Between domestication and liberation:

A Freirean community-based educational intervention in Malta

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Declaration

I, the undersigned, declare that this thesis is my original work, and has not been presented in fulfilment of other course requirements at the University of Malta or any other University.

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Maria Brown

To my son David and my beloved Jon...

For inspiring me to walk the talk.

Preface

This thesis will present an analysis of the experiences of a number of adults that includes myself, involved as participants and co-investigators of the community educational participatory action research project *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')* between 2011 and 2014[1].

By drawing on the pedagogy of Paulo Freire (2007a, 2005, 1993, 1985 among various bibliographical sources) the project targeted emancipation of project participants. This thesis will also draw on Tom Inglis' (1997) understanding of emancipation by equating it to Freirean liberation (Freire, 2005, 1993) and juxtaposing it with the more limited goal of empowerment (Inglis, 1997). Inglis explains how empowerment refers to improving one's condition within the existing system whereas emancipation incurs "struggling for freedom by changing the system" (p. 2). In this regard, one contribution of this study to the analysis of power and the emancipatory potential of education is the reinvention of Freirean pedagogy in the setting of a Maltese community that is traditionally associated with socio-economic vulnerability

[1] Most of the actual fieldwork for the purposes of this research took place between 2012 and 2013.

(INCLUD-ED[1], 2010). Nonetheless, the role of professional educators in this study will be discussed and divested of any messianic and evangelist pretentions; as well as analysed in terms of the capacity for emancipation through a critical and Freirean engagement with democracy and tolerance that does not naively romanticize project participants and their context at the expense of unethically "acquiescing to the intolerable" (Freire, 1998a, p. 42).

The participatory action research component of this study drew on Michael Burawoy's (1998) extended case method underpinned by Freirean democratic, dialogic and collaborative principles. Data analysis draws on collaborative discussion of data and data analyses and targets a reflexive and thematic (Freire, 1998b, 1993) understanding of *'ĊKF'* participants' immediate and broader social contexts, as well as a reflexive and thematic understanding of our experience as *'ĊKF'* participants. Consequently, the theoretical contribution of this doctoral research will be woven together throughout the thesis.

The intervention consisted of setting-up a cultural circle of community members interested in Maltese folk song and literature (particularly poetry and prose written in the community's dialect). Emancipation was targeted through 'conscientização' (conscientization) and its manifestation through praxis (Freire, 1993, 1985). *'ĊKF'* participants' reflexive and action-based engagement in workshop discussions, artistic productions, public dissemination activities and networking (amongst other activities) provided opportunities to assess the impact of such activities with respect to domestication and liberation (which in this thesis is being equated to Inglis' (1997) notion of emancipation) and the spaces between these two terms. The findings of this study show that *'ĊKF'* participants increasingly manifested awareness of and engagement with self and

[1] This reference will feature a number of times in this thesis and sometimes 'INCLUD-ED' will appear as 'Includ-ED' – in other words - partially capitalized. This reflects the variation of spelling in the original sources. In the thesis, the format used in the particular bibliographical source being referenced at that moment in time will be followed.

community including awareness and knowledge of how these are linked to broader social contexts. In other words, *'ĊKF'* participants increasingly manifested a developing critical consciousness. Another distinctive feature of the impact was the changing nature of active citizenship and networking. Nevertheless, there is evidence of fluctuations in the degree of these outcomes related to context and agency. Therefore, the evidence shows that the struggle for emancipation is an unfinished (Freire, 1993) project due to constant, yet sometimes unpredictable situational possibilities and developments that characterize the experience and dynamics of community-based educational interventions like *'ĊKF'*. Another contribution of this study is the analysis of the role and the experience of the professional educator in the struggle for emancipation through community-based educational interventions underpinned by Freirean pedagogy. Thus, the professional educator struggles between avoiding the danger of imposing values and perspectives and challenging local perspectives and experiences. Finally, this study is also important in tapping a social resource that I personally deeply trust and which, in my judgement, is heavily underrated and/or underutilised in Malta. I am referring to the value of small scale and/or community action that involves collaboration between people from different walks of life and from different educational and professional backgrounds. Local action projects that resource individuals and communities *politically* and endow such individuals and communities with the potential to influence broader society for enhanced social justice by means of their grassroots agency.

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Most of all, I thank them for believing in the project and for making it theirs too!

[1] Biesta, 2006.

The consciousness of incompleteness in human beings leads us to involve ourselves in a permanent process of search.

