Praxis in SDP Practice

Dialogue is an integral aspect of SDP initiatives as it details aims, actions, criticality and practices (Svenson, Hancock and Hums 2016). The problem-posing approach to dialogue proposed by Freire, is less used, given the lack of understanding usually in wider SDP on how to administer or practice a problem-posing dialogical approach (Nols *et al.* 2018). Within the KAO-C, the sole focus is the issue of HIV/AIDS. Therefore, whilst engaging in a PPD approach there is less emphasis on an extended epistemological practice; that being the inclusion of the wider community, family and friends in PPD spaces. Jeanes (2013) originally referenced the number of HIV/AIDS SDP programmes that made little effort to work outside of their focused target groups i.e., participants. HIV/AIDS is a taboo subject and discussing it openly even within an SDP context has implications (Mwaanga and Prince 2016; Mwaanga and Banda 2014; Jeanes 2013). For example, Jeanes (2013) notes that the role family and friends play in HIV/AIDS education can either help shape health values or limit the impact of HIV/AIDS education in SDP circles. Within KAO-C, the practice of bringing in family and friends to problem-posing dialogical circles was not seen as beneficial given the taboo nature of HIV/AIDS in social discourse and the shame associated with it. Therefore, involvement in the programme is associated with the idea of contracting the disease (which is not always the case). This makes practitioners and participants extremely nervous about inviting family and friends to the cultural circles of discussions. Family and friends being brought in to PPD within KAO-C “can potentially disrupt the development of critical consciousness” (Jeanes 2013, p. 399).

The recommendations here are that SDP initiatives should employ a broader focus when looking to tackle a specific social or politically sensitive topic. Although it sounds paradoxical, not specifically declaring the issue being addressed - especially if it is controversial - within the locale, can help to achieve further community buy-in by reducing the shame that may be associated with the initiative. Currently, many SDP initiatives outline their specific focus (education, poverty, gender, employment, safety and mortality, life skills, HIV/AIDS etc.), whereas the GKP recognises that many of these issues are intertwined within the fabric of social construction, so that one cannot be understood without the other. Take for example the issue of gender in SDP. Many authors and critics on the issue confirm that male hegemony is unlikely to shift without the participation of males in the conversation (Jeanes *et al.* 2020). Further, Mwaanga and Prince (2016) make a similar argument in their Freirean analysis of the Go-Sisters SDP initiative, in which they comment that a critical evaluation of masculinity is only possible with the inclusion of boys within PPD.

To reiterate, the key aspects which make a dialogical process problem-posing revolve around the three already stated aspects of generative themes, codification and decodification (Saleh 2013). The experience of participants and practitioners from both the GKP and KAO-C project is that both initiatives, in their dialogical circles or circles of culture, seemed to utilise these three aspects in working towards a dialogical solution. However, whilst there are similarities in the experiences of participants across KAO-C and GKP, especially in their explication of dialogical practices, the difference on the ground is worthy of further discussion. Certainly, within the confines of the GKP, their exploration of PPD and their inclusion of the so-called 'big people' of the community, as well as family and friends in dialogical spaces, details a practice that recognises that solutions to the *problem* aspect of PPD must come from the wider community, as well as the SDP initiative (Jeanes *et al.* 2017; Harris and Adams 2015; Oxford 2015; Mwaanga and Banda 2014). Furthermore, this extended epistemological practice leads to a cohesive action that the whole community agree upon, given their inclusion in the problematisation phase of discussions. As such, this extended epistemological practice offers a blueprint towards engaging the Freirean principle of PPD in practice. In short, through the principle of PPD, GKP again echo Freirean cries in their practice that

change cannot be achieved in isolation or alienation, and all parties must come together to act through an extended epistemological process to achieve PPD in SDP practice.

The GKP sees HIV/AIDS as a wider problem of social and political deficiencies which also need to be addressed, as opposed to seeing HIV/AIDS as a personal issue or medical emergency alone, which requires simple treatment or protective measures. Such rhetoric and positioning of SDP initiatives can lead to the assumption within PPD, that individuals who reside within environments in which a specific issue is prevalent, constantly have to make-up for it or find individual solutions through their own individual actions (Forde 2014). In the meantime, the wider system, corporations, governments and neo-liberal backdrop that created such conditions are not brought to question (Mwaanga and Prince 2016; Hayhurst *et al.* 2015; Forde 2014; Mwaanga and Banda 2014; Darnell 2014; Jeanes and Lindsey 2014; Spaaij and Jeanes 2013; Levermore and Beacom 2011). The practice of the extended epistemology utilised by the GKP within PPD therefore helps the programme move from a limited focus by bringing the wider community into discussions of change. This acknowledges that within dialogical spaces a collective commitment is needed in addressing community issues. However, in addressing these community needs, the question of action and the suggestion of considering inaction in SDP praxis is raised.

The literature review and findings reiterated praxis as a dualism. Indeed, praxis is a dualism of action and reflection requiring both to complete the cyclical nature of praxis (Mwaanga and Adeosun 2017; Specia and Osman 2015; Giroux 2012; Freire 1997; Freire 1996; Freire 1973; Freire 1970). Furthermore, the literature review revealed that praxis also holds a dualism in relation to the educator and the learner and both need to recognise the need for action before action can occur (Mwaanga and Adeosun 2017).

Based on the findings, however, this study proposes a third option to both the action-reflection dualism, putting forward an argument for praxis to be understood as a 'trialism'. Trialism is the philosophical tradition which considers, an alternative interpretation to the body and mind dualism proposing a third option (Kureethadam

2017). Currently, SDP literature on praxis does not consider inaction as a viable option in the diversity of SDP contexts. As such for the Freirean principle of praxis to be applicable to, and useful in the analysis of varying issues and proposed solutions in SDP, praxis must be viewed as not simply action-reflection but through the lens of action, inaction, and reflection. This brings a new vantage point to consider the idea of passivity and the passive citizen whereby all inaction may not always be viewed as passivity in SDP (Mwaanga and Adeosun 2017; Matthews 2014). This is certainly the case when it comes to KAO-C, where many practitioners favour inaction regarding engaging in dangerous sexual behaviour rather than simply advocating condom use or getting HIV/AIDS tests after sexual encounters. It is safe to say and, given the religious backdrop of T&T, KAO-C views abstinence (to a degree) as a viable ‘inaction’ in preventing HIV/AIDS. Although this is never specifically articulated in the conversations with KAO-C informants, there are some merits to the approach of abstinence as a form of inaction. Matthews (2014) originally purported a similar argument in her Freirean study of health education. This scholar recognised that the complex environment of health required not just treatment or regular tests as necessary actions, but also called for a holistic approach to health education favouring differing ‘practices’ such as understanding, awareness, avoidance, discussion and negotiation of learning content. However, such conceptions are less common in SDP due to donor pressures which call for measurable actions and see inaction as tantamount to neglect of particular social issues (Mwaanga and Adeosun 2019). Black (2010, p. 124) exemplifies this previous point stating:

“despite the fraught history and ambiguous effects of many development interventions, I am not inclined to go along with the post-development rejection of the ‘development project’ in toto, but rather to agree with John Sugden’s sentiment that, given the scale, importance and interconnectedness of the global development challenges we face, ‘doing nothing may no longer be an option.’”

To be seen to be promoting inaction, i.e., encouraging abstinence for instance, can come across as ‘doing nothing.’ However, in the case of KAO-C, abstinence based on

religious values in relation to sexual activity in the KAO-C context is a more powerful tool than the practice of giving condoms and encouraging tests, even though it is not as measurable. Comparatively, GKP likewise have employed similar encouragement in related areas. The GKP programme when dealing with HIV/AIDS also supports monogamy and abstinence born out of PPD as effective actions or 'inactions' to reducing HIV/AIDS in the community over simply producing condoms. Given the GKP's wider community approach, further actions such as neighbourhood watch have been implemented, thus reducing crime - especially sexual assault and rape - thus all contributing to the reduction of HIV/AIDS in the community. Naturally, the GKP's overall community focus - implores the community to be involved in several ways. This includes being involved in the issue of HIV/AIDS whether through programme discussions or neighbourhood watch. The KAO-C project, which is solely focused on the issue of HIV/AIDS - a necessary focus given the epidemic status of the disease in the region - finds it difficult to mobilise the community in the same way. SDP initiatives with a sole focus appears from the findings to limit the dialogical possibilities of engaging the wider related causes and actionable solutions. Of course engaging these wider related causes is a necessary consideration in Freirean epistemological reasoning (Freire 1994).

As the findings and discussions around the principles of banking, conscientizacao, PPD, and praxis reveal, the educator and the learner alone, no matter their commitment, cannot change the unjust order. Within banking, we see how knowledge which runs contrary to the community in question can be considered dangerous. In conscientizacao, the discussion reveals how any legitimate consciousness process must first realise the limitations of the surrounding community and environment. In PPD, the discussion demonstrates the need to consider the wider community in discussions of change or else it is likely that the SDP programme's actions and practices will occur in a vacuum ineffective to the wider community, which in the end is the goal (Jeanes *et al.* 2017; Oxford and Spaaij 2017; Oxford 2015; Spaaij and Jeanes 2013). In praxis, we see how the binary of action-reflection can be limiting when careful consideration is not taken of the contextual and communal factors which may favour inaction in maintaining the status quo. Hence, the community cannot be separated from the learner or the

educator; and any action/inaction in SDP that results from engaging with the Freirean principles of banking, conscientizacao, and PPD, must include the wider community.

6.5 - Chapter Summary

This chapter has discussed the Freirean principles of PPD and praxis using the experiences of practitioners and participants from the KAO-C and GKP to highlight activities that reflect these principles in SDP practice. As a result, this chapter has helped to fulfil the fourth objective of the study, as well as contributing towards the overall aim of the study, of understanding what practices in an SDP context best deliver the Freirean principles.

Within PPD, the chapter explains that even though both programmes follow the recommendations of Freire in engaging dialogue through theme generation, codification and decodification, GKP fosters and creates a space in which dialogue extends beyond the immediate participants of the programme and into the community. This links directly to Freire's extended epistemological dialogic and suggests a practice that can be repeatedly followed to extend programme knowledge, practices, aims, and ambitions to the wider community. The principle of praxis proved complex, as direct-action regarding HIV/AIDS follows the assumption that a person has engaged in or will engage in dangerous sexual activity by giving them either a HIV/AIDS test or a condom. This leads participants to putting themselves in harm's way when it comes to HIV/AIDS. Therefore, within the context of the KAO-C encouraging inaction in reference to behaviour seems an added layer of protection which also suits the social and religious make-up of T&T. Similarly, the GKP encourages abstinence from dangerous sexual behaviour as the safest prevention for HIV/AIDS. Additionally the GKP have promoted actions, such as the neighbourhood watch to manage their community in limiting further widespread causes of HIV/AIDS such as rape and drug misuse.

The chapter also identified a common thread that unifies the four Freirean principles within the study, that being the idea of community and community involvement.

PPD is an essential principle in Freirean pedagogy and is discussed as an essential basis for praxis. Yet, the findings suggest a call for community inclusion in the dialogical process, thereby making any subsequent action taken by the SDP initiative a community action. This moves PPD in SDP closer to Freire's circle of culture, and undeniably culture resides within the community not just the SDP initiative (Mwaanga and Adeosun 2019).

Even though the idea of community is integral within global southern societies, the emphasis on community is sometimes lost in an SDP context, which may seem strange for something so concerned with community development (Mwaanga and Adeosun 2019; Rossi and Jeanes 2016). This is because SDP initiatives at the delivery end are often several levels removed from the creation end, which is usually occupied by global northern counterparts less concerned with community and Freirean principles, and more concerned with measurable ends (Oxford 2017; Darnell and Hayhurst 2012; Lindsey and Grattan 2012). As a result, SDP initiatives not only require more *nuanced* understandings of the context by SDP researchers, but also a more *nuanced* understanding of context by donors and funders, which would allow Freirean principles to thrive through SDP practices.

CHAPTER SEVEN - FREIRE AND CRISIS

7.1 - Chapter Outline

Earlier chapters indicated that the challenge for Freirean pedagogy is how to practically engage the Freirean principles to avoid mere tokenism (Breuning 2005). To meet this challenge, this thesis advocates focusing on the structural aspects of Freire's work, those being his principles (Giroux 2011). This chapter (and the subsequent findings and discussion chapters), however, focus on the referential aspects of Freire's work, derived from the phenomenographic methodology. The referential aspects of experience display findings derived from the field work's locality interpreted through a Freirean lens (Ashwin and McLean 2005). These referential themes help to further deconstruct Freirean pedagogy in an SDP context and fulfil the final objective of the study of deconstructing Freirean pedagogy within the contextual environment. To be clear, the order of the upcoming themes across the next three chapters, were determined by the frequency of their mention in interviews, and the number of codes assigned to each theme within the phenomenographic outcome space table.

The first of these referential themes is the Venezuelan crisis, which details the meaning participants and practitioners place on the ongoing Venezuelan crisis and the asylum seekers entering T&T. The Venezuelan crisis ensued in 2010 during the ongoing Bolivarian revolution in the neighbouring sovereign state of Venezuela and has caused a substantial demographic change to T&T. As a result, both the KAO-C and the GKP, along with the socio-political environment of T&T have been impacted significantly. Following on from this, the next theme discusses the rise of a new 'black consciousness movement' in T&T, developing out of a perceived slight from the arrival of the Venezuelan asylum seekers.

Finally, the chapter explores the recommendations from the Venezuelan crisis on the SDP initiatives in question and the wider T&T environment. Like chapter five and six which highlighted community as a prominent thread to the discussions, the next three chapters highlight the term value in reference to both the potential value

of these referential themes and the value of seeing these themes through a Freirean lens. The methodology chapter introduced the axiological concept of value. Within that discussion the question of actual vs potential value of the study was intimated. So far, the study has displayed actual value by presenting and discussing the recommendations for SDP that show how the Freirean principles of (anti) banking, PPD, conscientizacao, and praxis can be delivered in practice within a SDP setting. As well as this, the study has confirmed that Freire's principles are implicitly alive on the ground in multiple SDP environments, merely requiring a Freirean lens to understand these implicit developments. Therefore, this chapter and the following chapters draw out actual value in understanding the socio-political influences in constraining and/or limiting the SDP initiatives. As such the next theme presented is the Venezuelan crisis.

7.2 - The Venezuelan Crisis

Cedros is a port on the southwestern peninsula of T&T, which at its height received around fifteen hundred Venezuelan asylum seekers weekly, seeking refugee status in T&T (Tillotson 2020). Thus far, around one hundred thousand Venezuelan immigrants have made their way across the seven mile stretch of water, known as the Gulf of Paria which divides Venezuela and T&T. Although around four million people have left Venezuela since the country descended into crisis in 2010, with most asylum seekers going to neighbouring contiguous countries in South America, the highest amount relative to population have gone to T&T (United Nations 2020; Tillotson 2020; Daniels 2019). To understand the motive behind this mass emigration from Venezuela to T&T, requires some exploration of Venezuela's context through its current socio-economic and political climate. The former President of Venezuela - Hugo Chavez - a political socialist, in 2010 declared what he called an 'economic war' on the upper classes within the country. This resulted in stringent and ill-thought-out economic policies, including deficit spending and federal seizures of private businesses (Daniels 2019). Consequently, the country started to break down: increased homicide rates marked by a corrupt judicial and legal system, a non-existent welfare system, inadequate health care provision, weakened currency,

poverty, disease, crime, and starvation - all of which are still common in Venezuela today (Daniels 2019).

The researcher visited Venezuela in 2016, at which point the country was on the brink of a complete economic and political collapse. Since the death of Hugo Chavez in 2013, the country has been led by Nicolas Maduro, a politician with a similar political, economic and military view to his predecessor. This means that the country's trajectory has not changed since Hugo Chavez originally took power in 1999 (apart from a two-day period in April 2002). By 2019, Nicolas Maduro's presidency was disputed by his challenger, Juan Guaidó who alleged corruption in the 2018 national election process. Around sixty countries recognise Guaidó as the legitimate president, with around another thirty recognising Maduro as the legitimate president (United Nations 2020; Daniel 2019). By 2020, Venezuela's economic crisis had been compared to that of the great depression before World War II, with over ninety per cent of the population said to be living in poverty (United Nations 2020; Tillotson 2020). From all this, it is easy to assess why many Venezuelans are seeking asylum in neighbouring sovereign countries. However, while T&T may be taking in the highest proportion of Venezuelan's relative to population, the T&T government has done the least to manage them and have not given any legal status to Venezuelan asylum seekers (Tillotson 2020). Adult Venezuelans do not have the right to work legally in T&T, Venezuelan children do not have the right to a legal education, and no Venezuelans in T&T have access to health care protection (Tillotson 2020). In response, many NGO's and faith-based organisations in T&T have mobilised to welcome and support Venezuelan asylum seekers, including both SDP initiatives of this study (Tillotson 2020). As Scott Summers a practitioner working with the KAO-C project elaborates:

“Well speaking with some colleagues in Maruga, there's already been some sport programmes that have been designed to integrate Venezuelans into the community with education content that should help them get better understanding into the Trinidadian Society...So we tried to follow a similar path, because there have been so many women trafficked with this conflict in Venezuela, we just wanted to help by giving them that HIV/AIDS discussion, knowledge support, protection, testing etc”
- Scott Summers - KAO-C Male Practitioner.

Scott's point describes a humanitarian response to the Venezuelan crisis by opening the KAO-C project to Venezuelan asylum seekers, especially women who are having to engage in prostitution to earn money. The KAO-C project feels a responsibility to support the Venezuelan asylum seekers, even if the T&T government do not. As described by Clint Barton:

“As a project group we felt we had an obligation to do something, so we sat down together, you know myself, *****, *****, and *****, we identified the problem, we listened to each other on what we could do and we reached an agreeable solution for what the project could offer and what we could do to support our Venezuelan brothers and sisters” - Clint Barton - KAO-C Male Practitioner

Clint's experiences are phenomenographically like that of Tony Stark's from the GKP project, who describes a similar sense of obligation and PPD process within the GKP to accommodate Venezuelan asylum seekers:

“Interestingly enough the line for a very long time has been one of the key illegal point of entry for Venezuelans...So we have to be doing something to integrate them or the community will fall apart...The programme along with the 'big people' came together and talked about how we do it...We felt the programme can be a mediator, our interaction will bridge both cultures together through sport inclusion, rather than seeing each other as threats we see each other as one community” - Tony Stark - GKP Male Practitioner

The line as referenced by Tony, refers to the GKP community *train line* which, is further south in T&T than the KAO-C project. It is therefore closer to the Cedros port of entry for many Venezuelans' and naturally there are more Venezuelan asylum seekers associated with the GKP than with the KAO-C project. However, what is similar is both Tony's and Clint's experiences of how their respective initiatives reached solutions of inclusivity for the Venezuelan asylum seekers. Within GKP, Tony describes a coming together with the big people of the community to reach a democratic solution. This is reflective of the Freirean PPD principle in which a circle of culture is employed, with the generation of themes, codification and

decodification in the process (Saleh 2013). Likewise, within the KAO-C project Clint explains how he and other project leaders sat down and discussed the problem of the Venezuelan crisis. This again shows a PPD process which employs a circle of culture and moves through a problem theme, codified and decodified to reach an agreeable solution. Moreover, both initiatives are taking actions of inclusion by either allowing Venezuelan's access to health care in the shape of HIV/AIDS testing and access to condoms by the KAO-C project or inclusion into the community system to gain access to local resources by the GKP. This is reflective of the principle of praxis relating directly to actions of inclusion describe by Freire (1970). This praxis of inclusion refers to direct actions performed by those capable, to promote the inclusivity of those who are oppressed, in a political and/or social system (Freire 1970).

Furthermore, solidarity is an integral component of the Freirean pedagogical worldview. This refers to what was described in chapter two as the solidarity of struggle, in which those outside of the immediately oppressed at that time, join with the oppressed (Freire 1973; 1970). This is evident within the GKP and the KAO-C project, when looking back at both comments by Clint and Tony. Clint describes Venezuelan asylum seekers as "brothers and sisters," while Tony Stark uses the term "one community" to denote that they are all in this together in solidarity, which displays their implicit Freirean dispositions. This is despite the government of T&T not showing the same level of solidarity to the Venezuelan asylum seekers.