It is precisely this constant search that gives rise to hope.

Paulo Freire [1]

[1] Freire, P. (1997). A Response (p. 312). In P. Freire, J. W. Fraser, D. Macedo, T. McKinnon, & W. T. Stokes (Eds.), *Mentoring the Mentor: A Critical Dialogue with Paulo Freire* (pp. 303-329). New York: Peter Lang Publishing, Inc.

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[1] Pseudonym used for principal supervisor of this doctoral study in view of his role as *'ĊKF'* participant. See Appendix 12 for a full list of pseudonyms.

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1

Introduction

Rationale

This thesis will present an analysis of the experiences of a number of adults (including myself) who are involved as participants and co-investigators of the community educational participatory action research project *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')*[1] between 2011 and 2014[2]. This participatory action research project was specifically designed and implemented for the purpose of this doctoral research and on the basis of Freirean principles that were collaboratively discussed with research participants during the early days of and throughout the project, as will be explained in this thesis.

Drawing on Freirean inspired work in education, participants' engagement in the participatory action research project (including my own) targeted emancipation of project participants

[1] This name was collaboratively assigned to the group during initial advisory committee meetings held between its first participants, as will be fully explained in the course of this thesis. Thereafter, the group was generally always referred to using this name both in formal and informal situations by all participants. *'ĊKF'* participants engaged with the discussion of the meaning and implications behind this name at various points of their project participation, as will be critically and analytically discussed particularly in Chapters 6 – 8 of this thesis.

[2] Most of actual fieldwork for the purposes of this research took place between 2012 and 2013.

through non-formal education[1]. In this thesis, the concept of emancipation will be distinguished from that of empowerment. Tom Inglis (1997) distinguishes between the two concepts in such a way that, in simple words, empowerment refers to improving one's condition within the existing system whereas emancipation refers to "struggling for freedom by changing the system" (p. 2). This discussion will be fully developed in the third chapter of this thesis through a discussion that focuses on a theoretical understanding of power. In this regard, one contribution of this study to the analysis of power and to the transformative potential of education involved the reinvention of Freirean pedagogy in the setting of a Maltese community that is traditionally associated with socio-economic vulnerability (INCLUD-ED, 2010). Research also shows evidence of initiatives in the same community that address such vulnerabilities (INCLUD-ED, 2010). Thus, as discussed later in this thesis, the research process of this study also involved engagement with other community projects so as to better understand the community's approach to and experience of community-based educational intervention.

In the context of *'ĊKF*', participants engaged in critical dialogic praxis by means of

[1] In this thesis, the term 'education' is being preferred to the term 'learning' when the latter "allows for an understanding of education as an economic exchange between a provider and consumer" (Biesta, 2005, p. 55); whereas the former better testifies to the dialogic reciprocal relationship (Biesta, 2009, 2006, 2005) between project participants - particularly between project participants and project co-ordinators / professional educators. Despite debates on the sometimes fuzzy distinctions between formal, informal and non-formal education (Eshach, 2006) and debates on the accreditation of informal and non-formal education providers and educational achievements (Gallacher & Feutrie, 2003), the educational process engaged with within *'ĊKF*' is being classified as non-formal education because it occurred "in a planned but highly adaptable manner" (Eshach, 2006, p. 173); it featured a flexible curriculum, a curriculum and methodology that were adapted to the needs and interests of participants (Zaki Dib, 1988, p. 301); time was "not a pre-established factor but...contingent upon" participants' work pace (Zaki Dib, 1988) and the educational process was engaged with in a community-based scenario that was "beyond the spheres of formal and informal education" (Eshach, 2006, p. 173).

participation in thematic discussions, the expression of reflections about thematic discussions in 'għana' (Maltese traditional folk song) and literary writing in the community's dialect; the organization of and participation in events to disseminate these artistic yields and collaborative discussion of data and data analysis of primary and secondary data gathered throughout the research process. To this end, the research design drew on the extended case method (Burawoy, 1998)[1] as participants' participation and critical engagement in the field of research were reflexively thematized by participants in a critical search for knowledge. Ultimately, this critical engagement targeted political emancipation – which infers "learning to perceive social, political and economic contradictions" (Freire, 1993, p. 18), or, in other words, an understanding of how immediate and broader systems work and, sometimes, domesticate. This aspect of political emancipation is synthesized in the Freirean notion of 'conscientizaçãо' (conscientization). Yet political emancipation also calls for a liberating understanding and development of the human potential for agency to change immediate and broader contexts of domination (Freire, 1993). This is synthesised in Paulo Freire's notion of praxis. Praxis is framed by 'conscientizaçãо' and it involves taking "action against the oppressive elements of reality" (p. 18). The dynamics of this educational experience are also significantly related to the learner's identity. In view of this, the relevance of engaging with variables of agency such as gender, age, levels and types of education, cultural capital, social capital, as well as their possible intersections, will be elaborated throughout this thesis.