In early 2019, the Caribbean Centre for Human Rights, Amnesty international, and up-to twenty NGOs in T&T (including the CSDA) wrote to the Prime Minister asking his government to not only recognise the Venezuelan asylum seekers within the Trinbagonian system, but also for the country to live up to its human rights obligations to protect those fleeing from human rights violations (Tillotson 2020). As of 2021, no such provisions have been made by the T&T government. In fact, Tillotson (2020) further writes that not only has the Trinbagonian government failed to condemn the human rights violations committed by Nicolas Maduro's government, they have prioritised national interests over fulfilling its human rights commitment agreed during the 1951 refugee convention. However, this lack of action by the T&T

government is welcoming to some. Until now the experiences presented have been that of the practitioners across both initiatives, as opposed to their participants. Many of the participants across both initiatives, who are mostly of afro-centric descent, express phenomenographically similar experiences to the Venezuelan crisis and asylum seekers as an unwanted extra burden on the country. This would mean the already (in their view) discriminated against afro-centric people get even less as both Nathan Summers and Peter Parker express:

“Looking from the economical point of view, no one in Trinidad will mix concrete in the hot sun for 100 dollars a week and where they [Venezuelans] come from a 100 dollars TT is a lot I get that but we had such a shortage of jobs recently and when you think people that look like me, [Afro-centric] can’t even get jobs who do you think the lighter skinned people will hire, Venezuelans who look like them or a black brother like me for 100 TT a week” - Nathan Summers - KAO-C - Male Participant

“There’s already a concern about the criminality of Venezuelans coming in, we need to face facts that Trinidad and Tobago is just a few miles from Southern producers of cocaine...So more Venezuelans means more drugs in the community and its usually the brothers who suffer...Watch how in time the Venezuelans get special treatment by them politicians cause they light skinned bro” - Peter Parker - GKP Male Participant

As can be seen from these comments, Nathan and Peter are both participants across both initiatives, both of afro-centric descent and both feel that the *influx* of Venezuelan asylum seekers is having a particularly detrimental impact on the afro-centric peoples of T&T. This viewpoint is expressed overwhelmingly by the participants in both initiatives; especially those of afro-centric descent feeling that with the Venezuelan asylum seekers, afro-centric people in T&T will be further marginalised. This directly contradicts the experience of the practitioners in both programmes. However, this questioning of the afro-centric position and class divisions along racial lines within the KAO-C project and the GKP participants, has led to renewed conversations about the ‘Black power movement’ that occurred in 1970 in T&T. Hence, the next section investigates this new and rising ‘black consciousness’ that is sweeping T&T.

7.3 - Black Consciousness

The Venezuelan crisis and the rapid demographic change within T&T, has meant SDP initiatives such as the KAO-C project and the GKP, have had to adapt to the shifting social dynamic to meet their primary aim: to promote increased wellbeing, prosperity and development to disadvantaged peoples (Banda 2017; Banda and Holmes 2017; Rossi and Jeanes 2016; Kidd 2008). However, many of the participants within the KAO-C project and the GKP feel that the primary aim of their SDP initiative is to aid the afro-centric population within T&T, which in their view, is currently beneath the Indo-centric and douglas ethnic group of T&T. As a reminder the Indo-centric ethnic group in T&T, according to Brereton (2000), largely originated from India through slavery and are considered the predominant ethnic group. The afro-centric ethnic group predominantly originated from west-Africa also through slave trade in the colonial era (Brereton 2000). In fact, the west-African country and culture of Nigeria is still prominent within contemporary T&T. The term Douglas in T&T refers to a mix of both the Indo-centric and afro-centric ethnic groups. Indeed, the shifting social dynamic due to the Venezuelan asylum seekers has complicated everyday life in T&T. Therefore, the necessary shift of focus by many of these social programmes due to a lack of overall government support has been met with apprehension, if not anger by much of the afro-centric community in T&T.

Whilst many afro-centric Trinbagonians feel discontented by this sudden shift in focus and the obvious immigration and xenophobic tones attached towards Venezuelan asylum seekers, this dissatisfaction is expressed across both initiatives differently. For instance, the KAO-C is a plus-sport initiative which uses the popularity of sport to attract people to the initiative. In this case football, netball and cricket are regularly practiced. Football and cricket are the two biggest sports in T&T, both of which are considered cultural institutions. To attract Venezuelans to the KAO-C project for HIV/AIDS health education and testing, the project officers substituted cricket for baseball (a nationally popular sport in Venezuela), because there was not enough resources or time to simply add it to the roster of sports in

the initiative. This according to participants of the KAO-C project was evidence of afro-centric participants becoming an afterthought, as James Rhodes describes:

“You see recently they stopped doing cricket for baseball, but baseball is a Venezuelan thing from America, we play football and cricket here not baseball, the guys involved I know from T&T don’t want to be doing baseball that’s for them [Venezuelans].” James Rhodes - KAO-C Male Participant

Although James expresses an interesting social dynamic felt by participants within the KAO-C project, the KAO-C’s actions does not really express a direct disregard of Afro-centric people within the initiative. Sport offers an obvious avenue to reach newly arrived Venezuelan asylum seekers, as sport can at its best be inclusive and benevolent (Banda and Gultresa 2015; Levermore and Beacom 2012). Due to the initiative’s aspiration to support Venezuelan asylum seekers, it seems logical to widen its appeal using their most appealing resource, sport. However, as expressed by James, this has inevitably created tensions between afro-centric participants in KAO-C and the Venezuelan asylum seekers, because the afro-centric participants do not want to play baseball, but also feel that baseball does not reflect the wider culture of T&T. Whilst true, James’ comments point more to a historical division and contemporary identity politics within T&T, exacerbated by the inclusion of Venezuelans. Hence, the rise of Venezuelan asylum seekers and their inclusion within the community and initiatives, has added fuel to an already fragile historically divisive ethnic environment. As such, similar epithets are echoed by participants in the GKP. Wally West, a GKP participant sees Venezuelans as a drain on limited community resources:

“I don’t think the Venezuelans should get special treatment...or get what we have, us brothers don’t even have enough” - Wally West - GKP Male Participant

By ‘*us brothers*,’ Wally is referring to young Afro-centric males who he feels do not get enough in T&T, and are discriminated against. Whilst the Venezuelan asylum seekers, in his view, are gaining special treatment. Nick Fury does acknowledge a present focus by the GKP to support the Venezuelan asylum seekers, however, favouritism continues to be denied based on ethnic group:

“I don’t agree that we put anybody over anybody, but you know this thing [Venezuelan crisis] is big right now and we have to do our bit like I said” - Nick Fury
- GKP Male Practitioner

Nick Fury goes on to say that the GKP has always been an equitable programme for all T&T ethnic groups:

“I’ve worked in the gatekeeper’s programme across five communities in the south. There’s no principle in any of the programmes that favours either group, it’s inclusive. Though, this one here we seem to have more afro-centric participants but mostly in all the programmes we’ve had the presence of both ethnic groups...Both Afro and Indo-centric, we had people of Douglas as well.” - Nick Fury - GKP Male Practitioner

Although Nick’s statements refer to what he perceives as a balance of opportunity offered by the GKP, thereby making a statement about the equality in the programme, his statements draw attention to the fragile ethnic environment in T&T. A similar view is postulated by Stephen Strange, a practitioner from the KAO-C project:

“I don’t agree that the Venezuelan thing is really what’s keeping Black people down in T&T, but I do think some Black people I talk to, certainly the ones within our project feel that” - Stephen Strange - KAO-C Male practitioner

Stephen’s last point is evident when talking to participants within the KAO-C project who feel that Afro-centric people are discriminated against for physical and cultural characteristics as James Rhodes describes:

“I was talking to a friend yesterday, he has dreads like you, and he was saying how difficult it is to engage with the community being a young Black man...and now with the Venezuelans coming there are no positive vibes about that some feel it could turn like 1970”. James Rhodes - KAO-C Male Participant.

Two things are evident with James' comments. Firstly, he refers to physical appearance especially that of the researcher, this is something the researcher always felt and observed, and held the researcher in good stead with the afro-centric people he engaged with during the study. Similar aspects of the researcher's positionality to the participants, as expressed in the positionality statement such as race, hairstyle, sex and Nigerian heritage, helped the researcher build significant rapport, becoming more of an insider as opposed to an outsider, as explained in section 4.4. These characteristics offered significant advantages. For instance, the researcher would often observe how participants would greet one another and would also greet the researcher in an equivalent way showing a certain solidarity. Or in conversational dynamics, participants would smoke marijuana, and often offer the researcher some showing a level of trust with the researcher. Trust and solidarity are of course ideals promoted by Freire. To return to James' comments, the second imperative thing he mentions is 1970. 1970 refers to the Black power movement that occurred in T&T. The Black power movement described a rise in black consciousness in T&T at the time, shedding light on the racial injustices prevalent within T&T (Brereton 2000; Rennie 1973). The way participants express their views on the movement shows their solidarity and trust of the researcher as well as similar characteristics to that of Freire's principle of conscientizacao. As Scott Lang and Nathan Summers explain:

“See, I am not sure if it is the same in Nigeria after independence, but the nationalist movement ended and didn't press on, but we didn't realise the people who became the directors of that movement became representative politicians, so people like you and me were represented...That sort of independence should've continued into different constructs of the society, but it ended on political sovereignty. This allowed the politicians now to shape a society that is still beneficial economically towards the elites in Trinidad. In 1970...they make the same argument that the whole class was conscious about the working class being oppressed by the politicians who 8 years after independence didn't make any social fundamental change, Black people are still unemployed, they still live in the ghetto. There's no opportunity for people of colour in this country still even today even though we are independent. Some of the directors in that movement were short sided because they wanted basics, better jobs etc and once, they got that the movement ended. Because the focus wasn't

about transforming the deeper social inequalities in the wider social construct which is what needs to happen now” - Scott Lang - GKP Male Participant

“I think as young Black people we have to wake up and stop dreaming, we can’t just accept being taken over, we need some ideas on how to also progress the black cause now” - Nathan Summers - KAO-C Male Participant

There is much to unpack across both experiences. Beginning with Scott, we can see aspects of conscientizacao emerging. Scott begins his comments by referencing the researcher’s heritage as similar to his own. This shows not only a mutual trust and understanding based on common ground, but an acknowledgement of the social, political, and economic processes at play in his environment. Indeed, Freire observed that when people begin to comprehend the world outside of themselves, their consciousness becomes transitive (Heaney 1995). Furthermore, Scott begins to identify aspects of semi-intransitive consciousness associated with the 1970 Black power movement such as the limited view of the directors, short sightedness, and the desire for basic needs. Because within semi-intransitivity, people are focused purely on survival (Heaney 1995; Freire 1970) and as soon as the basic survival needs were met, the movement ended.

Scott further voices his understanding of naïve transitivity by identifying how the movement failed to focus on transforming the “deeper social inequalities” at the time. Indeed, naïve transitivity is defined as a disinterest in deeper investigation of the surrounding context or issues at hand (Giroux 2014; Freire 1996; Heaney 1995; Freire 1970). Equally, the third stage of developing conscientizacao is critical transitivity, which according to Freire (1973; 1970) is the stage of consciousness characterised by the rejection of preconceived ideas and an active search for innovative ideas to (re) construct social realities.

Nathan expresses this critical transitivity in the context of black consciousness, by arguing that young afro-centric people in T&T should not engage in fantasies or accept simply what is fed to them but should attempt to coalesce around innovative ideas. Across both participants’ experiences is a commonality in their reference to “now”, identified using the phenomenographic outcome-space sorting approach.

This makes both experiences similar given their comparable calls for a contemporary Black power movement in T&T *now*. Whether that happens or not is yet to be seen. Nevertheless, the context of this black consciousness seems to emerge from the apprehension to Venezuelan asylum seekers. Therefore, this seems an apt time to reconsider the question posed earlier around repressive myths of Freirean pedagogy, which asked, whether middle class Black people in T&T are still outside compared to lower class white people (in this case Venezuelan asylum seekers). By returning to the ideas of the insider and outsider we start to see the fluidity of oppression based on differing characteristics and geographical locations at any given time (Merriam *et al.* 2001; Narayan 1993). It was pointed out in Chapter two that Freire (1970) himself had noted that it is entirely possible for the oppressed insider who becomes liberated to become the oppressor of the oppressed. This last point refers to just one recommendation of the Venezuelan crisis in shifting the target of oppression in T&T. The next section considers further recommendations from the Venezuelan crisis specifically to the SDP initiatives under study.

7.4 - Recommendations from the Venezuelan Crisis

To quote Daniels (2019), “Venezuela is the only country in the world in which access to antiretroviral therapy (ART) treatment is falling”. ART is the treatment process that reduces HIV in the human body. Between 2012 and 2020, in an eight-year period, more than one hundred and twenty thousand Venezuelans are said to have contracted HIV/AIDS (Daniels 2019). That number is more than the total number of Venezuelan asylum seekers that have entered T&T. The reported cases of HIV/AIDS in Venezuela have increased by 24% as of 2018, to a point where Nicolas Maduro has asked the UN for assistance. This is a marked change in his policy of refusing requests for humanitarian aid. Based on these figures, it is evident why this study’s findings suggest that both the initiatives being researched have felt a sense of obligation towards Venezuelan asylum seekers. However, the implications of this mass migration of asylum seekers for the KAO-C project and the GKP is an undoubted increase in the number of HIV/AIDS cases and deaths in T&T. This will negatively impact the positivistic nature of success by which the initiatives will be measured. Unsurprisingly, UNAIDS (2020) released figures showing that HIV/AIDS related deaths

in T&T began to increase in 2016, around the time Venezuelan immigration to T&T was at its peak.

With that said, there is value in detailing these figures for the KAO-C project and the GKP, beyond the simple realisation of an increase in HIV/AIDS related deaths in T&T due to Venezuelan asylum seekers. As Spaaij, Oxford and Jeanes (2016) pointed out in the literature, SDP donors are often uncomfortable with measuring success in Freirean terms, hence an over-reliance on statistics and figures of the prevalence of a particular issue. But, in this case it is obvious that the Venezuelan crisis, a macro-level political issue, which neither initiative can hope to address at their micro-level, has had a negative impact on increasing HIV/AIDS in T&T. As such, judging the success of both initiatives in relation to HIV/AIDS in T&T is unfair given the impact of the Venezuelan crisis. Therefore, the findings suggest that the KAO-C project and the GKP see the value of promoting Freirean principles which have emanated in the process. This means that SDP initiatives should be able to rely on and measure success in Freirean terms especially in difficult socio-political environments, as argued by Spaaij and Jeanes (2013). Although Freirean principles cannot be measured using standard statistical approaches, these principles nevertheless feed into Freire's idea of success by fulfilling a practitioners personal and social obligations in the aim of transformation (Spaaij and Jeanes 2013; Braa and Callero 2006; Shor 1987; Freire 1973). When viewing the theme around the Venezuelan crisis, the sense of obligation in the aid of transformation is prevalent in the experiences of practitioners across both initiatives in what was termed as the praxis of inclusion (Freire 1970). Moreover, the value of this praxis of inclusion by the SDP initiatives is increased when looking at the response (or lack of response) to the Venezuelan crisis by the government of T&T.

The influx of Venezuelan asylum seekers does have an impact around cultural issues of identity as well. To be clear, as of 2016, the population of T&T is estimated at around one million people (UN Data 2020). That means, as per the figures displayed in the previous chapter, one hundred thousand Venezuelan asylum seekers have entered T&T since the crisis began and ten per cent of the country's population is now Venezuelan. Of course such a considerable number relative to the population

will have an impact on the demographic make-up and construction of identity (Daniels 2019). Identity politics come into play when subordinated groups feel that their own tastes and styles of national expression are being subverted for another or are being taken away (Freire and Macedo 1994). The findings around black consciousness show aspects of such identity politics. For example, the inclusion of baseball over cricket within the KAO-C project curriculum. This is a move which the afro-centric participants of the KAO-C initiative feel is evidence of the removal of their taste and style of national expression, and a beginning of further subversion of their racial group in their own country to an outsider group.

This is hardly surprising in the context of T&T. As Rennie (1973) writes, the afro-centric population of T&T have always had things taken away from them: land, opportunities, jobs. Therefore, it is understandable to see why changing something as simple as a sport in an SDP initiative creates such vociferous challenge, as it is representational of historical and contemporary disregard for the afro-centric group. Indeed, cricket is not just an afro-centric sport in T&T, it is a national sport which represents national expression. Thus, cricket within the KAO-C project reserves and preserves some socio-political power for the afro-centric participants over incoming Venezuelans. As the findings suggest, the afro-centric population feel threatened by Venezuelans specifically because of their skin colour. Given that having a lighter skin-tone is favourable in T&T due to its association with the dominant power group, the Indo-centric population (Rennie 1973).

The outcome for the SDP initiative may be a lack of participation in baseball by afro-centric participants, further creating divisions between Venezuelans and the afro-centric ethnic group. What is currently clear from the data is a rising consciousness in the native afro-centric population of T&T, which currently posits them, *in their view*, on one side, while their initiatives, their programme and/or project officers, the Venezuelan asylum seekers, and the government are on the other side. This is serving to replicate the original dichotomy expressed by Freire (1970) of the oppressed (afro-centric Trinbagonians) and the oppressors (initiatives, programme and project officers etc).

If these divisions are not clearly attended to, it will lead to a fracturing across both initiatives in which only those who are already oppressed suffer - the Venezuelan asylum seekers and the afro-centric population of T&T. As opposed to the government of T&T, whose handling of the crisis as previously discussed by Tillotson (2020) has led to desperate attempts by the initiatives to include Venezuelans at the expense of that which the afro-centric population value. Thereby creating the basis of afro-centric discontentment in T&T. Though the afro-centric population in their consciousness may point the finger at the Venezuelan's, this is where the educators, in this case programme and/or project officers should "help empower them to problematize better the social forces around them" (Freire 1973, p. 7). In doing so, afro-centric participants may be encouraged to become literate about their history, experience and the culture of their immediate experience to intervene in their social reality in a way that enhances personal and cultural identity without delegitimising others (Glass 2001; Nyirenda 1996; Freire 1994; Freire and Macedo 1994). This would in turn promote the afro-centric identity, whose value can often be seen within the culturally significant phenomenon of the sweat, which is discussed in the next chapter. Firstly, the next section summarises the chapter.

7.5 - Chapter Summary

This chapter has deconstructed Freirean pedagogy within the wider context of the study to explore the Venezuelan crisis in T&T, and its direct influence on both the GKP and the KAO-C project. With the Venezuelan crisis occurring in the region, the influx of Venezuelan asylum seekers to T&T has meant a humanitarian emergency in which the T&T government has failed in its human rights obligations (Tillotson 2020). For instance, the researcher's continual use of the term 'asylum seekers' as opposed to 'refugees' is meant to emphasize the T&T's government's refusal to certify the refugee status of Venezuelan immigrants that have entered T&T. This has meant social initiatives across T&T like the GKP and the KAO-C displaying their implicit Freirean dispositions to include Venezuelan asylum seekers through acts of love. Undeniably, the rise of Venezuelan asylum seekers has led to a rapid demographic change in T&T. With many of the native afro-centric population of T&T, feeling and fearing that without governmental support for the asylum seekers, the little support

they have within their initiatives will be taken away, and given to Venezuelans instead. This has created an intolerance amongst the afro-centric participants and a conscientizacáo to want to rebel in a comparable manner to the 1970's Black power movement that occurred in T&T.

As such, the Venezuelan crisis not only has an impact on the demographic nature of T&T but has deepened ethnic divisions that already exist in T&T. Furthermore, the contribution the Venezuelan asylum seekers entering T&T will have on the countries' HIV/AIDS rates, is something that will be impossible to quantify given the status and unaccounted for nature of Venezuelan immigrants in T&T. Nevertheless, in keeping with the aim of the study which in part wants to deconstruct Freirean pedagogy in an SDP context, the next chapter considers the ideas of radical or conformity, and the sweat, this radical position explains how the national activity of the sweat deconstructed through a Freirean lens can help bridge ethnic divides across T&T, not just between the afro-centric, Douglas, and Indo-centric peoples, but also with the Venezuelans.