Broadly speaking, the importance of this study lies in exploring the value of small-scale and/or community action that involves the collective efforts of people from different walks of life -

[1] The extended case method (Burawoy, 1998) dwells on critical engagement with the research process to "extract the general from the unique…to connect the present to the past in anticipation of the future…" (p. 5). In this study, this engagement was sought by the researcher-participant and encouraged from *'ĊKF'* research participants. A detailed discussion of the extended case method (Burawoy, 1998) and its adoption in this study is found in Chapter 5.

from the most vulnerable to those perceived as accomplished by mainstream standards. Local action projects with a "social purpose dimension (that) often compels its practitioners to "fly below the radar"…avoiding…possible co-optation…remaining clandestine…keeping close to the grassroots; remaining a subaltern discourse" (English & Mayo, 2012, p. 215). This is highly relevant when considering that scholarly analysis of the Maltese "political imaginary" / political "master narrative" (Wain in Baldacchino & Wain, 2013, p. 36) identifies

> the absence of…a citenzry that *thinks together* (italics in the source)…and where scholars and other intellectuals play a conspicuous role, fatal for a true democracy. Its absence in Malta could be explained to a large extent…by the unfortunate failure of the European Enlightenment to make practically any inroads into the Maltese imaginary and, hence, into its cultural and political life…partly by the more directly repressive censorship regimes…which date back historically to the time of the Inquisition…partly by a fear of offending a powerful establishment which could find ways of revenging itself against critical dissent[1]…the fact of a conservative university incapable of producing suitable scholars and intellectuals militated against the emergence of the critical public…(also due to)…(a recent history of) Government policy (that) banned public servants, teachers included, from contributing to the press on any subject without the written permission of their superiors… (pp. 95 – 98).

Broader literature also locates barriers to small-scale projects targeting non-formal adult education:

> In a great majority of countries, it is obvious that the main slice of public investment in education is directed towards formal education. The question is how to maintain equilibrium between the social space and support left for non-formal initiatives or, alternatively, to relegate non-formal education to a marginal ghetto. Clearly, there are some examples of the co-existence of non-formal educational forms; those gradually developed through national cultural traditions that legitimize such forms of knowledge. But there will always be some latent conflicts, especially if the non-formally produced knowledge is allowed to claim certification as formal knowledge (Fragoso & Lucio-Villegas, 2002, p. 261).

[1] Although in this excerpt Kenneth Wain (2013) does not specify the identity of the "powerful establishment" in question, engagement with the full text (Baldacchino & Wain, 2013) and/or knowledge of the general socio-cultural, political and economic climate of the Maltese Islands (reviewed in Chapter 2 of this thesis) and/or engagement with other scholarly analyses of the Maltese general socio-cultural, political and economic climate (Briguglio & Pace, 2013; Briguglio, 2010a; Briguglio, 2009; Boissevain, 2006) suggest that such power in the Maltese Islands is held by Church and/or State.

These analyses fuel the relevance of investing in this research study as it takes on some of the challenges identified in the literature. Despite limitations and barriers inherent to the nature of such projects and explored in the course of my study, such projects provide space for *political* engagement of individuals and communities that fosters critical influence on broader society for enhanced social justice. The relevance of critical theory in this regard is discussed in the next section.

Critical Theory

In this thesis, the discussion of emancipation and Freirean-based educational interventions will draw on the critical theory perspective. The work of Jürgen Habermas (1989, 1984) distinguishes critical knowledge – which is concerned with emancipation – from empirical, analytic knowledge (concerned with the technical control of the environment) and from hermeneutic or interpretive knowledge (concerned with human understanding and cooperation). Thus for Habermas (1989, 1984) critical theory forfeits traditional social science's objective standpoint for an active engagement in the democratic project of social justice. When engaging with this mission, individuals should know and question values; and further to this, produce critical knowledge that is focused on such values. Indeed, Habermas (1984) advocates that critical theory should expose distortions, misrepresentations and political values embedded in knowledge and speech. In this regard and also in relation to the artistic component of this study - entailed in research participants' production and dissemination of 'għana' (Maltese traditional folk song), prose and poetry - Habermas (1995) recommends that engagement with art is to be related to life problems so as to "illuminate a life-historical situation" (p. 13).

In this context, the work of Stephen D. Brookfield (2008, 1995, 1993) is useful to understand

how “critical thinking and critical reflection have been proposed by a number of writers as organising concepts to inform adult education practice” (Mezirow, 1991,1981; Marsick, 1987; Brookfield, 1987; Garrison, 1991,1992)[1]. When approached from the stance of Neo-Marxism or the Frankfurt School, “critical analysis is focused chiefly on deconstructing adult education texts for the political and social values which frame and inform research, philosophy and theory” (Brookfield, 1993, p. 1) so as to identify “the dominant cultural values and hegemonic processes embedded in practice and the ways in which capitalist forms of organisation are reflected in adult education provision” (Brookfield, 1993, p. 1). Critical analysis targets exploration of “theory-practice connections and discrepancies, and…helping adult educators clarify their own implicit, informal theories in use” (p. 1). Nonetheless, such explanations are far from clear-cut as they potentially contradict the deployment of critical theory in this study. For instance, “focusing so strongly on counting as ‘critical’ those assumptions and perspectives that challenge the mainstream could allow the development of far right assumptions (about, for example, the self-evident truth of notions of racial supremacy) to count as legitimate examples of critical reflection” (p.1). To avoid this and other potential problems with the use of critical theory, Brookfield (1993) calls for a third dimension of analysis and later refines the idea to the need for reflection to enable theorization and strategy in relation to bringing about democratic socialism (Brookfield, 2005). This makes critical reflection a central feature of critical theory (Brookfield, 2008). Indeed, Brookfield (2008) argues that critical reflection involves questioning through the use of multiple external lenses “accepted assumptions regarding the operations of power and hegemony” (p. 11). According to Elvetha Telemaque (2011) this calls for

[1] I am indebted to Stephen D. Brookfield (1993) for linking me to this literature.

> criticality as a cognitive process with ultimate political benefits for the individual and society. He *(referring to Brookfield)* sees critical theory as the window through which we examine our world, think of ways to improve it, and create a democratic society…critical theory is a liberating force for personal identity and democracy. This force is so liberating it is capable of surmounting racial, feminist, sexist, political, and cultural boundaries. Brookfield promotes critical theory as relevant in helping adult learners and teachers to liberate the cognitive power that facilitates critical thinking and respect for diversity (Telemaque, 2011, p. 346).

In this thesis, I will dwell on these strengths to investigate participants' experience - including acceptance or rejection - of "commonly held ideas…for the extent to which they perpetuate economic inequity, deny compassion, foster a culture of silence and prevent adults from realising a sense of common connectedness" (Brookfield, 1993, p. 2). Nevertheless, the discussion in this thesis does not engage with "adults' experiences as problematic, as reflective of the distortions of the culture in which they were formed, and therefore as requiring alternate readings which could illuminate these distortions" (p. 2). This thesis will advocate the need for Freire's work in the field of critical educators, particularly in the field of adult education due to the Freire's work in the sphere of world literacy in many parts of the globe (Mayo, 2010a), especially in communities associated with low socio-economic status (Freire, 2007a, 2005, 1993). Freire (1993) explains world literacy as the skill that allows individuals to critically decipher 'limit-situations' and facts that are generally passively accepted without evidence. This may be achieved through the intervention of professional educators that is dialogic and democratic. As will be elaborated in the fourth chapter of this thesis, Freirean critical education is central to the abolishment of "the culture of silence" (Freire, 2005, p. 33; 1993; Ledwith, 2005, p. 56) in which "political, social and economic domination lead to passive acceptance in those who are marginalised" (Ledwith, 2005, p. 56). In this context, critical theory is used as "a springboard" (Telemaque, 2011, p. 346) for developing skills that enable critical analysis of "the impact of political ideologies as well as racial, theological, and gender issues relating to social, economic, and democratic stability" (p. 346). Similarly, in this thesis,

critical theory will be deployed as a springboard to delve in the analysis of the areas of study specifically relevant to this doctoral research. These are introduced in the next section.