CHAPTER EIGHT - ACCIDENTALLY FREIREAN

8.1 - Chapter Outline

In continuing to fulfil the final objective of the study, which intends to explain how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking, this chapter discusses two themes which accidentally display resistance in the form of Freirean principles or reflect the Freirean pedagogical viewpoint. The first of these referential themes is *Radical vs Conformist*, which details the meaning practitioners and participants place on the label that represents their SDP initiative, that being whether they are a programme or a project. Secondly, the chapter delves into the idea of *the Sweat*, a common everyday engagement across T&T which involves the community in some form of sport and physical activity, often pre-arranged but un-organised and displayed as a radical approach to consider SDP.

A fundamental premise of Freirean pedagogical critique is the criticism of conformity, and the likelihood such conformity leads to certainties in educational practice (Freire and Macedo 1994). The more inquisitive a pedagogical approach is, the more critical it is, therefore, the more likely it is to recognise that educational practices also lie beyond what is directly being investigated (Freire and Macedo 1994). As a result, a pedagogy is more radical because it constantly reveals new practices which further the cause of oppressed people (Freire and Macedo 1994). In this case, radical is constituted as the label the SDP initiatives take, that being either project or programme and how they relate to the socio-political activity of the sweat.

Freire's early epistemological postulation initially led him to interpret such socio-political resistance as something accidental (Gerhardt 2000). This was until his own conscientizacao awakening led him to realise that accidental resistance is a conscious display by people within an unequal system who eventually realise what is inimical to their freedom or the freedom of those around them and challenge it (Gerhardt 2000). With this adoption of a new political perspective, his theoretical postulation regarding resistance evolved. By attempting to identify what principles

can lead to such resistance and change, Freire shifted from simply theory to principles. Whilst the chapter themes are presented as “accidents” it is more apt to view the “accidental” themes as a product of, in some form, the implicit Freirean principles on the ground in diverse ways across the GKP and KAO-C.

8.2 - Radical Vs Conformist

The term *radical* occurs frequently in the work of Freire and related works that use the Freirean pedagogical approach and refers to both individuals and/or communities (Knijnik 2013). Freire himself defined his position as a radical who aims to deconstruct traditional relationships of power described through the Hegelian (master and slave) dialectic (Giroux 2014; Knijnik 2013; Kellner 2003; Freire 2000; Giroux 1991). To be clear *radical* is not a strategy, but for Freire a radical is no longer a slave who conforms but shifts the dialectic to one of master vs radical as opposed to master *and* slave. Therefore, a true Freirean initiative would be comprehensively radical and all its members radical (Giroux 1991). Ororo Munroe explains how she determines radical in the T&T context:

“It’s about policy and how much they stick to the policies because don’t forget those policies are governmental and there lies the money and so you stick to those policies or else you lose your funding...So when I evaluate initiatives, I look at how much they go against policy in the aim of doing really good work regardless” Ororo Munroe - Independent Female Practitioner

The idea of policy which Ororo refers to is how much initiatives stick to requests from donors who usually fund SDP initiatives and are looking for quantifiable, measurable results (Oxford and Spaaij 2017). Like most NGOs, the CSDA also benefits from donor funding, which they utilise in running their initiatives. Relationships between donors and NGOs are often hierarchical and power laden reflecting the master (donors) and slave (NGOs) dialectic, where externally imposed agendas and interests reduce the radical capabilities of initiatives (Spaaij and Jeanes 2013). Instead, the emphasis is on spending money quickly and ‘efficiently’ in a way that suits the donor agencies outlook while restricting the real development of Freirean principles (Spaaij and Jeanes 2013). Regardless, KAO-C and GKP, while subject

through CSDA to donor requests to maintain funding, seem to have developed some Freirean pedagogical principles. However, in her experience of working with HIV/AIDS in T&T, Hope Pym disagrees with this conception in reference to KAO-C:

“Once an initiative is funded you can’t get away from the shorter component of it the donors would immediately give you funding for a certain time and tell you what they want, especially for things like kick aids because what they want to see is how many condoms bought how many tests done...so what that does it puts you in a zone where you have to report. So, if you don’t have anything to report on you have to create it somehow” Hope Pym - KAO-C Female Practitioner

Hope refers to the traditional tick box exercise often associated with SDP initiatives, especially those initiatives that deal with communicable diseases where their spread is quantifiable through testing (Mwaanga and Banda 2014). She references that KAO-C is limited within power-relations to comprehensively formulate a pedagogical approach like Freire. This may explain why it was difficult to view distinctive practices within KAO-C which could trigger Freirean principles. Furthermore, Hope mentions the pressure related to funding and the need for funding, which may force practitioners to create or forge numbers so that funding may continue. Whilst this may seem immoral, losing funding for an initiative reduces an NGOs chance of survival, and its ability to act in their local community (Spaaij and Jeanes 2013). Stephen Strange follows these ideas in his experience of funding and how it conforms programmes to conventional practices:

“What bothers me is that a lot of the funding is accessed, and the projects funding go to administration, company vehicles etc. But in relation to the target audience, you find that 15%, 12% of that funding hits the target audience and I always have a lot of concern about it. We have had the experience with the donor or policy makers and all they care about is more condoms bought more tests because in their mind that’s what looks good and is reportable” Stephen Strange - KAO-C Male Practitioner

Stephen’s comments speak to the limited outlook of policy makers and donors in which their focus is on reading the word. This means literally reading project statements that detail amounts of tests completed, and the number of condoms

given away. This may be necessary to a degree for prevention but does little to encourage a change in behaviour and understanding. This is harder to describe and evidence in policy statements but is more essential for prevention on a wider scale and more in keeping with reading the world (Mwaanga and Banda 2014; Spaaij and Jeanes 2013). Administrative wins, such as condom distribution and mass testing, read well in policy statements and speak to the credulity of policy makers and donors that their money is doing some good. Hence, the KAO-C are caught in a crossroads where they must conform to some conventional practices such as mass testing and mass condom buying, even if these have negligible impact on tackling some of the complex and multivariate root causes of HIV/AIDS. As Spaaij, Oxford and Jeanes (2016) mention, policy makers and donors are unlikely to accept progress in Freirean terms as an outcome to project development if they are to keep funding. As a result, many programmes conform and continue the master and slave dialectic: “Particularly in today’s competitive field of SDP that calls for and privileges positivist, evidence-based research this is unlikely to change anytime soon” (Darnell 2014, pp. 1012). Unfortunately, as Jane Foster expresses, the result of these practices is more exclusionary than inclusionary outcomes:

“I worked on the project for a while where the donors invested a large sum of money to be able to provide free HIV testing at the site but what they couldn’t understand was that offering a free HIV test to a client doesn’t mean that it’s free to that person” Jane Foster - Independent Female Practitioner

What Jane is referring to is the personal self-esteem and humiliating cost of getting a HIV/AIDS test which often has implications. These rest on suspicions that to get a test you may have symptoms or suspect you have the disease. Of course, advocating for the removal of such practices is unlikely to be a popular prospect, nor one that attracts financial support (Rossi and Jeanes 2016; Darnell 2014; Spaaij and Jeanes 2013). Conversely though, these same experiences and practices do not seem to be as prevalent when looking at the GKP. As Peter Parker and Wally West describe:

“Well because we are all radical in our thinking, we think about doing what we do before we do what we are told and as long as what we do is for the good of our community we don’t care. Nobody give us nothing, but its better because nobody

outside our own programme can tell us how to act and behave. We do what we want to benefit us you know...And we liming while we do it” Peter Parker - GKP Male Participant

“Here in this community with our own programme we do our own thing. We test when we want, and we give what we want. The big people in the community are the ones who take charge we don't conform to their rubbish” Peter Parker - GKP Male Participant

Peter and Wally refer to GKP as their ‘own programme’ and this sense of local ownership is missing in wider SDP literature and initiative reviews (Mwaanga and Prince 2016). However, this sense of local ownership is not because the programme was organically developed within the community (a point advocated for by many SDP activists to create ownership, see Mwaanga and Prince 2016; Spaaij and Jeanes 2013; Hartmann and Kwauk 2011). In fact, this sense of ownership occurred through a series of events (and luck) that led the programme to become more self-governed. As Nick Fury details:

“What changed...about a year and a half the funding for the programme got cut due to political issues and the Venezuelans. Funding got directed to different places of the organisation and we had not finished the programme sustainability strategy. I made the personal commitment to continue with the programme. The community understood that we didn't have much funding and we had to make some cutbacks, but we were still able to do a lot of good things. That year somehow, we did more work than the year before. I don't know how, primarily it was because we had a core of 6 ‘big people’ who helped, and they were able to make the community come together and committed to the programme. They were able to take ownership when the programme was down and make it sustainable off their own back as well as mine”
- Nick Fury - GKP Male Practitioner

Nick's statement in its genesis shows the ruthless and competitive nature of SDP. This time funding is reduced to the programme without warning, albeit to support the ongoing Venezuelan crisis and asylum seekers within the region. Nick's statements show him as a committed practitioner who continued with the programme even after funding reduction and without a financial obligation to be

there. This is the luck on the part of the community and programme to have a committed practitioner. This idea of a committed individual was referenced as a Freirean trait in Chapter two as Freire described himself as a committed intellectual (Freire 1974). Indeed, the committed intellectual or practitioner in this case is someone who goes beyond the immediate benefits of self-gain and extends their commitment past what is necessary or expected (Fischman and McLaren 2005; Freire 1974). The inspiration of Nick has meant many of the other programme practitioners are involved because of their affinity to the local community. This reflects an act of ‘love’ in the Freirean sense for the community by the practitioners. The ‘bedrock’ of this love is trust and once practitioners recognise their commitment to the community regardless of monetary incentives, but purely for the purpose of shifting the unjust order, then they accidentally stumble into Freirean thinking revealed through their practices (Breuning 2005). Bartlett (2005) argues that trust and love are profoundly needed when attempting to implement Freirean principles. In this case, this implementation is accidental and this resistance to the dominant forces resonate as Freirean, without the individuals claiming it to be. This is common when dealing with Freire, because of the lack of literature that details his principles in practice (Nols *et al.* 2018). Hence, we must continually identify the nuances that make practices Freirean (Oxford and Spaaij 2017).

Another reason for GKP’s more radical experiences compared to KAO-C’s is rooted in the differences between a project and a programme. Although the present study has attempted to use *programme* to refer directly to the GKP and project to refer to KAO-C, whilst using *initiative* to refer to both, it was acknowledged in chapter one that the majority of SDP literature *tends* to use the terms project, programme and initiatives interchangeably (Harris and Adams 2015). However, within the context of T&T, there is an active difference in these terms to mean a variance in the makeup of an SDP intervention as Jane Foster suggests:

“So, projects are shorter, programmes is where sustainability takes place. For example, projects are 100 HIV tests, issues of 1000 condoms and report. So, carnival is coming up let’s distribute condoms during the carnival that for me is a project. A programme for me is where you are talking about how we ensure and move towards

increasing the probability of that person using the condom or reducing the number of sexual partners” Jane Foster - Independent Female Practitioner

As can be seen from Jane’s comments, projects tend to be more focused on short term goals driven by positivistic evidence, while programmes tend to aim for more nuanced and holistic changes which are harder to measure. KAO-C is a project and GKP is a programme, so arguably there are some inherent differences in the philosophical beliefs of what the programme and/or project should be achieving at a policy level. This would explain how both initiatives came to exist within the same organisational remit, in the same context, facing similar issues, with GKP’s more community sport-plus focused approach, against KAO-C’s more health plus-sport approach. From Jane’s comments and within the findings of this study, we can determine that a *programme* is more radical and related to Freire, whilst a *project* is more conformist to the non-Freirean approach within T&T. So, this section finishes where it began in looking at the meaning of the term radical. It does so by using the experiences and findings presented in this section to support the idea that GKP is a radical programme, thereby Freirean in its practices, and rendering KAO-C less-so.

Orooro Munroe disagrees that any initiative can be truly radical unless it has a composition of both radical elements and policy conformist elements:

“I also hear people say that we don’t need policy makers, they don’t make any sense. We do need those policy makers because while your intentions might be good if you want to function in the world, you have to at some point feature in that structure to matter to have any impact on it, so we need policy makers, and we need revolutionaries” Orooro Munroe - Independent Female Practitioner

These ideas reflect the original conception that to profoundly change the unjust order, a programme and/or project in the Freirean sense needs to not only encourage reading the word but also reading the world and *vice versa*. Therefore, in the context of GKP and KAO-C, neither programme can be claimed to be comprehensively Freirean even if the GKP does espouse more radical tenets relatable to Freire, because as noted at the outset of this section, being radical alone is not a strategy. As a result, some strategic direction is still required which is

usually derived from policy and policy makers (Coalter 2013). The next section discusses the sweat as an activity which can be truly considered radical in the Freirean sense.

8.3 - The Sweat

The sweat, meaning *to sweat*, is a moniker attached to prearranged but unorganised sport and physical activity in T&T's local communities (Schoenfeldt 2014). This practice occurs all throughout T&T at across differing activities (Kerrigan 2016; Schoenfeldt 2014). For instance, the researcher observed whilst socialising with some of the project officers what is called a Soca sweat. 'Soca' is the de-facto music genre of T&T and is played in social spaces, clubs and bars throughout the island(s) (Kerrigan 2016; Schoenfeldt 2014; Brereton 2000). The term soca is a combination of the first two letters of soul music and the first two letters of calypso music to form a unique blend of musicality that forms part of the Trinbagonian national identity. The soca sweat or soca fit as observed by the researcher involved a dance-fitness workout to soca music led by an instructor in a local field, in which, according to the residents, anybody is welcome to get involved. Soca is said to have unified the two major ethnic groups of T&T (Brereton 2000), and this is easily observable when viewing the social space of the sweat. Indeed, the sweat grouped together the two major ethnic groups of T&T through sport and physical activity, as well as the Venezuelan asylum seekers that now occupy the island, even though in political discussions these groups were on opposing sides. This is further illustrated by Luke Cage and Sam Wilson:

“When you look at sweat as a moment of relaxation it's not surprising where any people regardless of whether they are venez or not, or black, or women or whatever can come and intermingle in the sun, that's the time when people can really unwind and come together - Luke Cage - GKP Male Participant

“Yes, you see a lot of love for each other coming out in the sweat, it's a strong community aspect and strong love for the sport. It instantly breaks a lot of barriers because you have people that don't normally talk or know each other who want to play sport who never communicated before” - Sam Wilson - KAO-C Male Participant

Luke's comments speak to the inclusivity of the sweat regardless of gender and ethnic heritage, showing how (in the case of the sweat) sport and physical activity does aid in transcending the narcissism of small differences (Kerrigan 2016). Likewise, Sam's comments display a similar meaning to that of Luke's, but with a more Freirean undertone attached. His mention of the word love resonates with the Freirean worldview, that Freire based much of his conceptual framework and his principles on the idea of love (Nols *et al.* 2018; Mwaanga and Adeosun 2017; Webb 2010; Ruiz and Balboa 2005; Freire 1996; 1992; 1973; 1970). In '*Pedagogy of the Heart*,' the last book released while Freire was alive, Freire (1997) argues that no society can progress Freirean principles without a fundamental basis of love from all sides, including those who are oppressed and the oppressors. Similarly, in SDP, Nols *et al.* (2018), argued that genuine PPD cannot happen without love. In this case, the sweat creates an atmosphere of love allowing people who may never have communicated before to engage in dialogue, shifting the oppressor/oppressed dynamic. In T&T, Venezuelan asylum seekers are the most oppressed, followed by the afro-centric population and then the indo-centric population, with all groups oppressed by the governmental network. However, it is important to note here that the oppressor/oppressed status is not fixed but a fluid and changing dynamic depending on time, space, and opportunity (Bartlett 2005). Furthermore, even though the sweat is popular around T&T, with a lot of open participation, it is still considered an underground movement and more radical than SDP initiatives or traditional sport and physical activity, as further described by Luke Cage and Sam Wilson:

“it's underground, it's not organised in the way that sport programmes are, its radical” - Luke Cage - GKP Male Participant

“This is our Sweat because its underground it's not official and is more heavily based on the love of the activity itself and they don't want to have the pressures of thinking about anything political when they come here. They already have the pressures of everyday community life. So, when they come here, they just want to play football, sweat, lime and talk about what's going on around them you know” - Sam Wilson - KAO-C Male Participant

Sam and Luke's comments again speak to the relation of the sweat to the Freirean worldview with this idea of it being radical and underground. Freire defined himself as a radical as he opposed and challenged the Hegelian master-slave dialectic (Giroux 2014; Knijnik 2013; Kellner 2003; Freire 2000; Giroux 1991).

The researcher, having built rapport with many of the participants, was invited to take part in a soccer sweat on several occasions. However, the researcher, as described earlier, recognised his position in the research as an observer-participant and therefore observed more than he participated. On one occasion the researcher observed a coach from a local team arrive at the sweat to scout certain players in hopes of recruitment for his team, as well as offer coaching tips to certain players. He was at that point told by a participant in the sweat, not very politely, that unless he was playing, his advice was not needed, and no one was interested in joining his team at that time. Therefore, the sweat featured as a sacred preserve in which people in T&T could express themselves free of rules, and regulations of everyday life or even everyday expectations of sport and physical activity. While the sweat did not originate directly from either the KAO-C project or the GKP, participants still considered the sweat as a form of SDP as Nathan Summers and Luke Cage describe:

“SDP means sport and education; the sweat is Sport and Education in the community”
- Nathan Summers - KAO-C Male Participant

“I guess you could say it is like that because it is sport in the environment, and when we involved, we are getting to know each other, learning about the game about each other, about ourselves so we are developing also” - Luke Cage - GKP Male Participant

Because it was viewed as a form of SDP by the participants across both initiatives it was imperative, as customary within a phenomenographic study, to compare these experiences with that of the project and programme officers across the KAO-C and the GKP. Tony Stark agrees with the conception of Nathan by describing the sweat as the most communal aspect of life in T&T:

“Yes it would be I think, I am not sure if it would fit with your meaning of SDP but you know think about the sweat and the vibes coming from that in the local community the actual vibes of the sweat is what we need to encourage and try to encourage anyway...That resistance, that radicalness, that underground aspect, the togetherness...The sweat is the most communal sporting thing we can do, and it is not a programme” - Tony Stark - GKP Male Practitioner

From Tony’s comments, it is obvious that the sweat is a radical non-conformist form of sport and physical activity or even SDP, which is underground and as such this explains why very little has been written about the sweat in an academic sense. Similarly, Clint Barton describes the sweat as SDP but sees the sweat as a platform to recruit more young men to the project, which from the researcher’s understanding of the sweat, may feature as an unwelcome interference in that social space:

“Yes, it definitely has to be considered as part of that sport development universe...They are good for us because it does also allow us to reach more young people around, but it can be difficult to engage them when they in the sweat” - Clint Barton - KAO-C - Male Practitioner

As Clint points out, alluding to the independence attached to the sweat, it can be difficult to engage people to their project through the sweat. However, the most striking difference between Tony’s and Clint’s comments are the difference in the portrayal of the sweat across both initiatives. Tony refers to the sweat as the “most communal thing we can do” expressing the sweat as part of their programme and the community, whilst Clint refers to the sweat as “they,” recognising the sweat outside of the project and community. So, on the surface, although the experiences of Tony and Clint about the sweat may look similar, the crucial difference in how they view the sweats local to them highlights the differences in approach both initiatives have to SDP practice. As a confirmation of the differences in approach, Clint Barton from the KAO-C project extends his description of the sweat as a breeding ground for more talent, as opposed to a communal and integrative function in T&T Society:

“In regards to the sweat, Venezuela has a rich sporting heritage and athletes in many disciplines we could benefit from that directly its possible, we don’t know what’s going to happen but if an opportunity arises let’s say you have footballers from Venezuela coming playing in the sweat if they are good and want to get a better opportunity to play in Trinidad I would say let’s give them a Trinidadian passport tomorrow to help our football team...I wouldn’t have a problem with it if it’s done in a logical way” - Clint Barton - KAO-C Male Practitioner

Although, the sweat becoming an avenue to gain competitive advantage politically for asylum seekers goes against the philosophy of what the sweat is about (Schoenfeldt 2014). If Clint’s approach were to become the norm, the sweat would become a legitimate avenue to gain citizenship and rights for Venezuelan asylum seekers in T&T.