Introducing Main Areas under Study

Adult Education

The interest of this research project in adult education drew on the "concern for how adult education can help in the realisation of democratic forms, and for how adult educational processes should embody democratic values" (Brookfield, 1993, p. 1) in the field of adult education. The literature shows two main branches of research and work in the sphere of adult education. In some forums, including academic programmes, "adult education has been termed adult learning in the service of promoting teaching and learning in the workplace" (Stein, 2006, p. 32). This has received severe critiques on the basis that such an approach omits the relational aspect inherent to the education component of adult education (Biesta, 2006, 2005). The other branch of adult education is adult education for social justice (Stein, 2006). In relation to this, adult education has a close, yet contradictory connection with social movements (Hall, 2009). As will be elaborated in Chapter 3, the connection between adult education and social movements spans from common dated origins, since "adult education movements of Europe arose with the major social movements of the late 19th and early 20th centuries" (p. 47), to common outcomes since

> movements about lessening the horrors of early capitalism and industrialisation, reduction of child labour, health and safety in the workplace, obtaining the vote for women, movements for Peace in the context of the two world wars all had powerful educational or learning dimensions. Indeed how could they have existed outside of the context of learning? (p. 47).

When deployed in such contexts, adult education "might serve as a critique of social,

educational, and political policies concerning work and the workplace" (Stein, 2006, p. 32), and - in the case of the participatory action research project *'ĊKF'* - the critique was addressed to broader social, economic and cultural issues such as class, gender, language, education, health and sustainability[1]. Such an approach widens the gap between with the discourse on learning, particularly lifelong learning and education since

> adult education is more than the preparation for a job. Adult education is learning for democracy; researching communities with a view to creating a school for all; transforming communities; the struggle for our own rights and civil liberties; becoming aware of environmental hazards; edifying the city through artistic expression – theatre, art displays etc. These are the things that a true and educational process of popular participation should valorize. Lifelong Learning's concepts and practices seem to obscure the fact that life is more than the labor market (Lucio-Vllegas, 2009, p. xiv).

Indeed, in their analysis of Rubenson's (2004)[2] three eras of development of adult education[3], Heidi Engesbak, Christin Tønseth, António Fragoso and Emilio Lucio-Villegas (2010) identify "voluntary effort and contribution from the civil social organisations (among other features)…(as)…(t)he corner stone for the development of adult education…" (p. 633). This distinction is also manifested between the Scottish 'radical' and 'respectable' traditions in adult education since the former "refers to adult learning based on a curriculum concerned with social and political change whereas the respectable tradition describes provision aimed primarily at personal development or individual advancement" (Crowther & Martin, 2010, p. 1).

[1] Engagement with these themes during the research process is discussed in detail in the analytic chapters of this thesis, particularly in Chapter 6.

[2] I am indebted to Heidi Engesbak, Christin Tønseth, António Fragoso and Emilio Lucio-Villegas (2010) for linking me to this literature.

[3] The analysis of the humanistic era, the strong economic era and a softer version of the economic era of adult education is discussed in Engesbak et al. (2010).

According to Robert Hamilton (2013) adult education involves the act of people coming together or being brought together in some form of integrated organisation using a range of formal and informal methods. When used as a tool for citizenship education it often targets organised non-hierarchical discussion, reflection and engagement with issues that are common and/or draw on personal experience and/or somehow impinge on the experience of participants. Hence, adult education involves a "curriculum intended to reflect the life experiences of participants" (Hamilton, 2013, p. 14) targeting "a deeper understanding of how to advance their struggle for economic justice" (p. 4) - such as citizenship education in the 1950s Highlander Folk School that struggled for full equality to end segregation. This entails the formation of space for diversity of background (including race, culture, education) juxtaposed with finding common ground that transcends differences (Hamilton, 2013). In turn, this space may act as a platform for groups traditionally associated with vulnerability. Moreover, adult education educates those involved in the delivery (Rachal, 2000)[1]. The experience of low-income women delivering dialogue training workshops during the 1964 New York Freedom School (Robinson, 1989; Crawford, Rouse, & Woods, 1990; Omolade, 1994; White, 1999)[2] shows how adult education enhances voice and status of social groups traditionally associated with vulnerability. In this context, Hamilton (2013) also notes the emergence of "a critical mass of…people who…(consider) that their experiences…(constitute) a common bond between them…(with) new knowledge and confidence to carry forward their struggle for…equality" (p. 18). In the context of a small state like Malta, features that highlight engagement with adult education include "multifunctional use of resources, limitations in expertise, retooling of labour, exposure to distance education provision and migration" (Mayo, Pace & Zammit, 2010, p. 105) – although the relevance of some of these to

[1] I am indebted to Robert Hamilton (2013) for linking me to this literature.