8.4 - Recommendations from the Radical Debate and its Significance to the Sweat

At present, the SDP movement, its programmes and/or projects are well established entities in the realm of global development (Nols *et al.* 2018; Oxford and Spaaij 2017; Spaaij, Oxford and Jeanes 2016; Mwaanga and Prince 2016; Jeanes and Lindsey 2014). This is evident in the way SDP has been earmarked to meet the wide ranging MDGs and SDGs (Gadai, Webb and Rodriguez 2017; Mwaanga and Adeosun 2017; Spaaij, Oxford and Jeanes 2017; Coalter 2013). Regardless, many authors are still critical of the SDP movement and initiatives often referring to limitations, including (and not limited to) top-down approaches, asymmetrical power balances, claims outweighing realities, gender biases, lack of local community buy-in and conformity to global northern practices (Banda and Holmes 2017; Darnell 2014; Mwaanga and Banda 2014; Levermore and Beacom 2012).

In attempting to move towards a more non-conformist approach to an SDP initiative, the findings of the radical or conformist theme suggest that an SDP initiative must be considered a programme, not a project, to have a chance of being radical. The importance of a radical initiative means an initiative which is more focused on community and individual development as opposed to satisfying donor/funder agendas (Mwaanga and Banda 2014). Even though Harris (2018) and Harris and Adams

(2015) argued that these terms can be used interchangeably in SDP, the findings of the study suggest projects are shorter and have a specific focus, but to deliver more sustainability, diversity, dialogue and critical consciousness, SDP initiatives need to be classified as a programme. The findings and this last point may not be true in all SDP contexts. For instance, Spaaij, Oxford and Jeanes (2017) highlight the nuances of context in their research through their discussion of initiatives and donors. The two SDP initiatives investigated within Spaaij, Oxford and Jeanes' (2017) study still lack the capacity to challenge the dominant discourse imposed upon them by donors, despite being classified as programmes as opposed to projects. In fact, Spaaij, Oxford and Jeanes (2017) reveal that the SDP programmes in question conform to the dominant discourse and, in some cases, exacerbate pre-existing social issues. However, the merit of the argument remains given that wider critiques of SDP initiatives revolve around short-termism, parachute academics and positivistic focuses (Mwaanga and Adeosun 2019; Jeanes and Spaaij 2016; Darnell 2014; Forde 2014; Mwaanga and Banda 2014; Hayhurst and Giles 2013; Spaaij and Jeanes 2013; Hartman and Kwauk 2011). Therefore, the idea of considering the classification of an SDP initiative at its outset as a programme or project gives donors, practitioners, and NGOs something to negotiate and clarify moving forward in SDP deliberations. Specifying what is demanded at the outset will determine whether initiative is a programme and/or project. This in turn will give clear meaning to the term's programmes and projects in SDP, and therefore, determine whether the initiative is more radical as opposed to conformist. Bringing initiatives closer to a fully-fledged Freirean initiative where Freire's principles are reflected in their practice.

Mwaanga and Adeosun (2019) assert that the struggle for radical in SDP is often met with suspicion and trepidation. Therefore, such radicalisation cannot be homogenous in SDP initiatives, but must coalesce around the agency of the local community in question, which captures the very essence of Freire through external facilitation (Spaaij and Jeanes 2013; Freire 1970). Here lies the value of the sweat as a culturally significant phenomenon because it is evident within its portrayal by participants and practitioners that it is built upon the agency of the local community. At the same time, the sweat features as a unifying activity within the diverse ethnic landscape of T&T. This undeniably has recommendations for how both

the KAO-C project and the GKP should formulate their activities and teachings. By encouraging participation in the sweat as a means of reducing the intolerance of Venezuelan asylum seekers, promoting community cohesion bridging the gap between the insider in this case (native Trinbagonians) and the outsider (Venezuelans) (Daniels 2019). For instance, much of the sweat activities in T&T are pre-dominantly made up of association football, an activity which the afro-centric population commonly dominate. In this, the welcoming of Venezuelans to the sweat maintains afro-centric identity through inclusion of the 'outsider' into their own cultural practice. This is a process of inclusion Freire (1973) describes as the oppressed unveiling the world of oppression, and committing themselves to one another, in the reciprocal search of mutually beneficial transformation. In this sense, the sweat juxtaposes the division between the afro-centric population and the Venezuelan asylum seekers brought on by the Venezuelan crisis and growing black consciousness. Yet, according to the findings so far, the KAO-C initiatives see the sweat more as a potential site of recruitment as opposed to a site of potential transformation. What makes the sweat significant to cultural life in T&T is not that the inclusion of Venezuelans simply emanates Freirean traits or produces a site of social transformation and community building, but that these Freirean traits play out radically in a context unwelcoming to such inclusivity in an activity without formal organisation.

It is unsurprising that Freirean traits thrive in an underground environment without formal organisation, given that Freire (1970) himself critiqued formal organisation of any activity as the basis for banking education and the deadening of consciousness. Hence, an SDP initiative in a Freirean sense can never be fully radical even when classified in the current context as a programme, as it will maintain some inherent structures which make it conform to traditional practices. But still, it is surprising that the disorganised nature of the sweat produces such positive Freirean traits. Especially in the context of T&T where the spontaneous organisation of an activity resulting in long-term dedication and reliability is almost unheard of in T&T (Brereton 2000). In fact, the opposite is often true in T&T; cancelled plans, the concept of Caribbean time, and natural weather disasters usually reduce reliability in long-term activities of T&T (Brereton 2000). Yet, the sweat has not only

transcended these contextual difficulties but remains as an integral underground activity owned by the people amid the chaos of everyday life, producing positive traits of solidarity, friendship and indeed love as the findings describe.

The crucial recommendation from the sweat is that the findings display how many of the participants view the practice as a form of SDP. Like the sweat, SDP can be disorganised, chaotic and often reliant on stable political, social and meteorological climates which can add to the short termism of SDP initiatives (Mwaanga and Adeosun 2019; Darnell 2014; Spaaij and Jeanes 2013). But unlike SDP, the sweat in T&T is ever-present regardless of the political, social and weather climates. The recommendation from the findings of the sweat is that if SDP initiatives in T&T including the KAO-C project and the GKP want long-lasting change long after projects and/or programmes end, such initiatives should find a way to embed their philosophical teachings into the sweat. This is an activity that is not only continuous in T&T but embraced by the communities as SDP, and already emanates Freirean traits desirable for SDP transformative thinking (Kerrigan 2016). Furthermore, a common criticism associated with the SDP movement is a displacement of focus, which according to Coalter (2013) has limited SDP liberative capacities. This displacement refers to SDP work, which aims at radicalising individuals alone and ignoring the community, whereas any legitimate transitive change depends on also radicalising the communities in which individuals exist (Mwaanga and Prince 2016; Darnell 2014; Coalter 2013; Spaaij and Jeanes 2013; Freire 1994). The sweat is already a radical activity within communities in T&T. This requires more understanding from the SDP leaders of both the KAO-C and the GKP, as to how the intricate workings of such a phenomenon may be further beneficial to their programme and/or project in moving towards community transformation.

This transformation cannot occur without a profound love for oneself, other human beings, your society and the world around you (Spaaij and Jeanes 2013; Boyd 2012; Dale and Hyslop-Margison 2010; Barlett 2005; Freire 1973). Ideas of love, community, underground, diversity and radicality are prominent in the participant experiences describing the sweat. This is the case even though the sweat is practiced in an extremely competitive environment, which Freire (1994) always argued

produced neo-liberal tendencies, the antithesis of love and community. Indeed, in a competitive environment, ideas of love and community do not tend to develop, instead rhetoric's of accountability and the logic of performance overshadow cultures of love (Roberts 2015; Freire 1970). A lack of love is built into the very fabric of a competitive environment reflecting the broader ethos of neo-liberalism formed in ruthless competition amongst individuals (Roberts 2015). Still, the activity of the sweat not only emanates readily Freirean traits, but such traits seem to thrive when viewing the data. As such, the sweat is a practice that transcends common associations of competition that is evident in the competitive neo-liberal market of SDP.

The sweat in T&T is a steadfast and ever-present activity, therefore revealing itself as culturally significant and necessary to the process of transformation within social spaces in T&T (Kerrigan 2016; Schoenfeldt 2014). That is because the sweat is antagonistic to the master-slave dialectic represented in the current context through terms such as programmes or projects. Whereas the sweat cannot be classified as either a programme or a project, thereby making the sweat the endpoint of radical in a Freirean sense. In the context of the present study, the beginning point of a radical SDP initiative refers to its classification as a programme, not a project, which is based on the initiative having a diverse focus within the community as opposed to a limited focus. Indeed, many SDP programmes have a specific but limited focus: whether its gender equality, HIV/AIDS, life skills, education, or youth empowerment with very few programmes and/or projects focused on catering to diverse social issues in the given context (Burnett 2014). This is potentially the result of multiple factors including landscape, limitations of resources and donor objectives/funding. However, if SDP initiatives took a radical approach, negotiating focus with their donors for a more holistic initiative, this is likely to have more impact, involvement and buy-in within the local community (Burnett 2014). Spaaij, Oxford and Jeanes (2017) make a related argument in SDP Freirean literature, suggesting that SDP initiatives usually have to justify how limited focussed programmes may have successfully addressed specific societal problems instead of SDP initiatives justifying success through a wide range of topic points. This approach encourages SDP initiatives to move away from specific and limited

focuses towards a more holistic approach such as that of the GKP. Which, in the present context, is benefitting the GKP over the KAO-C project who have a more specific and limited focus. Because a more holistic outlook aids in the development and identification of more Freirean elements in SDP practices (Spaaij, Oxford and Jeanes 2017).

However, while the GKP initiative is classified as a programme within a context where the terms project and/or programme matter and has a broader focus than the KAO-C, this does not make the GKP initiative a completely radical, fully-fledged Freirean principled programme (Nols *et al.* 2018). Though the GKP initiative may be closer than its counterpart within this study to a more radical and Freirean initiative, the existence of an SDP initiative which fully embraces Freire's radical education will not be easy to spot "and is likely to encounter significant obstacles" (Spaaij and Jeanes 2013, p. 452).

But the sweat can be considered a fully-fledged Freirean activity, as it displays the Freirean principles in its organisation and practice. The sweat encourages (anti) banking because it is spontaneous, without structure and embraces this spontaneity and lack of conformity as an essential quality in its make-up (Schoenfeldt 2014). The sweat shows conscientizacao by forcing afro-centric and Indo-centric Trinbagonians to mix with Venezuelan asylum seekers. This encourages the critical questioning of other cultures within a friendly environment (Kerrigan 2016), allowing participants from all ethnic groups to move from a state of magical consciousness to critical transitivity. The sweat acts as a space for PPD, allowing participants involved to discuss issues in their own communities (Schoenfeldt 2014). Finally, the sweat shows praxis in the form of action-reflection using local rules for sweat activities and a reflection on the success of implemented rules usually in person and social media group chats (Kerrigan 2016). However, and although the soccer sweats have been known to be inclusive of women at points, women who get involved especially in the soccer sweats have suffered extensive sexist abuse (Kerrigan 2016). This is reflective of the portrayal of women within Freire's earlier work (Ellsworth 1989) as the next chapter discusses in depth.

8.5 - Chapter Summary

This chapter has presented the themes of radical or conformist viewpoints, as well as the sweat, before discussing the sweat as a radical and culturally significant phenomenon. As a reminder, the original aim of the study partially wanted to deconstruct Freirean pedagogy in an SDP context by explaining how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking. The themes presented in the present chapter have contributed towards fulfilling this objective and meeting the overall aim.

In the radical or conformist theme, the chapter engaged with the programme and/or project question in SDP, which in the current context can lead to an initiative's limited focus and restraining the initiative towards conformity and traditionalist banking approaches. Furthermore, the chapter highlighted how the programme and/or project question is often framed as irrelevant in SDP literature in reference to the functionality, goals, ambitions and partnership potential of many SDP initiatives (Coalter 2013). Whilst donors, funders, and NGOs, are essential for creating SDP initiatives to tackle community problems, it is only through the interpretation of local communities that such initiatives have been shown to thrive and survive (Nols *et al.* 2018; Spaaij, Oxford and Jeanes 2016; Svensson, Hancock and Hums 2016; Wright, Jacobs, Ressler and Jung 2016; Jeanes and Spaaij 2016).

With that, the chapter introduced the theme of the sweat as interpreted through the local community as a culturally significant activity to T&T, which provides a platform to tackle ethnic divides that is exacerbated by the Venezuelan crisis. As an activity, the sweat is discussed as the endpoint of radical in the Freirean sense as it cannot be classified as either a programme or a project. Importantly, the sweat is not only uniquely inclusive to all, but very much an underground movement free of what Freire (1970) might term oppressive intervention, allowing alliances to be formed outside of the socio-political atmosphere. The next chapter discusses the two remaining themes of the study, related to the Freirean philosophical framework through the referential meanings attached to gender and its role within social development or untested feasibility.

CHAPTER NINE - FREIRE, GENDER AND UNTESTED FEASIBILITY

9.1 - Chapter Outline

The penultimate chapter considers the two final referential themes. The first referential theme looks at the meaning of development across both initiatives and how closely the idea of development in both the KAO-C and the GKP relates to the Freirean idea of untested feasibility. The last referential theme looks at the issue of gender within the Freirean approach, which serves to reproduce gender inequality through its philosophy, a criticism put to the Freirean pedagogical approach (Ellsworth 1989). With these two themes, this chapter completes the final objective of the study, deconstructing Freirean pedagogy within the contextual environment, explaining how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking.

The question of value first mentioned in the methodology chapter should be revisited here. That is, what value does presenting the findings around the context of gender bring, considering the vociferous criticism of Freire's work in relation to gender previously highlighted (See Weiler 1991; Ellsworth 1989). Thus, this chapter has value because it highlights in a practical sense the consequences of Freire's shortcomings in relation to gender, when viewing SDP through a Freirean lens especially within the GKP. Although the themes were framed as being influenced from the wider socio-political environment, the Freirean connotations attached to each theme are a result of the SDP initiatives approaches, thereby underlining the initiatives' implicit relatability to Freirean teaching. As alluded to by George (2001), sometimes to understand the real value of Freire, it is necessary to look beyond the borders of an educational initiative into the wider environment to grasp a fuller understanding of Freire's teachings. To present the findings, the chapter, like the previous finding's chapters, firstly outlines its two themes followed by a section that considers the recommendations of the themes for SDP and T&T.

9.2 - Development Vs Untested Feasibility

The idea of an untested feasibility has been mentioned during this thesis, though sparingly because it is not a principle of Freire but an endpoint to reach through his principles (Knijnik 2013). As described in chapter two, the Freirean principles of banking, PPD, praxis and conscientizacao are said to help reach an untested feasibility (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013). Therefore, untested feasibility according to Knijnik (2013) Shor and Freire (1987) and Freire (1970) is the place ascribed by Freire, where through his principles people should arrive, and in which they denounce the oppressive reality around them whilst enunciating a better life. As such, untested feasibility is the future hope of Freirean researchers and practitioners to create by transforming the present reality. Therefore, the idea of development in the Freirean pedagogical worldview, is reaching an untested feasibility (Knijnik 2013; Roberts 2008). While this idea of untested feasibility comes across as utopian, Shor and Freire (1987, p. 153) further argue that “it is something not yet here but still a possibility, something beyond the limit situation we face now, which must be created by us beyond the limits we discover”. Indeed, this idea of *possibility* is mentioned several times as an integral aspect of Freire’s pedagogy and, in this case, it is used to describe a destination beyond people’s limit situations: an untested feasibility (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013; Freire 1970). Limit situations as described in chapter three, refer to difficult circumstances which are not ultimate boundaries, but challenges individuals, communities and societies to penetrate such boundaries through what Freire (1970) described as *limit acts*, to achieve an untested feasibility (Knijnik 2013; Freire 1970). Therefore, to reiterate, limit situations are in fact not conclusions, but opportunities for people to understand what limits them in their situation to act or make choices they need to improve their own lives. For instance, Scott Lang demonstrates this conception of recognising a limit situation and responding with a limit act:

“Well lifestyle in Trinidad is tough...over the last 6 months there’s been a lot of shortage of jobs and it’s like they’re being taken back from us, so we’ve been experiencing that and aside from that working for people you realize they always overwork you and underpay you. I want to receive the equivalent of what I think I’m worth hence the reason I’m doing the programme because it gives me the possibility of doing better and getting benefits from it” - Scott Lang - GKP Male Participant

Scott's experiences of life in T&T can be dissected through the lens of Freire's untested feasibility. Firstly, knowing the immediate boundary that faces him as a shortage of jobs, is an example of recognising limit situations. However, his experiences recognise this limit situation as a recent phenomenon, as he explains the shortage of jobs has only become prevalent over the last six months. This shows a certain consciousness to a shifting socio-political landscape, which undoubtedly has been affected by the influx of Venezuelan asylum seekers. Furthermore, not only does he recognise the limit situation as a shortage of jobs, but the ripple effect of limited jobs, which causes exploitation on the part of employers knowing that in a socio-political environment where jobs are limited, pay can also be limited, which results in a form of oppression (Freire 1985; 1973; 1970). Understanding this socio-political landscape, Scott in return joins the SDP initiative in his local community which represents a limit act because he sees a "possibility of doing better" and having a better future, reaching an untested feasibility through the GKP. This experience by Scott can be attributed to the previously mentioned *programme* nature of the GKP as opposed to it being *project* natured. Linking the GKP in this context towards a more Freirean view of development, an untested feasibility which embraces possibilities as a tangible strategy of development outcomes (Knijnik 2013). Like Freire (1994), Bucky Barnes confirms the importance of cultivating hope and possibilities in conceptualising the GKP's view of development:

"It's a hard question. From my experience the work that we do now, when we think about development of our society, we are really looking at deconstructing the elements in society or community that can make it progressive. Mainly we try to give hope and encourage our men to see beyond some of these everyday realities and to think about their future beyond this locality you see. See beyond grave digging, hustling, doping, dealing, see what other possibilities are out there" - Bucky Barnes
- GKP Male Practitioner

Bucky mentions integral aspects of an untested feasibility which the GKP hope to create. For instance, he affirms the idea of hope in overcoming present realities to hope for a better future. Moreover, he mentions the idea of progressiveness in the community. Freire's pedagogical framework is not simply an educational framework, but a progressive educational framework (Spaaij and Jeanes 2013). This therefore

relates Bucky's views of development directly to that of Freire (1970). Lastly, Bucky again uses the word possibilities to explain how the GKP aims to help participants "see beyond" their present reality, which is the act of professing an untested feasibility (Knijnik 2013; Shor and Freire 1987; Freire 1970). According to Spaaij, Oxford and Jeanes (2016), when educators encourage imagination and possibility of change in this manner it represents "tangible manifestations of Freire's untested feasibility in SDP" (Knijnik, Spaaij and Jeanes 2019, p. 48). Conversely, within the KAO-C project development is not viewed with quite the same idea of possibility as described by Carol Danvers:

"I think it has to be overall reducing HIV infection rate in T&T for us would be development and if we can play a part in that and assist in that cause we have to say that's development" - Carol Danvers - KAO-C Female Practitioner

Carol's comments relate back to the traditionalist view of development referenced in the introduction as a form of assistance, which aims at either reducing or growing something measurable and/or quantifiable as evidence of the occurrence of development (Levermore and Beacom 2009). This approach to development relates people directly to issues of their societies, thereby equating people as the problems that need solving, as opposed to redressing the wider social context that may directly cause such inequities (Jeanes and Spaaij 2016; Rossi and Rynne 2014; Darnell 2014; Frode 2013). Likewise, Stephen Strange expresses a similar view of development to that of Carol's:

"We have to be realistic in our limitations as a project and what we can do. For me increasing knowledge around HIV is really what we want, that's why we use sport...Increase knowledge, reduce spread, increase condom take-up that has to be our goal of development" - Stephen Strange - KAO-C Male Practitioner

By contrast the KAO-C project is focused less on romantic concepts such as possibilities or hope and grounds itself rather in reality. As Stephen mentions, he supports the idea of being realistic to the limitations of what the project can achieve. Therefore, the KAO-C project views development pragmatically, in a less nuanced way, which sees development as taking a journey from undeveloped to

developed. This view of development by the KAO-C reflects the traditional developmentalist's view of development (Mwaanga 2012). As well as this, KAO-C's view of development is no doubt linked to their status as a project, in which there is a fixed timeframe to move people from undeveloped to developed. Therefore, the phenomenographic analysis has revealed how development is conceptualised differently in SDP initiatives, depending on whether the initiative is a project or a programme. However, to conclude Hank Pym, a clergyman working with the KAO-C project, argues that development is simply whatever increases life chances:

“So, for me development is increasing the life chances that ordinary people will have to access” - Hank Pym - KAO-C Male Practitioner

Hank's definition recognises development simply as opportunity and access. So even though the KAO-C project's conceptualisation of development is not in line with the untested feasibility perspective offered by Freire, their commitment to increasing and prolonging life should not be understated, and the researcher does not wish to do so. The evidence provided throughout the findings chapters suggests that the GKP aligns more with Freirean traits than the KAO-C project. That means the GKP will also align closely to Freirean criticisms. The next theme considers one of the main criticism of Freirean pedagogy that being the issue of gender and how it is reflected across both the KAO-C and the GKP.

9.3 - Gender Disparity

Ellsworth (1989) notes unsurprisingly that if Freire's pre-eminent concern were male hegemony as opposed to class hierarchical struggles, the composition of Freirean principles would be quite different. In striving for untested feasibility, Freire (1970) imagined the arrival of societies at a place in which all people are equal in a classless utopia. This would mean normalising class as the principal determinant to social and political organisation. However, his pedagogical teaching and language is inherently male-centric, thereby assigning women (still) to a subordinate position in this classless utopia of untested feasibility (Weiler 1991). As a result, Ellsworth (1989) notes that Freirean pedagogy has been developed along the lines of an abstract

utopianism, which has polarised oppression between the powerful and the relatively powerless (see chapter two). This leads to shielding other forms of oppression in the Freirean pedagogical worldview including male dominance; one of the most prevalent and universal forms of oppression (Jeanes *et al.* 2017; Hooks 1994; Weiler 1991). Therefore, it is likely that a Freirean oriented initiative would have similar shortcomings of being covertly male-centric in its developmental make-up (Ellsworth 1989). As an example, Mwaanga and Prince (2016), in their analysis of the Zambian SDP initiative EduSport, which they claim emanates some implicit and inherent Freirean liberatory pedagogical tenets, found that the initiative had done little to promote gender equity and female empowerment nationally. As a result the Go-Sisters programme which the authors predominantly focus on, was developed apart from the EduSport initiative to facilitate in the achievement of the third MDG; that being the promotion of gender equity and female empowerment (Mwaanga and Prince 2016). Equally, Nick Fury, in the GKP, the more implicitly Freirean initiative in this study, explains a similarly male-centric focus:

“Women in the community had that question when the programme started. The programme isn’t directly male focused, it wasn’t about promoting masculinity, but it was about helping men to understand their role in terms of protecting and providing for their communities which is much needed...The programme is about helping men to understand the need to change their own selves, habits and behaviour. Because of that it sort of accidentally excluded women...not purposefully. We did start another programme that focused on women, and we implemented the programme based on funding” - Nick Fury - GKP Male Practitioner

While Nick claims that the GKP is not directly male focused, he does contradict this viewpoint by suggesting that the programme is focussed on helping males understand themselves and their roles in their community. Indeed, the researcher observed that all participants and programme officers of the GKP were male, even though some of the big people of the community were female. Although not conclusive evidence of a male-centric focus, it does show on a surface level how the programme favours the male population in the community. Furthermore, Nick suggests that the GKP did try to start a female focused programme like the way the EduSport initiative developed the Go Sisters programme but suggests this is subject to funding. This

shows how the focus in the GKP community is to develop men while mainly relegating women to an afterthought status, relating directly to the criticism laid against Freirean pedagogy.

Whilst the exclusion of women from the GKP may be accidental according to Nick, Ellsworth (1989) would argue that it is by design. Ellsworth (1989) suggests that the Freirean approach on one hand criticises oppression when it affects the male population, but on the other perpetuates power dynamics which favours the male population when it suits. This is apparent once again when viewing the experience of Nick, especially as he contradicts the programme's focus on promoting a more critical male mass but defends that reason as "much needed." Weiler (1991) argues that many males defend the myth of the oppressed male in which they are perceived as benevolent, powerless and in need of more help, even though many women do not see it this way. It is evident from Nick's comments that the women of the GKP community do not indeed see it this way, as he points out that the women of the community had questions around the programme's male-centric focus at the beginning of the programme. On the other hand, the KAO-C project, which the findings show is comparatively less linked to the Freirean pedagogical worldview than the GKP, does have women in the project both as participants and practitioners. Hope Pym from the KAO-C project explains why:

"I think two things, the fact that we offer testing is a big thing...Many of the women that come to see us not necessarily even take part in the project properly prefer to come here for a test...Going to a main clinic could jeopardise their jobs. On top of that netball is a big draw, we really promote that, we really want female voices to be a part of the HIV discussion here in Trinidad...Many other programmes in Trinidad won't offer sport opportunities for women but with myself and *****, it helps" -
Hope Pym - KAO-C Female Practitioner

Hope's experiences detail how the offer of testing, and the offer of the predominantly female sport netball attracts more women directly to the KAO-C project. However, her comments note her experience around being a strong female lead, along with another colleague, which inherently helps to promote female participants to the KAO-C project; something which the GKP is missing. Moreover,

the inclusion of women is beneficial and more probably a necessity within the context of HIV/AIDS, a universally taboo topic. Especially for women in predominantly religious and masculine societies where sexuality and sexual health is governed by religious and patriarchal expectations. Indeed, the researcher observed how female participants in the KAO-C seemed to be more comfortable talking to the female practitioners within the project perceiving that connection as vital to opening up. Wanda Maximoff elaborates on this with her experience:

“Back when I lived in Jamaica, I was raped one time on my job. I asked him to put on boots and he refused and continued anyway. I never told anyone until I joined kicking aids and I felt I could tell Ms. *****, it helped me a lot, cause I knew she would understand” - Wanda Maximoff - KAO-C female Participant

Boots is a Jamaican patois slang term for condoms. Given her experience, the participant decided to join the programme to get testing for HIV/AIDS. This is how she came across the female practitioner. But Wanda’s dreadful story shows how interacting with a female practitioner in the KAO-C project meant that female participants felt safe enough to share difficult personal stories. Given the discussions the researcher casually had in the GKP community suggests that there are likely to be comparable stories within the GKP female community, missed due to the programme’s explicit male focus expressed directly in Bucky Barnes’ statement:

“Yes, my role as a programme manager in the community was to work with the men in terms of identifying the issues specific to men. In a lot of cases the men had a sense of what was wrong in their community” - Bucky Barnes - GKP Male Practitioner

Bucky’s statements speak to the male-centric approach of the GKP by focusing the determination of community issues to the men in the community. Bucky’s language is like the language used in Freire’s early work, which was heavily criticised as sexist and viewing revolution from a male perspective (Roberts 2015; Ellsworth 1989). Unfortunately, such language references a less emancipated and critically conscious programme on the part of the GKP, reflecting the early Freirean ideological expression of oppression (Roberts 2015). Ellsworth (1989) argues that Freire’s focus on men is a blind spot in his teachings as he excludes a vital voice of dialogue in the

pedagogical process, and the same can be said of the GKP. As such, the GKP's deliberate exclusion of women again links the initiative closer to the Freirean worldview expressed in Ellsworth (and others) critiques. Whilst the inclusion of women by the KAO-C project means the initiative is ideologically less compatible with the Freirean pedagogical worldview.

Freirean thinkers over time have acknowledged that the exclusion of women from Freire's pedagogy is troubling (Roberts 2015). Therefore, Knijnik (2013) argues that through reconstructing what an untested feasibility is, the female voice can be equally promoted within Freirean pedagogy, and indeed Freirean oriented initiatives, such as the GKP. In continuing this thread of thinking, the next section considers what recommendations the juxtaposition of gender across both the KAO-C and the GKP has on how Freire's untested feasibility is viewed in SDP.

9.4 - Recommendations from Gender to the Idea of an Untested Feasibility

Apart from some notable exceptions including Oxford (2015); Knijnik (2013); Giesel (2003); Campbell and Macphail (2002) Ledwith (2001) and Hooks (1994), much of the academic community has in large part ignored the Freirean pedagogical approach and its principles as a means of seeking gender justice and reaching the world of possibilities described through Freire's untested Feasibility (Roberts 2015; Giroux 2009). This is notable because an untested feasibility is conceptualised through the nature of limit situations and gender in the Freirean pedagogical worldview is not considered to be a limit situation (Roberts 2015; Weiler 1991). As a reminder, the idea of a limit situation is a particularly restrictive barrier to a person's progression which can be overcome through limit acts (Knijnik, Spaaij and Jeanes 2019; Knijnik 2013; Freire 1970). Nevertheless, the lack of consideration of gender as a limit situation is evident when viewing the findings of the present study around the theme of an untested feasibility. For example, the GKP programme openly views the development of their programme through the spectrum of the male populace. Encouraging the male populace to see beyond the current possibilities at hand those being hustling, doping and drug dealing without real consideration for the limitations faced by women in the community for just being women. Indeed, Bizzell (1991)

argued that when dealing with Freire's untested feasibility, an examination of its initial assumptions and its implications for women is necessary through an investigation of Freire's seminal work.

When Donaldo Macedo translated Paulo Freire's seminal work the '*Pedagogy of the Oppressed*' to English, the consensus within the academic community was that the translation was so good it revealed the sexism originally inscribed in Freire's work (Polakov 1985). Two main criticisms were labelled against Freire's seminal work. The first related to the language, which used male-centric pronouns in discussing human beings in general (Roberts 2015; Roberts 2008). The second related to the result of such male-centric pronouns, which according to critics, made Freire's work abstract thereby making his concepts of untested feasibility favour male supremacy in its outcomes (Roberts 2015; Roberts 2008; Ellsworth 1989). Freire accepted the first criticism and addressed his vocabulary use in his later works, seeing value in using more gender inclusive language (Roberts 2015). The second criticism was partially addressed. His later works such as '*Pedagogy of Liberation*' had a more practical focus. But Freire did not really see the value in altering his ideas of an untested feasibility for several reasons (Roberts 2015). In the beginning he had been criticised by Marxists and Maoists for a misunderstanding of social struggle, and later he was criticised by Feminists for an obvious male-centric view (Freire 1997). As a result, Freire posed the maxim often voiced in political discourse - "one cannot please all the people all the time" (Freire 1994, p. 108) (a maxim that is diametrically opposed to the ideas Freire himself preached). By not addressing such criticisms, instead dismissing them with philosophical maxims, Freire comes close to the discourse of vanguardism and elitism (Roberts 2015; Giroux 2014; Giroux 2009; Roberts 2008). Furthermore, Freire is so confident in his ideas of untested feasibility that he felt that creating a more just world would naturally include women (Freire 1994). This suggests that to profess an untested feasibility means the inclusion of both men and women in the process of liberation (Knijnik 2013; Freire 1970). Unfortunately, the recommendation from this assumption on Freire's part is a 'just world' that still favours the male population, which can be seen in the creation of the GKP.

As the findings suggest there is an implicit assumption by practitioners of the GKP programme that by creating an initiative that helps males in the community to understand their roles, providing and protecting the community is invariably beneficial to all. However, whilst this approach may indeed provide some benefit for the community, Ellsworth (1989) argues that there are three issues when the burden of progress resides within the discourse of masculinity as the early Freirean writings promote. Firstly, the issue is that women are thereby considered an afterthought, which is something manifestly true within the GKP given that the findings describe how another female-focussed programme was started afterwards but was subject to funding unlike male programmes. Secondly, when the burden of progress resides within the discourse of masculinity, it indirectly reduces women to the lesser because women are not seen to be able to bear the burden of progress in their community in the same way as the men (Weiler 1991; Ellsworth 1989). As described in the findings, the GKP focussed on the men, identifying the issues specific to men, which gave a sense of what was wrong in their community. As such, the connotation is that by fixing the issues specific to men in the community, this would invariably fix the community, thereby placing the burden of progress on male issues.

Thirdly, when the focus is on male issues, as is the case in the way the GKP have focussed their initiative, women's voices are inevitably silenced (Ellsworth 1989). For instance, the findings suggest how the prominence of female practitioners in the KAO-C project not only encouraged female participants to join the programme but encouraged female participants to share their voices, ultimately exposing male oppression in the form of rape, as opposed to class-based oppression. As Knijnik (2013) argues, sharing such personal stories is already a limit act towards reaching an untested feasibility. Therefore, it is important to consider here the context of the participant sharing her personal experience and voice, what an untested feasibility might look like if the KAO-C project consisted only of males like the GKP. She would indeed remain silent and therefore unable to perform such a limit act towards an untested feasibility (Knijnik 2021; Knijnik, Spaaij and Jeanes 2019; Knijnik 2013). Therefore, the researcher can only speculate as to what female experiences lie within the GKP community, restricted by the Freirean discourse of

masculinity overshadowing the GKP. As Ellsworth (1989) points out, the issue with Freirean male-centric focussed initiatives (such as the GKP) is not just an issue of bias which inherently arises, but the wider consequences of developing a critical mass. That is a male mass who condemn inequalities generally, except for those that might arise implicitly from their own gender.

Hence, the juxtaposition of gender across both the KAO-C project and the GKP has recommendations for how Freirean thinking can contribute to desirable transformative change for *all* SDP. Until gender is fully considered as a limit situation within the context of reaching Freire's untested feasibility, only then can Freirean pedagogical principles, approaches and initiatives begin to be *valuable* in seeking gender justice in SDP (Mwaanga and Prince 2016; Spaaij and Jeanes 2013; Knijnik 2013). The next section concludes the chapter by bringing together the thoughts identified across the differing sections described.

9.5 - Chapter Summary

The chapter has completed the fulfilling of the final objective of the study and, as a result, meets the overall aim expressed concisely as the deconstruction of Freirean principles in an SDP context, through a phenomenographic analysis. Specifically, this chapter explored the meaning of development as it relates across both the GKP and the KAO-C projects, attempting to see how closely each initiative aligns to Freire's developmental ideas of untested feasibility. The findings showed that the GKP's idea of development aligns closely to that of the Freirean view of untested feasibility. This is because the GKP is more implicitly Freirean than the KAO-C project. However, this more implicitly Freirean nature of the GKP has also led the programme to exclude women either accidentally, as some of the programme managers suggest, or deliberately, as the researcher interprets, and the critics of the Freirean view would opine. Therefore, the chapter follows the gender theme by discussing the importance of gender for progressing Freire's idea of untested feasibility in SDP. The issue of gender that occurs within both the KAO-C project and the GKP, provides a discussion on the limitations of the Freirean approach, and how the concept of an untested feasibility was reserved for men only within Freire's earlier work. This

recognition provides recommendations for the SDP movement and researchers looking to adopt a Freirean approach to their initiatives and research. They must be mindful of such drawbacks in relation to gender and Freire, especially when reaching Freire's pedagogy from his earliest works. A particularly pertinent point given that a sizeable proportion of SDP is concerned with female emancipation and liberation (Hayhurst and Giles 2013).

In returning to the idea of value, it is important to reiterate the value of the phenomenographic referential themes discussed across chapter seven, eight and nine. Indeed, the importance of highlighting the value of Freire's work in any location is that often this linkage of Freire's work in contemporary settings, reveals the relationship between knowledge and power that exists in all societies (Nyirenda 1996). In reference to the Venezuelan crisis, the value of Freire revealed the power dynamics that exist between native ethnic groups of T&T, the initiatives, the participants, Venezuelan asylum seekers and the government of T&T. It did this by displaying how those that have more resources, and therefore more knowledge, have more power - in this case the Venezuelan asylum seekers have the least power. Through black consciousness, we see how knowledge of increasing the Venezuelan population of T&T creates the perception of losing the little socio-political power the afro-centric population have. In understanding the importance of terms such as programme or project within T&T, we see how one initiative holds status power within the context, simply because of its classification. In relation to the sweat, the value of Freire shows how power can be maintained in the hands of the people within an underground network, where access is only granted to those who have knowledge of the network's inner workings. When discussing untested feasibility and gender, we see directly the power of language through Freire's early vocabulary which inadvertently reinforces male hegemony within and through his pedagogical principles and approach. As a result, the chapters that contain the referential themes reveal actual value when viewed through a Freirean lens to recognise the knowledge and power nexus that is also prominent in SDP settings (Mwaanga and Banda 2014). To finish, the next chapter concludes the thesis by summarising key chapters, outlining the study's overall limitations, and providing areas for future research considerations.

CHAPTER TEN - CONCLUSION

10.1 - Recapping the Problem

The introduction chapter began by explaining the thesis's contribution to knowledge, that being what practices in a Sport-for-Development and Peace (SDP) context deliver the Freirean principles of (anti) banking, conscientizacao, Problem-Posing Dialogue (PPD) and praxis. The thesis at the outset expresses how literature has started to emerge around the benefits of Freirean principles to SDP (Nols *et al.* 2018; Oxford and Spaaij 2017; Spaaij, Oxford and Jeanes 2016; Mwaanga and Prince 2016; Spaaij and Jeanes 2013). However, little is known around what practices in SDP contexts trigger such principles within SDP initiatives. Within this discussion thread, the origins, nature, criticisms and processes of each Freirean principle has been detailed, alongside a discussion of the wider Freirean pedagogical framework. Freire's pedagogy in the literature has been represented as a progressive educational framework, if correctly engaged with, has the potential to reshape SDP initiative thinking and organisation (Spaaij and Jeanes 2013).

By adopting a phenomenographic methodological approach, the study compared the experiences of both practitioners and participants across the Gatekeepers Programme (GKP) and the Kicking Aids Out Project (KAO-C) in Trinidad and Tobago (T&T) to see how these experiences relate to each Freirean principle. The next section revisits the study's overall aims and objectives, detailing how each objective is met, thereby meeting the studies overall aim and delivering originality and the contributions to knowledge.

10.2 - Revisiting the Rationale, Aims and Objectives

To have originality, the study must have a clear rationale to guide knowledge contributions (Gill and Dolan 2015). The rationale for the study is to understand what SDP practices best deliver the Freirean principles of (anti) banking, conscientizacao, PPD and praxis, given the growing body of literature on Freire and SDP that displays the benefits of Freirean pedagogy to SDP programmes. To meet the rationale, the

aims and objective of the study must encapsulate the rationale in its entirety (Gill and Dolan 2015). Therefore, the primary aim of the study is “to deconstruct Freirean Pedagogy in an SDP context, by introducing Paolo Freire and his pedagogical principles, with a view to explaining what practices best deliver the Freirean principles through a phenomenographic analysis of practitioner and participant experiences in SDP”.

- The first objective was “to introduce Paolo Freire and his pedagogical framework, from its origins to its contemporary understanding, as well as its repressive myths.” This introduction of Paolo Freire to SDP began in the introduction chapter, with the thesis providing a historical analysis of SDP, and the educational focus at the heart of all SDP initiatives (Rossi and Jeanes 2016). Furthermore, the introduction chapter posits and answers the question of why Freire. Following this, chapter two deconstructs Freirean pedagogy as a philosophical framework presenting its origins, its possibilities as well as its repressive myths.
- The second objective was to “identify the Freirean principles, their relationship to each other, their critiques and utilisation in current SDP literature.” The Freirean principles were unearthed in chapter three, with the chapter not only presenting the Freirean principles in detail and their concomitant stages but identifying how they had been represented in current SDP literature. Alongside this, the chapter presented the gaps in the literature relative to each principle before discussing the criticisms of each principle.
- The third objective concerned itself with presenting “the phenomenographic approach as a comparative analytical method suited to the study of Freirean pedagogy in SDP.” The methodology chapter not only discusses phenomenography in detail but bridges the gap between Freire and the phenomenographic methodological approach. By asserting the relationship they both share in their view of ontology and epistemology, as being non-dualistic and concerned with both subject and objects of knowledge (Ashwin

and McLean 2005; Marton and Booth 1997; Freire 1994). Incidentally, both Freirean pedagogy and the phenomenographic approach both emerged in the 1970's and were focused on educational attainment and development through the second-order perspectives of experience.