[2] I am indebted to Hamilton (2013) for linking me to this literature.

the Freirean nature of *'ĊKF'* is arguable, as discussed in the course of this thesis. As "(c)urrent trends in adult education and learning are claimed to be highly influenced by rapid international economic and social changes" (Engesbak et al., 2010, p. 618), there are also "important considerations to be made with respect to globalisation's impact" (Hamilton, 2013, p. 108) on adult education in small states like Malta. In view of this, the second chapter of this thesis reviews contextualizes the study also by giving attention to macro processes and developments.

Adult education programmes are associated with challenging fundamental and/or mainstream values and hegemonized structures and with the polarisation of public opinions (Hamilton, 2013). In adult education interventions

> all participants anticipate that their individual contributions will receive serious consideration from others. At the same time they remain open to changing or reconstructing their own stance on the problem under consideration in the light of what others have to say and on the weight of all relevantly identified information (Collins, 1991, p.12).

Adult education is considered as a solution "to the twin but related challenges of 'building community' and creating the capacity for activism" (Hamilton, 2013, p. 12). It supports people in taking control of their lives including their institutions (Hamilton, 2013). It fosters "action-oriented programmes" (Wright, 2007, p. 412)[1] that provide "a template" (Hamilton, 2013, p.12) for social movements. Adult education programmes can foster active world citizenship by raising awareness and interest or actively recruiting people not directly affected by the targeted issues. For instance, Hamilton (2013) speaks of how the American 1960s Poor People's Campaign (PPC) worked on "changing 'attitudes of apathy, apprehension and

[1] I am indebted to Hamilton (2013) for linking me to this literature.

misinformation on the part of the non-poor' and aimed to inform the non-poor of opportunities for participation in the PPC (Educational Task Force, 1968)" (p. 12).

Given that my research involved a cultural circle of folk song and literary writing as a platform for an adult education programme, it is worth reviewing literature on adult education programmes that deploy culturally-related pedagogical tools. For instance, with reference to the music project *Many Races Soul Center* that formed part of the Resurrection City project (1968 Washington DC), Hamilton (2013) speaks of how "residents could teach others and at the same time explore the roots of their own cultures" (p. 14). In this way, the project "provided informal adult learning opportunities for cross-cultural interaction designed to foster mutual understanding among the poor" (p. 14). This pedagogy overlaps with that of *'ĊKF'* in that, in the process of peer learning, distinctive folk cultures are shared, participants explore their own roots and all participants' backgrounds are validated through the same process (Hamilton, 2013).

An important issue that emerged during research on adult education was the difficulty I found in discussing methods and outcomes separately, to the extent that in this thesis I will often incorporate the discussion of the two. In analysis, this difficulty is a clear indicator of the reflexive nature of adult education, in that adult education methods (e.g. space for diversity) are an achievement in themselves and simultaneously contribute to other achievements (for example, a broad template for social movements). This reflexive nature of adult education is multi-faceted. For instance, it reappears in the reciprocity of educational gain of all participants in various adult education programmes (Freire, 2007a; Hamilton, 2013), including those coordinating workshops. Such reciprocal gain is not exclusive to adult education, yet it strengthens the role of reflexivity as a leitmotif of adult education projects.

Central to this study will be the awareness that adult educational interventions may become perceived as reified models and ideal types that are beyond human agency (Brookfield, 1993). This is will be counter-acted with participatory action research to avoid dampening

> people's sense of individual agency and encourages in them the idea that if they look long and hard enough they will find an expert, programme or model process that can solve their dilemmas and ease their pain. This…is devastating for the development of democratic action and for an engagement in critical conversation. If it can be challenged, and broken, with regard to the search for reified answers to adult educational dilemmas, this can be seen as one small step in breaking these same epistemic habits in the political domain that show themselves in people's quest for political saviours (Brookfield, 1993, p. 1).

In sum, the relevance of adult education to my study is that it is by means of education that people can increase their awareness and consciousness of economic, historical and political factors that influence their place in society (Jackson, 1980)[1]. This implies the relevance of the relationship between adult education and the immediate and broader contexts of participants. Indeed, this study involved an educational intervention based in the immediate context of participants, namely, the community; yet also targeting critical thematization of immediate experience within broader social contexts. To this end, this thesis will also engage with community development, discussed in the next subsection.