- The fourth objective sought “to provide, based on the experiences of SDP practitioners and participants, practices that best reflect and deliver the Freirean principles in an SDP setting through the comparison of two SDP initiatives.” Chapters five and six provide the experiences of practitioners and participants from both the KAO-C and the GKP that culminate the practices across the two SDP initiatives. Thus, revealing how certain practices in the GKP (especially) align directly to Freirean principles. Indeed, practitioners and participants from the GKP were able to critically relate to their community through their SDP initiative in a way participants and practitioners from the KAO-C were not able to.
- The final objective focussed on deconstructing “Freirean pedagogy within the contextual environment, explaining how the SDP initiatives and contextual phenomena align with Freirean pedagogical thinking.” Chapter’s seven, eight and nine sought to explain the relationship of Freire to the contextual environment. Several key discoveries were made when viewing the context through a Freirean lens, which helped enrich the study’s understanding of the local environment, as well as the shaping and structure of each SDP initiative.

What this means is that the primary aim of the study has been fulfilled through the fulfilment of each one of the objectives. Paulo Freire’s pedagogy has been deconstructed, his principles detailed and applied, and the results provide a comprehensive guide to viewing Freirean principles in SDP practice. In lieu of the primary aim being met, the next section summarises the study’s findings and recommendations, before restating the originality of the thesis through its various contributions to knowledge.

10.3 - Summary of the Findings and Recommendations

In line with the phenomenographic approach the findings were presented as both structural and referential in nature (Marton 1986). The structural findings related directly to the Freirean principles, whereas, the referential findings show the benefits of applying Freirean pedagogical thinking to socio-political experiences, thus revealing how Freire implicitly exists in SDP contexts (Spaaij, Oxford and Jeanes 2016). This section summarises these findings and provides an overview of the study's main recommendations.

10.3.1 - Banking in Practice, Conscientizacao in Practice and Recommendations

Chapter five begins the discussion chapters covering the findings concerning the Freirean principles of banking and conscientizacao. The results around banking in practice show how the principle of banking is prevalent in SDP initiatives. Moreover, the results show that banking education is sometimes preferred by learners and educators alike, because banking offers a familiar approach to learning that both parties (learner and educator) prefer. Therefore, making the concept of (anti) banking difficult to view in a practical sense across both the KAO-C and GKP. Alternatively, within the principle of conscientizacao, the findings show how the GKP recognised the need to move beyond the immediate locality of their initiative through the utilisation of their two-step approach. This unique practice's purpose is to demystify the perceptions of participants by moving them through the stages of Freire's conscientizacao. Evidence of this is displayed in the experiences of participants in the GKP detailing their semi-intransitive thoughts of communities prior to visiting them, and then their critical transitive thoughts after visiting differing communities. As such the recommendations in chapter five suggest that the two-step approach as utilised by the GKP can be adopted in wider SDP initiatives giving logistical and financial allowances for initiatives attempting to develop Freirean conscientizacao. Importantly, the two-step approach offers a practical and repeatable process to develop conscientizacao, whilst providing a communal development of conscientizacao amongst all participants involved, encouraging a shared purpose.

10.3.2 - PPD in Practice, Praxis in Practice and Recommendations

Chapter six presents the findings of the Freirean principles of PPD and praxis and their recommendations for the SDP field. Like the principle of conscientizacáo, the findings show how the GKP also take a unique approach to problematising the immediate community through dialogue. To engage in PPD, the GKP's practice involves inviting members of the community, so called 'big people' and relatives of participants into dialogical spaces to generate themes, codify and decodify experiences. What has been termed as an extended epistemological practice. The findings show how this extended epistemology helped in getting community buy-in towards the GKP's policies of change. Within the praxis principle, defined as the dualism of action and reflection, the findings recognised the difficulty of viewing an act as Freirean. Instead, the findings suggest identifying actions derived from dialogical spaces as praxis. To this end, the concept of inaction emerged in the recommendations. Where both the KAO-C project and GKP indirectly confess to relying on the contextual and religious backdrop of T&T to reducing dangerous sex behaviours which can be seen as inaction. However, both initiatives promote the results of this 'inaction,' arguing that the contextual and religious backdrop proves far more effective in regulating sexual behaviour than their initiatives can. This results in a recommendation of reimagining praxis from just action-reflection to action, inaction, and reflection. Further recommendations from chapter six suggest that the practice of an extended epistemology should be adopted by SDP initiatives because it allows initiatives to broaden their focus, recognising that the root causes of many social issues are complex and require community members inputs and buy-ins to solve.

10.3.3 - Venezuelan Crisis, Black Consciousness and Recommendations

Chapter seven begins by detailing the referential themes of the study, deconstructing Freirean pedagogy in the contextual environment through the phenomenographic approach. The Venezuelan crisis theme describes the impact of the ongoing Bolivarian revolution, which has seen over one hundred thousand

Venezuelans cross the Gulf of Paria into T&T. This number accounts for around ten per cent of T&T's population, causing a significant resource panic and identity crisis in T&T. The findings show how both the KAO-C and the GKP have responded to support incoming Venezuelan asylum seekers, whose refugee rights have not been granted by the T&T government. Reflecting a form of solidarity by the SDP initiatives representative of the Freirean pedagogical approach. However, this solidarity has been met with hostility by the afro-centric participants across the KAO-C project and the GKP. Many afro-centric participants across both initiatives feel this recent focus towards the Venezuelan asylum seekers takes away the little resources available to help them. Much of this is expressed in the black consciousness theme, where the findings allude to wishes for an afro-centric revolution, like the Black power revolution in T&T in the 1970's. The recommendations suggest a need for educators of both the KAO-C and the GKP to be attentive to the afro-centric consciousness of discontent. Helping the afro-centric participants focus this consciousness towards (re) learning the conditions of their immediate experience, and the real causes of social disparity in T&T. As opposed to focusing this consciousness on Venezuelan asylum seekers.

10.3.4 - Radical Vs Conformist, The Sweat and Recommendations

Chapter eight follows chapter seven by presenting wider contextual findings explained through the Freirean pedagogical lens. The radical or conformist theme argues for the power of terms, and the impact certain terms have in defining the structure of an SDP initiative. In this instance, the terms programme and project have connotations in the Trinbagonian context of SDP. Conformist relates to the term project, where the KAO-C project is explained to have a more donor led direction, intervention, and short-termism, often associated with conventional SDP. Whereas the GKP is explained as a more community led programme with minimal funding, it is more representative of the radical Freirean pedagogical worldview. The chapter continues the discussion of this radicality through the culturally significant phenomenon of *the sweat*. The findings explain the sweat as prearranged, but unorganised physical activity within T&T which can be considered radical in the Freirean sense, aligning to the programme or project discussion identified. Indeed,

the radical nature of the sweat is reflected in how both the GKP and KAO-C project view the sweat. Informants from the GKP view the sweat as a direct form of SDP and an avenue for community building, whilst certain informants from the KAO-C view the sweat as an avenue for recruitment into their SDP initiative. As such, the main recommendation from this chapter is the recognition of the sweat as a form of SDP within T&T. Crucially the sweat is a continuous and community led activity, which negates the issues of short-termism often associated with SDP. Moreover, because the sweat is built through the agency of local community members, it features outside the traditional discourse of the donor and recipient relationship in SDP, making the sweat inherently radical.

10.3.5 - Untested Feasibility, Gender and Recommendations

To finish, chapter nine questions Freirean pedagogy for its gender specific language, and the implications this has had on the GKP, as well as the restrictions this will have on reaching an untested feasibility, Freire's utopian imagination. The first theme in the chapter explores Freire's view of development, that being an untested feasibility, and how closely aligned either the KAO-C or the GKP are to this untested feasibility viewpoint. The findings show that the GKP view development like an untested feasibility. Comparatively, the KAO-C project sees development in the traditional form described in the introduction as a form of assistance. However, this more Freirean leaning of the GKP also influences the gendered nature of the programme. The chapters second theme portrays the issues of gender associated with the GKP which is also unsurprising given the male-centric language used by Freire in his earlier more prominent works. The findings specifically show the lack of women in the programme at both practitioner or participant level compared to the KAO-C project, and the specific focus on developing males in the community. As a result, the chapter's recommendations note that there is a flaw in Freire's concept of an untested feasibility as it currently stands for SDP. Therefore, for Freire's principles to be truly impactful for all in SDP, the concept of an untested feasibility needs to be reimagined to also seek gender justice. This will negate a male centric focus and bias in Freirean leaning SDP initiatives, which can lead to the (re)creation of oppression along patriarchal domination in SDP. After summarising the findings

and recommendations, the next section revisits the originality, recommendations, as well as the contributions to knowledge.

10.4 - Restating the Originality and Contribution to Knowledge

The concept of originality in research is crucial in outlining the ways in which a doctoral thesis has contributed to the body of knowledge in the field (Gill and Dolan 2015). Asserting such contributions to knowledge takes considerable time, effort and diligence given that the concept of originality is complex and multi-faceted (Gill and Dolan 2015). The multi-faceted nature of this thesis' contributions to knowledge were outlined at the outset, divided into three distinct sections and comprehensively described. The practical contribution to knowledge describes how the Freirean principles can be practically delivered in an SDP setting in direct correlation to the rationale. To clarify, the study viewed banking across both the KAO-C and GKP as a normative practice because banking is universal and reproduced in local systems such as SDP initiatives (Sadeghi 2010; Spaaij and Jeanes 2013). As a result, to tackle banking education, the study revealed practices in SDP from the GKP that develop the Freirean principles of conscientizacao, PPD and praxis.

In reaching these practical contributions the study utilised the phenomenographic methodological approach. This study is the first to combine the phenomenographic methodological approach and Freirean pedagogy in SDP, providing the first comparative analysis which details practitioners and participants' SDP experiences that align, and are related to, Freirean principles. Phenomenography is an approach that emphasises the variations of experiences across people, as well as their common experiences of a phenomenon within a construct (Marton and Pong 2005). Therefore, phenomenography in this study is used to investigate how individuals relate to the phenomenon of Freirean principles within the construct of their SDP initiative.

Finally, the study makes a broader contribution to knowledge around the intersectionality of Freire and the given context. Discussed across chapter seven, chapter eight and chapter nine, the study introduces themes such as the Venezuelan crisis and its impact in T&T as well as on both the GKP and the KAO-C project. This

study is the first to introduce the impact of the Venezuelan Crisis in an SDP context, discussing how the SDP initiatives and their participants and practitioners experience and react to the on-going crisis. The culturally significant phenomenon in T&T known as *the sweat* is also discussed, with the study showing the sweat's relationship to community, sport, and SDP.

10.5 - Limitations

Limitations are important to the study process because they convey weaknesses which may have affected the findings and outcome of the research (Saunders, Thornhill and Thornhill 2016). However, acknowledging a study's limitations does not in effect make the study weak but provides a stage from which to make future studies stronger (Saunders, Thornhill and Thornhill 2016). Therefore, a meaningful presentation of a study's limitations should describe the potential limitations and their implications, whilst suggesting alternative steps to be taken to avoid repeating these same limitations in similar future studies (Saunders, Thornhill and Thornhill 2016). The thesis identifies two main limitations involving the time spent in the context and the facilitation of dialogue with informants.

10.5.1 - Time

During the field work phase the researcher spent over six weeks in the locality in question collecting data. Although, there is no minimum or maximum amount of time in which rich data can be collected, it is accepted within research, and specifically SDP, that the longer time spent in the field the better the quality of data (Gadai, Webb and Rodriguez 2017; Spaaij and Jeanes 2013). For instance, Mwaanga and Prince (2016); Mwaanga and Banda 2014; Armstrong (2004), have advocated spending years in a particular context, building rapport, understanding local nuances before collecting data. The researcher has been to T&T numerous times and built up a good rapport with people in the region.

Furthermore, selecting a methodology which emphasises rapport building, and commonality can help mitigate some of the issues of limited time in the field

(Saunders, Thornhill and Thornhill 2016), which the researcher has done. But the limited time spent in the field also meant that the researcher could not conduct as many observations of both initiatives in day-to-day practice as would have been preferred. This would have contributed significantly to the researchers understanding of how participants react and engage to the SDP practices identified. This inability to conduct as many observations as would have been preferred was in part derived from the health-related issues of the time in the field, as identified in Appendix K. Therefore, future studies into the area must explicitly engage with more observations, to better understand how participants react and engage with the practice of Freirean principles in a live setting.

10.5.2 - Mediating Power Differentials

In the section entitled 'Insider, Outsider and Complexity,' the researcher alluded to the issue of transnational power, and how the researcher's transnationality may influence the research (Njelesani 2012). The researcher was mindful of essentialising their presence as a researcher and worked hard to mediate their role as a bearer of transnational power. Even though the literature suggests that a researcher cannot completely eradicate the power imbalances that exist between researcher and informants (Banda 2013), the researcher attempted to ameliorate the power imbalance by essentialising the characteristics that made him an insider with the informants i.e., love of sports, sexual orientation, past affinity towards recreational drugs, early socialisation in Nigeria, race etc.

However, the researcher did not foresee the relationship of power that was evident between practitioners and participants especially when conducting interviews. For instance, when conducting interviews with participants in person, there were times when practitioners would be present which affected how some participants responded to interview questions. Similarly, in conducting the first interview with a practitioner, the gatekeeper was present in the office background. So, when the uncomfortable discussion around support and funding by the parent organisation arrived, there was a clear reluctance from the practitioner to answer in a candid manner. In future, researchers should be mindful of not just power imbalances that

exist between the researcher and participants but should also recognise, as suggested by Banda and Holmes (2017); Coalter (2013), that there is no relationship without power. Therefore, by recognising that all relationships are power laden future researchers should be attentive to where, and who, is present during data gathering. In discussing power, the next section expands on the concept of power as a future research idea within Freirean pedagogy and SDP.

10.6 - Future Research

As mentioned in the 'Themes and Justification' section, the implications of power will be discussed as a platform for future research. Bertrand Russell suggested that power is the core principle of social science (Tomlinson 2008), and Freire's work is surrounded with connotations of power. Similarly, SDP is acutely interested in power relations that exist within the field. Indeed, power has been numerous mentioned throughout this thesis. Featuring in the literature review, the methodology, and in the findings. Furthermore, the phenomenographic outcome space table collated codes relating to issues of power observed, however, Oxford and Spaaij (2017) argued that to fully understand power within SDP through a Freirean lens requires an in-depth and critical deconstruction of the theories of power most relatable to Freire's work. Power is not exclusively a Freirean principle and Freire does not critically analyse power relations in his work (Ledwith 2001).

As such, Bartlett (2005) argued that Freirean pedagogy could benefit from a Foucauldian analysis of power as not simply disciplinary or repressive but also relational and productive. This was an area which the current thesis did not have the capacity to cover. But Bartlett's argument for a Foucauldian analysis of Freirean pedagogy is interesting. As viewing power as relational and productive would help to explain how Freirean principles can produce or shift power to the oppressed. Especially within the context of this thesis, where the practices of Freirean principles are revealed as alive and implicitly on the ground in SDP. Indeed, Freirean pedagogy needs to acknowledge the more nuanced nature of power within institutions such as SDP. Hence the structures of power seen in Foucauldian conceptual tools become a systematic, but improvised and creative way to draw

these principles to the fore (Clemitshaw 2013; Bartlett 2005; Ledwith 2001). To finish, the necessity of understanding power in SDP initiatives in T&T is exemplified by Bucky Barnes:

“We need to understand the powerful better here in Trini...because it just kills us, And I think that’s the problem in Trini, them colonialist and the beneficiaries, they don’t want to see a change, they want most people to stay where they are.”

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APPENDIX

Appendix A - United Nations Development Goals

United Nations Development Goals - Taken from un.org, UNDP (2000)	
Millennium Development Goals	Sustainable Development Goals
1. Eradicate extreme poverty and hunger	1. End extreme poverty in all forms by 2030
2. Achieve universal primary education	2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Promote gender equality	3. Ensure healthy lives and promote well-being for all at all ages
4. Reduce child mortality	4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Improve maternal health	5. Achieve gender equality and empower all women and girls
6. Combat HIV/AIDS, Malaria, and other diseases	6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure environmental sustainability	7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Develop a global partnership for development	8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
	9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
	10. Reduce inequality within and among countries
	11. Make cities and human settlements inclusive, safe, resilient and sustainable
	12. Ensure sustainable consumption and production patterns
	13. Take urgent action to combat climate change and its impacts
	14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
	15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
	16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
	17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Appendix B - Organisation and Initiative Selection Criteria

Spradley (1980) suggests that a selection criterion should be kept, simple, unobtrusive, realistic, attainable and permissible. Similarly, Jones, Brown and Holloway (2013), argue that the chosen organisation(s) will of course depend on focus of investigation, the study's objectives and the personal interests of the researcher.

Selection Criteria	
Criteria	Non-Profit (Non-Governmental) Organisation (NGO)
Definition	<i>The organisation must be a non-profit organisation with a humanitarian focus, who are independent of governments and corporations, though can be supported by government or corporation funding, providing this does not directly influence programme design or direction.</i>
Criteria	Sport-For-Development and Peace
Definition	<i>The NGO must have an interest in using sport as a tool for social change and will embrace the plus sport or sport plus model as designated by Coalter (2009).</i>
Criteria	Age
Definition	<i>The organisation must have been established after the 1997 Amsterdam Treaty Negotiations. This treaty brought together heads of states and other significant commissions to focus special attention on sport and the social significance of sport. This watershed moment represented the (re)birth of modern SDP and the following few years saw similar changes in international focus and governmental policies which galvanised the movement to a more international audience.</i>
Criteria	Educational Focus
Definition	<i>The organisation must have a commitment to delivering educational objectives as one of its social change agendas, especially through its initiatives.</i>
Criteria	Geographical Location
Definition	<i>The NGO does not have to be positioned in the conventionally termed global south, however its aim must be to work in disadvantaged communities within its local context.</i>
Criteria	Funding
	<i>If the organisation does receive external funding, the nature of this funding must be exclusively to support the delivery of the initiatives they operate and not for corporate or commercial benefits.</i>
Criteria	Freirean
Definition	<i>One of the organisations initiatives should either claim to utilise Freirean approaches in their curriculum via their website, practitioners or a published document relating the initiative to Freirean approaches.</i>

Appendix C - Bracketing Statements

This appendix provides a summary of specific areas in which the researcher continually reflected upon and details their thoughts and (pre) suppositions in this area. Firstly, a researcher writing on a topic with a sustained professional or personal history should detail some awareness of bias, because it raises the researcher's awareness of the topic, especially in continued daily life and through research duration, (Chawansky 2015; Tufford & Newman 2010; Barry & O'Callaghan 2008; Ortlipp 2008; Ahern 1999). The major aspects to explore when considering bias are the researcher's reasons for undertaking the research, hypotheses on gender, age, race/ethnicity, and geographical location (Chawansky 2015; Barry & O'Callaghan 2008; Ortlipp 2008; Ahern 1999). Further to this the power hierarchy of the researcher within the research must be reflected upon, potential conflicts and disparity of thoughts with research participants and whether the researcher chooses to write in the first or third person, (Tufford & Newman 2010). These underlying areas have to be continually reflected upon during the research process to therefore bracket (not remove) preconceptions. The table below provides summary of each preconception in particular areas, which were continually addressed during the process of research and data collection.

Area	Preconception
Reasons for Research	Whilst the researcher does not consider himself a global southern researcher, the researchers heritage and previous residence in what might be deemed as a global southern country and exposure to HIV/AIDS, educational approaches and philosophy influenced the reason for research. Therefore, it is important for me to manage a pre-supposition of feeling I understood the nature and societal context in Trinidad from the basis of my own global southern perspective.
Hypothesis on Gender	The preconceptions on gender where such that I felt similarly to most parts of the world, women would-be second-class citizens, even with Freire's earlier work. However, in making this clear it should shed light on the framing of the Gender disparity theme which had some basis in bias. Although, I have tried to manage such biases by offering Freire's later work in the section which is more gender neutral to give a more balanced outlook.
Hypothesis on Age	The researcher felt that the older the participant the more their conceptualisation would be linked to a, pre traditional view of what Trinidad should be and that view would influence their responses around Freirean related questions, Venezuelan's, women, government. Though, it is important that I continually reflect on this view to not mitigate the direction of my research to suit my personal views.
Hypothesis on Race	The preconception on race as a self-identifying Black African will of course have connotations. Moreover, my own first-hand experiences have coloured my view of the Black experience, to manage this I have tried to be incredibly careful especially in discussing the relationship of the indocentric, Afrocentric and Douglas's in Trinidad by being attuned to my own biases and continually basing claims off evidence.
Geographical Location	Knowing Trinidad, a little bit and the geographical locations of specific initiatives meant that I also had preconceived ideas of what the initiatives might emit and how they espouse Freirean traits. Although in some instances I felt some of my biases were confirmed here, but in using phenomenography which constantly asks for the resorting of data and the matching of similar experiences based on a particular phenomenon, I was able to match experiences and views on location across participants thereby not relying on my own bias and effectively bracketing them.
Researcher Power	The researcher's power in this research whilst not underestimated, within my philosophical worldview, I hold that knowledge is power and, in this scenario, the knowledgeable where the informants of the study and I made sure that this was articulated every time I conducted an interview.
Conflict of Thought	It was recognised that one or several participants may articulate thoughts which equate to the polar opposite of the researcher's world view, but in recognising this possibility the researcher needs to allow all participants to articulate their realities as it is created in the subjective human mind. As such, the researcher here is not looking for confirmation bias at all.
First of Third Person Writing	I chose to write in the third person (mostly) as this gives the best flexibility to the study and believe that a first-person account seems too much like personal account of people's experiences which is tricky to justify.

Appendix D - Participant Information Sheet

A Phenomenographic Analysis of the Implicit Emergence of Freirean Principles in Sport-for-Development and Peace Practice

Dear Participant

I would like to invite you to take part in a research study being administered by Kola Adeosun (The Researcher) from Solent University, Southampton, United Kingdom. Before you decide, you need to understand why the research is being done and what it would mean for you to be part of this study. Please take the time to read all the sections of this document carefully. Anything which you may find unclear please do not hesitate to ask any questions.

Summary of Study

Overall, the study is attempting to better understand the different experiences of participants and practitioners across programmes within the auspices of the Caribbean Sport for Development Agency (CSDA). Hence, the study looks to understand how practitioners and participants experiences differ across and within both programmes.

Purpose of the Study

By understanding experiences of people across both programmes, the purpose of the study identifies how the educational philosophy of Freirean pedagogy can be applied within Sport-for-Development and Peace (SDP) settings. By understanding the challenges, opportunities and benefits of this educational philosophy to programme deliverers and participants. This research forms as part of a greater PhD study in which, some of the information gathered here will feature in the final submission of the project.

Why Have I Been Invited?

You have been invited to partake in the study because of either your involvement within the CSDA as either a participant or a practitioner.

Do I Have To Take Part in The Study?

Taking part in the study is entirely voluntary, you can opt in and opt out at any time of the study. The researcher upon meeting you will explain in more detail the study, and how your data will be used, upon which time you will be given a consent form to sign. However, after signing the consent form you are still free to withdraw at any time without giving a reason.

What Will The Study Involve?

The study will involve you being interviewed in an informal setting by the researcher at a particular time, and it will consist of the researcher observing the activities in which you participate in with the CSDA programme you are involved with.

The researcher will be around in your community for up to two months, however, all this time will not be spent with your specific programme.

The research duration in total will last for two months.

You will be interviewed by the researcher once, however if follow up interviews are required then the researcher will arrange this with you at the time. Interviews will last usually between 30 minutes to 60 minutes.

The observations will occur when the researcher is visiting your programme, and these observations will include the researcher taking down notes, as well as participating in programme activities to get a better understanding of how the activities work.

What Are The Possible Benefits of Taking Part?

The researcher cannot promise the study will benefit you directly however, the information gathered may help to improve how the programme you are involved in operates. Furthermore, the study will help to increase the understanding of Freirean pedagogy.

What If There Is A Problem?

If you have a concern, during or after the research has been completed, you should contact the researcher directly who will do his best to answer your questions. (kola.adeosun@solent.ac.uk)

If you do not want to speak to the researcher you may wish to contact CSDA (info@caribbeansportanddev.org), or Solent University (ask@solent.ac.uk) formally.

Will My Taking Part Be Kept Confidential?

Your participation in the study will be kept confidential, and only pseudonyms (fake names) will be used to identify participants of this study.

A main list of participants and data collected will reside on a USB device and a back-up storage unit only accessible to the researcher of the study.

The data will be used to complete the research study titled at the beginning of this document, and subsequently, data may be used for future studies and publications within the area. Again, all names will be kept confidential. Data will be kept for an indefinite amount of time but will remain continually inaccessible to anybody but the researcher.

What Will Happen If I Don't Carry On With the Study?

If you withdraw from the study all the information and data collected from you, to date, will be destroyed and your name removed from all the study files.

What Will Happen To the Results of The Research Study?

The results of the research study will firstly go into the PhD document as well as a report being produced for the CSDA, to which all participants of the study can also gain access to on request.

Contact Details

Kola Adeosun

Email - Kola.adeosun@solent.ac.uk

Tel - +447584243227

Skype - kola.adeosun1

Appendix E - Informed Consent Form

Research Consent Form

Proposed Research Title: A Phenomenographic Analysis of the Implicit Emergence of Freirean Principles in Sport-for-Development and Peace Practice

- I confirm that I have read and understood the contents of the “Participant Information Sheet.”
- I confirm that I have had the opportunity to ask questions that I have about this research project and that the researcher has answered my questions to a satisfactory level.
- I understand that I can withdraw my participation and subsequently the use of my data from the study at any time.
- I understand that all information recorded in the research project will remain strictly confidential and that for all information made publicly available I will be remain unidentifiable.
- I consent to the use of my data being used in the research along with the publication, sharing and archiving of information as explained in the “Participant Information Sheet.”
- I consent to being voice-recorded during the interview as part of the research.
- I signify my agreement to take part in the research project title “Investigating the Application of Freirean Principles in Sport-for-Development and Peace Programmes: A Case Study of the Caribbean Sport Development Agency”

By signing this consent form, you are signifying your agreement to take part in the research project and confirming that you understand the information provided to you in the “Participant Information Sheet.”

To be completed by the Participant:

Participant’s Name: _____ Date: _____

Signature: _____

To be completed by the Researcher:

Name of Researcher: _____ Date: _____

Signature _____

Appendix F - Interview Guide

Title of Study: A Phenomenographic Analysis of the Implicit Emergence of Freirean Principles in Sport-for-Development and Peace Practice

Spirit of the Interview Guide: The guide is simply a guide: It is not intended to be strictly followed; it is intended as an index of topics that should be discussed during the planned interviews.

The interviewer will attempt to assist narratives by asking for tangible illustrations and examples.

Language: The questions will be framed in the English language in a level which is easy to understand for all participants.

Organisation and Coverage of Topics in the Interview: No one interview could aspire to cover all topics in the interview guide, but this interview guide is separated into three broad areas alongside personal data to be given by each participant.

Neutral Questions
Specific Questions
Reflective Questions

- I. Personal data
- II. The General Idea of Sport-for-Development.
- III. Experiences Educational Development Within Sport Project.
- IV. Experiences of Sport Project Practices and Principles

The above areas correspond to the organisation of interviews. however, the interviews may not follow the above sequence exactly. Depending on the responses of participants, the investigator might link responses to questions from another category that has not yet been addressed. However, all interviews will begin with each participant given personal data about themselves (Section I).

Below details the range of questions which will be used to guide the structure of the interview with each participant. The length of interviews will be determined by the nature of and experience of participants and their willingness to discuss and share.

I. Personal Data

1. Name.
2. Age
3. Residence
4. Profession

5. Years with the Project SDP
6. Experiences of other projects (if any)

II. The General Idea of Sport-for-Development

1. Do you understand what the idea of sport-for-development is?

Prompts - Employment, Social Change, Improved Health Care, Specific Ideas, Educational aspects

2. Do you feel that sport-for-development is necessary aspects of social life?

If so, why?

If not, why not?

3. In your own words, if I was to suggest to you the term sport-for-development how would you describe it?

FQ - What is sport, what kind of sport, what does it mean to develop, can it be measured, development by whose standards.

4. What does development mean for you?

Prompts - Personal details, ambitions, hopes, fears.

5. What are the benefits you feel of sport-for-development?

Prompts - Is it processes which all involved are learning or is knowledge inextricably going one way?

6. Experientially describe your relationship to sport-for-development?

FQ - How do you think SDP does in educational provision?

III. Experiences of Education Within Sport Project

1. In your general day-to-day in the projects how do you educate participants? In your general day to day how do you feel you are educated as participants?

FQ - Can you tell me more about that?

2. What do you understand education to be within the context of the sport project?

Prompts - Could you explain that again using different words?

3. How do you think education should be delivered within a sport project?

Prompts - Type of sports, type of education, format

4. You have talked about how you educate, why you educate, and the importance of education can you explain why you have spoken about sport and education in this way?
5. How do you really see sport contributing to the education process?
6. If I said the name Paolo Freire - what does that mean to you?
7. How do you understand the Educational Philosophy of Paolo Freire?
8. Do you think in your experience there is any relationship between Paolo Freire's teachings and your initiative?

III. Experiences of Sport Projects Practices and principles

1. How do you understand the aims of the sport project?
 - Can you please give examples?
2. What do your everyday activities consist of?
 - Such as?
 - How long do these activities last for?
3. Can you detail your experiences specifically within your sport project or the position you occupy within your sport project?
 - You said A, and then you said B; how do those two perspectives relate to each other?"
4. What kind of training is provided to you in carrying out the everyday activities of the project as a practitioner?
5. How much time do you have to carry out preferred principles of practice?
6. What influence does the project philosophy have on your approach to your activities?
7. How do you enact dialogue within your programme? /How do you engage in dialogue within your programme and are there opportunities to engage in different forms of dialogue?
8. How much do your suggestions affect programme development or change?
9. What do you understand by critical thinking?
 - FQ - How does the project encourage critical thinking?
 - FQ - How do practitioners encourage critical thinking?
 - FQ - What are the specific principles of critical thinking?

10. In attempting to educate, do you find that you often have to educate participants by given them direct information or do you achieve this by other means?

11. How do you engage in dialogue, how do you come about topics to discuss within project meetings?

- Themes, Codification, Decodification,

12. How often do you reflect on experiences you have had within the project?

- If so, how is this reflection carried out

- If not, why do you think this is?

13. Are you encouraged to act on discussions you have had within your programmes?

If so, are you told to act in a particular way?

- Do you act in a particular way?

- Do you reflect on these actions?

If not, why do you think that is and if you don't act how do you think social change can happen?

14. How do your experiences of the programme affect your everyday thinking and approach to other activities and everyday life?

15. You have talked about, how you learn, how you engage in dialogue, how you critically think and how you act on those critical thoughts, how do you think these all relate to each other?

16. In your own experience how would you describe the practices within the sporting initiative?

FQ - How do you think in your experience they relate to Paulo Freire's teachings if at all?

Appendix G - Gatekeeper Letter

This is a letter to confirm the verbal agreement made between Kola Adeosun, doctoral student at Solent University, Southampton and [REDACTED] Director of the Caribbean Sport and Development Agency.

The Caribbean Sport and Development Agency will provide Kola Adeosun with access to research various projects, participants and practitioners within the remit of the Caribbean Sport and Development Agency. The research will primarily take place across a number of visits by Kola Adeosun, to the Caribbean Sport Development Agency in Trinidad and Tobago and the wider region, where access will then be granted to the researcher.

The researcher will:

- a) ensure that the nature of this project will be explained to the participants
- b) informed consent of all the participants will be obtained, and no one will be coerced to take part. Additionally it will be made clear that any individual may choose not to participate in interviews at any point.

As per previous discussions with [REDACTED] all expenses will be covered solely by the researcher and in return the researcher will gain access to the projects within the Caribbean Sport and Development Agency. As a result the focus of the study is to be decided by Mr. Adeosun, however, the focus of the study can be refined and realigned with the help of [REDACTED] and availability to projects at the time(s) of data collection. The results of this research will be provided in an appropriate manner to the Caribbean Sport and Development Agency, with a written report summary to be produced at the end of the research process.

Name..... [REDACTED]

Date..... 29/04/2019

Signed..... [REDACTED]

Appendix H - Gatekeeper Letter 2



CARIBBEAN SPORT AND DEVELOPMENT AGENCY

This letter is to confirm that the agreement between doctoral student Kola Adeosun of Solent University, Southampton and former Director of the Caribbean Sport and Development Agency (CSDA) will be continued by the new Director of the CSDA, [REDACTED].

To be clear Kola Adeosun at this point has collected data through the CSDA across various research projects, participants and practitioners, namely with the Kicking Aids project and the Gatekeepers programme on numerous visits to Trinidad and Tobago and the wider region.

The researcher will as originally agreed continue to uphold consent agreements and allow any participants who wish to withdraw at any point the opportunity to do so. Moreover, this letter expresses its support for Kola Adeosun's work, and the researchers continuing interest with the CSDA.

Upon completion of this thesis, the researcher will feedback findings verbally to the CSDA for potential organisational development if needs be. Furthermore, should the researcher wish to publish from this thesis all project and organisational names shall be anonymised from that point onwards.

Print: [REDACTED]

Signature:

Date 05-08-2021

Appendix I - Non-Probabilistic Sampling

Non-Probability Sampling Techniques, Adapted from (Saunders, Lewis & Thornhill 2019)

Sample Type	Likelihood of Sample Being Representative	Types of Research in Which Useful	Relative Costs	Control over Sample Contents
Quota	Reasonable to high, although dependent on selection of quota variables	Where costs constrained or data needed very quickly so an alternative to probability sampling	Moderately high to reasonable	High
Purposive	Low although dependent on researcher's choices: extreme case Heterogeneous Homogenous Critical Case	Where working with very small samples Focus: unusual or special Focus: Key themes Focus: in-depth Focus: importance of case, Illustrative	Reasonable	Reasonable
Snowball	Low, but cases will have characteristics desired	Where difficulties in identifying cases	Reasonable	Quite Low
Self-Selection	Low, but cases self-selected	Where exploratory research needed	Low	Low
Convenience	Very Low	Where very little variation in population	Low	Low

Appendix J - Participant Profiles

GKP

PSEUDONYMS	GENDER	EDUCATION LEVEL	AGE	Involvement Programme with	SPORT
Steve Rogers	M	Degree	38	Senior Coach Educator	Football
Luke Cage	M	High School	21	Participant	Football
Scott Lang	M	University Student	22	Participant	Football
Peter Parker	M	High School	23	Participant	Cricket
Tony Stark	M	Degree	49	Ministry of Education Development Officer	Football
Bucky Barnes	M	Masters	41	Senior Practitioner	Cricket
Nick Fury	M	Masters	43	Senior Practitioner	Cricket
Thor Odinson	M	High School	21	Participant	Football
Wally West	M	Junior School	18	Peer Leader and Participant	Basketball

KAO-C

PSEUDONYMS	GENDER	EDUCATION LEVEL	AGE	Involvement Programme with	SPORT
Scott Summers	M	Degree	30	Project Officer	Football
Carol Denvers	F	High School	36	Peer Leader	Netball
Sam Wilson	M	High School	21	Participant	Football
James Rhodes	M	High School	23	Participant	Football
Wanda Maximoff	F	High School	18	Participant	Netball
Natasha Romanoff	F	High School	27	Participant	Netball
Stephen Strange	M	Degree	34	Project Officer	Football
Hope Pym	F	Degree	32	Project Officer	Netball
Jean Grey	F	High School	28	Participant	Netball
Clint Barton	M	PhD	36	Senior Project Leader	Cricket
Hank Pym	M	Degree	63	Reverend	
Nathan Summers	M	High School	19	Participant	Football

Independent

PSEUDONYMS	GENDER	EDUCATION LEVEL	AGE	OCCUPATION	SPORT
Jane Foster	F	Degree	33	Development and HIV/AIDS Coordinator Caribbean	
Bruce Wayne	M	Degree	38	Development For Caribbean Director	
Ororo Munroe	F	Degree	61	Gender Equity Development Coordinator and Trinidadian Olympic Committee member	

Appendix K - Data Collection Reflective Journal

The aim of this section is to detail my reflective thoughts from the field work phase of the study. Reflective summaries are customary practice within qualitative research studies (Ortlipp 2008). However, there is a paucity in the literature that gives structured guidance to researchers in how to document a reflective summary (Etherington 2004). Hence, structurally a reflective summary can be detailed however the researcher feels best to convey their reflective thoughts to the reader. In my case, I choose to simply document a summary of my reflections of the data collection for my PhD study.

My field work had been a year in the planning with contacts in the CSDA, my institution and relatives in Trinidad and Tobago (T&T). As the plan was to visit other Caribbean countries within the region (including Jamaica and Guyana), my aim was to make T&T my base. Having previously conducted fieldwork for my master's dissertation and other related projects I was acutely aware of the unpredictability of being on the ground and conducting fieldwork. As Silverman (2014) noted that for qualitative researcher's fieldwork can be one of the most volatile experiences in the research process, and often never goes as planned. Whilst, I had experienced the lack of smoothness to fieldwork and I was aware of much of these cautions in literature, I had felt and hoped that the length of time planning every detail of my trip, coupled with my previous visits to the region and the contacts I had made, would make this fieldwork process straightforward. My focus on detail, scenarios, and contacts whilst necessarily meant I did not fully consider my own personal preparations for the trip. Leading up to the trip I had felt particularly anxious for several obvious reasons and having suffered from mental health issues in the past related to anxiety and obsessive-compulsive disorder I was concerned. However, I chalked much of this anxiety up to natural concern derived from the imminent and important nature of the task ahead and its relation to the completion of my PhD.

Upon arriving in T&T, I felt confident that my fieldwork would go to plan. I was picked up by friends and within the first few days I was already present on the ground within the Gatekeeper programme and building rapport with senior project officers and participants. By the end of the first week, I had completed my first interviews,

I had visited the local community in which the programme was mostly active and met many of the community members. However, my mental health at this point continued to deteriorate, I felt increasingly anxious about the prospect of the task ahead, and the continuing doubts and lack of certainty to whether I could see it through. Panic attacks became a daily and regular occurrence during field work, and to reduce my anxieties I started to conduct interviews more readily. Whilst conducting interviews stemmed my anxiety for a time as I was collecting necessary data I needed, my anxieties meant that I remained unconfident as to the quality of the data and unconfident in my own ability to conduct meaningful interviews, despite having previous experience in conducting fieldwork successfully. By the end of the third week in the field, I had stopped eating regularly, which then started to affect my physical health. I felt fatigued constantly coupled with the temperatures in the region I was inside mostly and felt too anxious to go outside. I was still able to conduct interviews at this point but my interactions with both programmes were limited to such encounters, where I would arrive on site conduct my interview with the participant that day and I would return to my accommodation and the safety of seclusion quickly. I was unable to conduct any prolonged observations, as I felt too anxious in being outside for too long and I lacked the concentration at that time to make meaningful field notes. Physically, I felt lethargic much of the time due to not eating and drinking properly. Furthermore, by the end of the fourth week, I was hardly sleeping managing on around three hours a night due to constant panic attacks and the fear that my data would not meet standards and I would as a result become a failure.

Nonetheless, I persevered and continued to collect interview data successfully, managing to curb my mental sensitivities during the interview process. By the end of the fifth week, I had managed to collect twenty-nine interviews, however, I was still unsure as to the quality of the data, and my qualities as a researcher. The more interviews I collected the more worried I became that it would be in vain, as this crippling anxiety took hold by the middle of the fifth week, I rarely left my room. At this point, I decided that it was best to change my scheduled departure date from the region and come back to the UK two and a half weeks early. At this point I felt coming home, though best for my mental health represented the failure in which I

was so anxious to avoid. Though, I rationalised that not being able to leave my room (and thereby not being able to interview and conduct observations appropriately) and leaving the region, where at this point on par with each other.