Community Development

In the 1950s community development was legitimately recognized as "a movement to promote better living for the whole community, with active participation, if possible on the initiative for the community (United Nations (UN), 1953, p. 33)[2] and it also became a recognisable paid

[1] I am indebted to Hamilton (2013) for linking me to this literature.

[2] I am indebted to Gary Craig, Marjorie Mayo, Keith Popple, Mae Shaw and Marilyn Taylor (2011) for linking me to this literature.

activity in the United Kingdom (UK) (Craig, Mayo, Popple, Shaw & Taylor, 2011, p. 3). At the time, the treatment of adult education in colonized countries under the cap of community development "was as much a means of controlling local populations as of liberating them" (UN, 1953, p. 33). Later, in the late 1980s and 1990s, the term was borrowed by fiscal conservatism to brand projects that undermined social and economic structures of local communities (UN, 1953). Today, community development is a goal and a practice with a knowledge-base and "a strong value-base" (UN, 1953), of which homogeneity is of course, arguable. Shaw (2011) speaks of community development today as characterized by "competing rationalities, inhabiting a position at the intersection of a range of opposing ideas, traditions, visions and interests – claimed by right, left and centre with equal enthusiasm" (p. 308) for its "professional versatility and political adaptability" (p. 308). These attributes are fundamental in the creation of "an increasingly rare public space for the expression of various forms of common position and collective identity or, indeed dissent" (p. 308). On the other hand, the same attributes may be easily "appropriated to maintain the *status quo* (italics in the source) and preserve privilege" (Shaw, 2011, p. 308).

For the purposes of this study, this thesis draws on literature that describes the community as "a fundamentally political concept" (Hoggett, 1997, p. 14). In this context, the community is discussed as "a defining value of socialism" (Skillen, 1995, p. 77). Moreover, in UK political history, New Labour envisaged the community as "a central building block of the third way" (Lister, 2010, p. 201). Lister also speaks of the "ubiquity of community in political and policy discourses" (p. 201) resulting from "its emotional appeal to both an imagined past and to an idyllic future" (Hughes & Mooney, 1998, p. 58)[1]. On the other hand, Shaw (2007) speaks of

[1] I am indebted to Ruth Lister (2010) for linking me to this literature.

the pervasiveness of community treatment in social policy, as testified by community policing, community health, community care and so forth. Indeed, difficulties with the practical meaning of community have challenged the study of community development over the past fifty years (Shaw, 2011).

The project at the heart of this research is relevant to the study of community development because it seeks to understand the relevance of Freirean pedagogy to the community participating in the study and to the study of political emancipation in general, as introduced earlier in this chapter and fully discussed in the Chapter 3. To this end, this thesis will draw on the work of Gert J.J. Biesta (2006) and Alphonso Lingis (1994)[1] in the understanding of how it is possible for the subject to come into presence when experiencing interruptions and strangeness in the '"other" community' which lives within, yet juxtaposed with, rational communities[2] (Lingis, 1994). In this regard, this thesis will take a "radical humanist orientation" (Kirkwood & Kirkwood, 2011, p. 28) to explore "the twin themes of being-for-self and being-for others…" (p. 28). During research, engagement with these themes and processes were informed by Freirean pedagogy, introduced in the next subsection.

[1] I am indebted to Gert J.J. Biesta (2006) for linking me to this literature.

[2] Biesta (2006) uses the term 'rational community' by drawing on Lingis' (1994) analysis of community as

> constituted by a number of individuals having something in common-a common language, a common conceptual framework-and building something in common: a nation, a polis, an institution (Lingis, 1994, ix). A special instance of this kind of community is what Lingis calls the *rational community* (italics in original)…not simply constituted by a common stock of observations, maxims for actions, and common beliefs, but produces and produced by a common discourse...(p. 55).

In this manner, individuals' insights and ways of being and behaving are scripted on the basis of universal categories that are engaged with as rational. Therefore, in the rational community we are "*interchangeable*" (italics in the source) (p.56). Biesta uses the term 'other community' (and not, as one might expect, 'irrational community') to refer to the situation when individuals engage with the call / need to go beyond - 'out of the box' of the rational community. This will be further discussed in the main text of this thesis, in this section and elsewhere, particularly in the analytic chapters.

Freirean Pedagogy

The educational participatory action research project *'ĊKF'* drew on a number of principles of Freirean pedagogy that are introduced in this section and fully discussed in the fourth chapter of this thesis.