As I rescheduled my departure date with my chosen airline, my anxieties increased exponentially, in my interpretation this was a confirmation and admission of my failure. Adding to my inability to leave my room and conduct further interviews. At this point I was at the end of my tether and just wanted to leave the region, the fact I felt I had failed I rationalised by admitting at least I tried. When it came the date to finally leave, I had not eaten properly in days, my anxieties and insecurities had reached boiling point. I resorted to drinking several bottles of alcoholic beer at the airport while waiting for my flight back, in attempts to slow my mind down and compose myself for the next twelve hours of flying. While this temporarily calmed me down, on the plane journey back I was sat on a window seat and the plane was full. This added to my anxieties, I felt trapped at this point, and I was physically sick with anxiety.

In this whole episode, I realised upon my return that one thing was certain that it was time to address my mental health issues which had plagued me since my mid-to-late-teens and early twenties. Furthermore, I realised that I was capable of being out in the field, conducting interviews and observations based on the volume I had collected. My supervisors confirmed this as positive given the amount of interview data I had collected. Of course, the data's quality was yet to be determined by my own analytical skills but at this stage I felt at least I wasn't a total failure, and the trip was not a total waste of my time and the people I had interviewed. To conclude, the collection of data on the surface was successful given the amount of data collected and whilst it has taken me time to come to this conclusion, the blessing in disguise is that the field work has helped me focus on my personal issues. I realise that if I do not deal with my mental health issues, completing the PhD would be impossible.

Appendix L - Solent University Ethical Clearance

Project status

Status

● ● ● Approved with comments

Actions

Date	Who	Action	Comments
10:17:00 10 June 2019	Rory Magrath	Deputy approved with comments	Approved- but note the Panel's comments re: the depth of a PhD ethics form.
16:41:00 19 May 2019	Dominic Malcolm	Supervisor passed to standing panel	
14:25:00 17 May 2019	Kolawole Adeosun	Principal investigator submitted	The participants of the study will be derived with the help of the gatekeeper as detailed in the gatekeeper letter once the researcher has arrived in the field. The participants will be derived from the kicking aids out programme as well as the youth empowerment sport programme in Trinidad&Tobago as well as Jamaica. Th researcher intends to conduct interviews with participants of both programmes, as well as interviewing the practitioners and conducting observations on everyday programme activities. In respect of the U-18 participants, the programme(s) have a number of participants ranging from the age of 11 and above. I aim and envision to only work with adult participants (over 18) but a lot of this will depend on the amount of over 18's, availability and access. Hence, I have a contingency to interview U-18 participants also in case the realities of the field do not match what I plan.
13:59:00	Rory	Deputy	The Panel would like to see further information before approving

Appendix M - CSDA Ethics Clearance



CARIBBEAN SPORT AND
DEVELOPMENT AGENCY

This letter is to confirm that the research entitled “A Phenomenographic Analysis of the Implicit Emergence of Freirean Principles in Sport-for-Development and Peace Practice” has been granted ethical approval to continue within the Caribbean Sport and Development Agency (CSDA).

We have reviewed all submitted documents and all respective projects are happy for their use within the CSDA.

The researcher will notify the CSDA of any significant changes which may affect the study and the ethical approval granted.

Print: [REDACTED]

Signature:

Date 29/04/2019

Appendix N - Code to Theme Phenomenographic Outcome Space

Categories of Description	SDP Initiatives		Sorted Codes into Similar and Different	Further Codes (KAO-C & GKP)	Conceptions or Theme	Description and Reasons	
	KAO-C - Codes	GKP - Codes					
Classroom Learning, Knowledge intake	<ul style="list-style-type: none"> -KAO Banking Example -Reproduction of knowledge -Depository knowledge -Classroom application vs Real-World -Practitioner Led -Learning simply equals societal change -Management problems -Un-political -Seems Neoliberal -Organisational and donor focused -Traditional learning approaches -Project focused -Condom use priority 	<ul style="list-style-type: none"> -Banking example -Focus on Men Reproduction of Knowledge -Project focused -Emphasis on theory as opposed to practice -Political education -Lack of experts, social leaders -Traditional approaches - Dominant logic 	<ul style="list-style-type: none"> -KAO Banking Example -Reproduction of knowledge -Classroom application vs Real-World -Practitioner Led and donor focused - GKP Banking example 	<ul style="list-style-type: none"> -Political education - No donors - Failure of the education system 	<ul style="list-style-type: none"> Traditional Practices Donor Expectations Dominant Logics Classroom into Practice 	<p><u>Banking in Practice</u></p>	<p>Within KAO-C, given the nature and directness of HIV/AIDS, the project focuses a lot on classroom education, dos and don'ts, which although useful can come across as didactic and does not really create space for discussion or critical deconstruction. However, within GKP less structured project compared to KAO-C and its community activism is more random and community involved. Usually involving what is called the 'big people' in the community to educate in community centres through first-hand experiences.</p>

	<ul style="list-style-type: none"> -Focus of simply theoretical understanding -Rigid framework 					
Critical thinking, conscious awareness	<ul style="list-style-type: none"> -Reading the word -KAO Criticality -HIV/AIDS learning approach - Lacking criticality - +Vibes - Roots people 	<ul style="list-style-type: none"> -Consciousness Deadening -Consciousness Raising -Critical Mind -Individual Choice -Not Developing Consciousness -Criticality -Lack of criticality 	<ul style="list-style-type: none"> -KAO Criticality -Lacking criticality -Consciousness raising -Critical mind - Reading the world - Not developing consciousness 	<ul style="list-style-type: none"> Valuing Community Knowledge Criticality and Uncritical approaches 	<u>Conscientizacao in Practice</u>	Although within KAO-C, the classroom-based activities appear not be conducive to critical consciousness, nevertheless in discussions with participants and practitioners their experiences point a lot of critical awareness relating to the political landscape and prevalence of HIV/AIDS, without a clear

	<ul style="list-style-type: none"> -Conscious Knowledge development -Consciousness raising -Critical mind -Uncritical curriculum - Reading the world - Not developing consciousness - uncritical approaches - Crisis of Representation 	<ul style="list-style-type: none"> -Reading the world -Encouragement to talk - Engagement in community activities -Community focus -Community conceptualisation -Valuing community knowledge -Lacking experts but big people - +Vibes - Liming 	<ul style="list-style-type: none"> -Consciousness Raising -Critical Mind -Individual Choice -Not Developing Consciousness -Criticality -Lack of criticality -Reading the world -Community focus 	<ul style="list-style-type: none"> Consciousness Raising Crisis of Representation 	<p>practical framework on delivering this critical awareness or approach and/or evidence to dialogical education. On the other hand, within, Given the lack of observable structure to the programme, the experiences of the participants involved revolve around community activism as the project and the 'big people' used the project to highlight issues in the locality, outside of governmental or NGO interference. This meant a greater awareness of community issues in the experiences of young people in the community showing more related Freirean conscientizacao.</p>
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<p>Dialogue, Big people, Group understanding</p>	<ul style="list-style-type: none"> -Theme generation -KAO conversations - Sport-Plus -Personal experiences -Codification -Too many experts - Encouraged to share first-hand experiences -Safe spaces 	<ul style="list-style-type: none"> -Sharing Circles -Engaging Conversation -Dialogical engagement -Codification -De-codification - Plus-Sport -Theme Generation - Safe Spaces - Trust building - Love -Critical discussions -Big people led -Community issues 	<ul style="list-style-type: none"> -Theme generation -KAO conversations - Sport-Plus -Codification -Too many experts Sharing Circles -Dialogical engagement -Codification -De-codification - Plus-Sport -Theme Generation <ul style="list-style-type: none"> -Family and Peer involvement 	<p>Safe Spaces</p> <p>Codification and Decodification</p> <p>Theme Generation</p>	<p><u>PPD in Practice</u></p>	<p>There are aspects of codification in KAO-C within safe spaces where participants were asked to share there on first-hand experiences of HIV/AIDS, but this comes across as arbitrary as it is dependent on the individual whether they share. Similarly, advice on how to act and reflect on these experiences is also random as it was dependent on the practitioner what advice they gave as opposed to an organised response based on the Freirean approach. Therefore, experience of dialogue within the project depended largely on whom was in-charge of the session.</p> <p>PPD within GKP occurs similarly to KAO-C in what could be termed safe spaces or sharing circles with the 'big people' in attempts to reshape community experiences. This PPD in GKP comes across less random as it involves the same 'big people' continuously and follows a local hierarchy in which the 'big people' have a shared experience and history of the community and youth participants experience this in discussions of</p>
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						current issues in which the 'big people' often seem to have had knowledge or previous experience of.
Action-Doing-Community	<ul style="list-style-type: none"> - KAO-C Action Reflection -Lack of Action -Individual Action - Trying to involve community - Praxis of individuals -Showing humility 	<ul style="list-style-type: none"> -GKP Action-Reflection - Actor-Subject Co Development - Community Action -Community Action -Lack of Action Due to Lack of Individual Ownership - Opportunities -Night meetings -Community ownership -Community creation 	<ul style="list-style-type: none"> - KAO-C Action Reflection -Lack of Action -Individual Action - Praxis of individuals -GKP Action-Reflection -Community Action -Night meetings -Community ownership -Praxis of individuals 	<ul style="list-style-type: none"> Praxis of Indigenous Participatory Action Contextual Action 	<u>Praxis in Practice</u>	Action within the KAO-C seems to relate directly to the idea of protection as opposed to prevention. For example, within vulnerable groups such as sex workers, an independent practitioner pointed out in reference to the programme that a political education which not only teaches consciousness in regard to the dangers of that kind of work but provides the necessary employable skills would eventually reduce HIV/AIDS prevalence. Hence, participant experiences here in relation to action seemed to be limited by

		Praxis of individuals				<p>the reality of the contextual situation. Furthermore, reflection on action in the context of HIV/AIDS is also problematic.</p> <p>Participants discussed a distinct feeling of some change within the community and the development and application of tasks discussed in community meetings with the 'big people.' Hence, reflection was able to occur as when meetings re-convened discussions could be had on previous actions and the invited community members could reflect on the success or failure of actions. Experience here of people involved in the project seemed to be one more of ownership within the programme.</p>
Development	<ul style="list-style-type: none"> - Idea of Development -Projects Vs Programmes - Funder and Donor Agenda - Donor Manipulation and Dependency 	<ul style="list-style-type: none"> -North and South T&T Divide -Oil Worker Mentality - GKP Idea of Development -Projects Vs Programmes -Political Corruption -Utopian Ideals 	<ul style="list-style-type: none"> - Idea of Development -Projects Vs Programmes - GKP Idea of Development - Grass Roots Development 	<ul style="list-style-type: none"> Utopian Ideals Political Corruption Idea of Development 	<p><u>Development Vs Untested Feasibility</u></p>	<p>This theme arose out of the fact that there were numerous discussions around the idea of progress and change within the wider context and how the projects and/or programmes could facilitate that. Therefore, it was important to find out what exactly the idea of development meant for those involved, is it universal across</p>

		<ul style="list-style-type: none"> - Grass Roots Development - Idea of Development 				programmes and participants, does it relate to Freirean idea of untested feasibility which is the utopian space which we should be striving for?
Individual Freirean's	<ul style="list-style-type: none"> - Conformity - Individual Criticality 	<ul style="list-style-type: none"> - Emanating Freire - Political Manipulations -Political corruption -Individual Approach -Big People questioning - MP's lying 	<ul style="list-style-type: none"> - Conformity - Individual Criticality - Political Manipulations -Political corruption -Individual Approach -Big People questioning - MP's lying 	<ul style="list-style-type: none"> Individuality Individual Freireans Radical or Conformist Emanate Freire 	Radical Vs Conformist	This theme emerges by myself recognising a difference in the approach of the practitioners in both programmes or projects which in turn led to more practices which seemed to relate to Freire in the programme that did not claim to or have the structure in place compared to the funded ones. This doesn't mean funded programmes cannot emanate Freire, but it does seem with the freedom of no parental donor GKP seemed to thrive and be respected in the community as it was community organised.
Radical Programmes	<ul style="list-style-type: none"> - Project Approach -KAO Conformity - KAO Sporting Practices - Still using manual - Practitioners following script 	<ul style="list-style-type: none"> - GKP emanating Freire - Programme Approach Perhaps -Building BB Court - Road Takeover -Radical -No longer funded 	<ul style="list-style-type: none"> - Project Approach -KAO Conformity - KAO Sporting Practices - Still using manual - Practitioners following script - GKP emanating Freire - Programme Approach Perhaps -Building BB Court 			

			<ul style="list-style-type: none"> - Road Takeover -Radical -No longer funded 			
Women, Arrogance, Male Funding	<ul style="list-style-type: none"> - Arrogance - Old Fashioned - Curriculum seems male focused - Male structures 	<ul style="list-style-type: none"> - Focus on Men - Male Centric Community - Evidence of Female Leadership - Egotism - Above Reproach - Male Power structures 	<ul style="list-style-type: none"> - Arrogance and Egotism - Curriculum seems male focused - Male structures - Focus on men - Male Centric Community 	<p>Male Structures</p> <p>Focus on men</p>	<u>Gender Disparities</u>	<p>Whilst investigating, it was obvious that both programmes, accidentally had a male leaning approach. For e.g., KAO curriculum is heavily focused on the male approach to sex re condom use, whilst most of the big people in the community in GKP are male. However, many of the issues in the GKP community seem to be male anyway, but it should be noted that T&T is very male centric.</p>
Community Organised Activities	<ul style="list-style-type: none"> - The Sweat - Male Centric - Negotiating Community Issues - Sport as the glue of the community 	<ul style="list-style-type: none"> - Male Centric - The Sweat - Involving the people - Community organised - Community driven - Values health and enjoyment 	<ul style="list-style-type: none"> - Male Centric - The Sweat - Negotiating Community Issues - Community organised 	<p>Very Male Centred</p> <p>Community Organised and Owned</p>	<u>The Sweat</u>	<p>The sweat is a communal and community recognised thing throughout Trinidad, where locals gather to play football in an arranged/non-arranged format. The Sweat refers to the literal idea of sweating but the interesting aspect of the sweat is that it is recognised on both sides the health benefits of sweating and the necessity of the space for psychological health were</p>

						<p>many of the people involved in the respective communities often get into deep conversations regarding the political state of the country, the community, community needs, general issues or just have a laugh and catch up with people. The sweat is not an SDP programme but a recognised activity which all (including myself) were simply free to turn up and play five-a-side football on the local pitch (KAO), or Ball skins (GKP). But the interesting thing with this is the prevalence of sweat around T&T upon conversations with people, and the conversations I observed some of the people having during sweats and I talked to some participants regarding the sweat to gain more info.</p>
Venezuelan Issue	<ul style="list-style-type: none"> - Criminality - Ethnic Divide - Individual Interests - Activities - Political Greed - Programme Expense - Venezuelan Criminality 	<ul style="list-style-type: none"> - Unemployment - Venezuelan Criminality - Venezuelan Immigrants - Venezuelan Influence - Vulnerability to Crime - The Line Community 	<p>Venezuelan Issues</p> <ul style="list-style-type: none"> -Criminality - Political Favouritism of Venezuelan Immigrants 	<p>Venezuelan Crisis</p> <p>Political Image</p>	<p><u>Venezuelan Crisis</u></p>	<p>The ongoing Venezuelan crisis, which has continued for between 5 to 10years depending on sources you read, has meant many Venezuelan immigrants fleeing to T&T much to the chagrin of ordinary population who already feel they do not have enough. Furthermore, many feel that they are the cause of a lot of crime and drugs into local communities especially in</p>

	<ul style="list-style-type: none"> - Venezuelan Immigrants - Venezuelan Influence 	<ul style="list-style-type: none"> - Lack of Political Support - Monetary Factor - Ethnic Divide 		Americanisation		<p>the lone community. They also feel that much of the T&T's pandering to Venezuelans is not only to do with political image but unfair giving ordinary T&T are not afforded the same care by their government. This feeling is mutual across both programmes. Furthermore, across both programmes at the level of the practitioners (and independent practitioners I spoke to) they feel majority of programme funding now goes to programmes that incorporate Americanised sport which are popular in Venezuela to incorporate Venezuelan youth, which is deemed as unfair, and many feel they should adapt to playing T&T recognised sports.</p>
Use of Baseball (Not FB or Cricket)	<ul style="list-style-type: none"> - Americanisation - Baseball programmes not FB or cricket 	<ul style="list-style-type: none"> - Very colonial - Invasion - Use of Baseball 	<ul style="list-style-type: none"> - Americanisation - Use of American Sports 			
Ethnic Divisions	<ul style="list-style-type: none"> - Dougl's - Afrocentrics - Indocentrics - Unequal access - Lack of Youth Engagement 	<ul style="list-style-type: none"> - Dougl's - Afrocentrics - Indocentrics - Political Divisions - Black oppression - Ethnic Divisions along class lines 	<ul style="list-style-type: none"> - Ethnic Divisions - Black Oppression 	Ethnic Divisions	<u>Black Power, Colonisation and Ethnicity</u>	<p>The ethnic divisions in T&T especially between the two main groups (Afrocentric and Indocentric) and the lesser Douglas group means a form of class divide where the Black population feel underprivileged to their counterparts. This historical relationship led to the 1970 Black power movement, and the continual issues around</p>
Colonisation, Historical Economy	- Arthur Lewis	- Economic Oppression	- Colonisation			

	<ul style="list-style-type: none"> - Chinese Influence - Slavery - Oil Related - Global North and Global South - Colonial Structures 	<ul style="list-style-type: none"> - Historical Money - T&T North-South Divide - Oil Related - Trinidadian Wealth - Global North and Global South - Colonial Structures 	<ul style="list-style-type: none"> - North/South Divide 	<ul style="list-style-type: none"> - Black Power and Afrocentrism 		<p>Venezuela, has led to more discussions of protests a failing governments. Practitioners from both programmes talk about the rise in 'critical Black youths' in Trinidad now who are becoming aware of their oppression, the historical colonial relationship and ethnic divisions just serve to add fuel to that fire. Both sides talk a lot about the influence of this Black power movement, the rise, its goals, its outcomes, the deadening of consciousness that was brought in to suppress it and its lack of confronting any real change in Trinidad, leaving the Black population wondering about another revolution.</p>
Black Power	<ul style="list-style-type: none"> - Class Structures - Afrocentric Disadvantage - Black Power Movement 	<ul style="list-style-type: none"> - Class Structures - Afrocentric Disadvantage - Black Power Movement - New Black Power Movement - Yoruba 	<ul style="list-style-type: none"> - Black Power - Afrocentrism 			
Power Related	<ul style="list-style-type: none"> - Funders power - Monopolisation - Limitations - Restrictions - Control - Feelings of Powerlessness 	<ul style="list-style-type: none"> - Ownership - Community Power - Power of the people - Feelings of Powerlessness 	<ul style="list-style-type: none"> - Community Power - Power of the people - Feelings of Powerlessness 	<ul style="list-style-type: none"> - Who wields power - Limitations - Feelings of Powerlessness 	<p><u>Negotiating Powerlessness</u></p>	<p>The nature and discussions of power across both programmes come across very differently. In KAO-C power relates directly to what is allowed to be performed due to funding, whilst in GKP it's more about the power within the community i.e., the big people and lack of it to affect community/social/political change. Interesting dichotomy amongst both, but what is similar in the realms of power in both</p>

						<p>programmes is the feeling of powerlessness amongst the participants and 'big people' and the feeling that even in their conscious realms (GKP) they have no power. Power has not been fully discussed in this thesis and this is an implication for the field when considering Freirean approaches in relation to power, how does power fit into this. How can people change their surroundings if they are conscious, but do not have political power for example. Some frameworks or understandings of power need to be included in PPD, Conscientizacao and Praxis, Foucault's productive power comes to mind. I have been unrealistic about the effects of power by not considering it as a principle but it's not Freirean.</p>
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