Primarily, *'ĊKF'* comprises a Freirean cultural circle (Freire, 1985). The Freirean cultural circle is a grassroots' movement of persons, of which the majority is actually or potentially vulnerable to some form of oppression, such as discrimination and/or social exclusion. This may be due to variables such as age, gender or level of education. Through dialogue with critical pedagogues who are open to democratic emancipation (as intended by Inglis (1997)), the circle targets engagement with political emancipation through the vehicles of knowledge, education and dialogue (Freire, 1985). This does not imply a naïve or 'laissez-faire' approach that acquiesces the intolerable (Freire, 1998a). On the contrary, interaction within the Freirean cultural circle features the critical problematization (Freire, 1993, 1985) of daily situations in relation to the broader social and global context. This occurs through a process where "the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors-teachers on the one hand and students on the other" (Freire, 1993, p. 60). The implied resolution of teacher-student contradiction fosters dialogic relations that break "with the vertical patterns characteristic of banking education…The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while

being taught also teach" (p. 61)[1].

A central objective of the Freirean cultural circle is praxis. In simple words, praxis is understood as human production of a social reality that does not turn back against humanity - therefore, non-oppressive - because it involves action based on problem-posing dialogue and reflection (Freire, 1993). This is also the process whereby voice is given "to unrealized possibilities" (Giroux & Simon, 1989, p. 25)[2] in order to nourish "self-understanding" (Slattery, 1995)[3]. Freire (1993) deploys the concept of praxis as a tool for the Hegelian subject who engages in dialogue with leaders. In the reinvention of Freirean theory for the purposes of *'ĊKF'*, the focus was on active engagement with collaboratively selected generative themes (Freire, 1993; 1985) to critically correlate immediate social realities and experiences to broader socio-economic, political and historical dimensions; whereas dialogue with leaders was understood as communication with local council authorities and other loci of power in the community and broader society[4]. Community members were approached as creative critical thinkers "engaged in a continuous transformation through which they become authentic

[1] Apart from the Freirean distinction between 'problem-posing education' and 'banking education' (Freire, 2005; 1993) the research process also yielded to engagement with different explanations of problem-solving education. One explanation frames it in a critical adult education context to some extent since educational outcomes are identified in both students and educators (Rachal, 2000). Nevertheless, problem-solving education is more generally understood as "the need for students to engage in a particular form of problem solving, often described in terms of a design process" (Middleton, 2008, p. 188). In such literature, there is no particular emphasis on questioning the system or attempts of liberation / emancipation as discussed in this thesis. Moreover, when applied to educational engagement with creativity (interesting due to *'ĊKF'*'s engagement with the production and dissemination of artistic yields), it is argued that to be successful creative problem solvers, "participants must exhibit certain behaviors [sic] and dispositions identified as characteristic of effective problem solvers" (Giangreco et al., 2002, p. 297). Not only this has undertones of an *a priori* disposition - which contradicts the pedagogical rationale of *'ĊKF'* explained throughout this thesis - but some characteristics such as optimism, "freewheeling", "fun" (p. 298) point to a completely different pedagogical field.

[2] I am indebted to Camel Borg and Peter Mayo (2006) for linking me to this literature.

[3] I am indebted to Borg and Mayo (2006) for linking me to this literature.

[4] An in-depth engagement with the collaboratively selected generative themes; research participants' immediate social realities, experiences and broader socio-economic, political and historical dimensions; local council authorities and other loci of power in the community will be developed later in the thesis since the focus of the discussion in this section is an introduction to the adoption of Freirean pedagogy in study.

subjects of the construction and reconstruction" (Freire, 1998b, p. 33) of the knowledge and experience they were exposed to. Indeed, this is one of the reasons why *'ĊKF'* participants participated in the discussion of select data and data analyses of this study, as explained further on. It is through praxis that community members become fully aware of and knowledgeable about their "right to govern" (Borg & Mayo, 2006, p. 72). Moreover, in relation to the purposes of this study itself, praxis is pivotal to the generation of theories, pedagogies and programmes rooted in critical education (Goulet, 2007). Indeed, it is argued that – beyond reflection implied in Freirean cultural circles' activism - "theory or introspection in the absence of collective social action is escapist idealism or wishful thinking…genuine theory can only be derived from some praxis rooted in historical struggles" (p. ix). Consequently, theoretical analysis in this doctoral research was woven together throughout the research process. This gradual process also reflects in the writing of this thesis.

Through praxis – best nurtured in the context of the Freirean cultural circle - the individual experiences 'conscientizaçãо' (conscientization) (Freire, 2005, 1993). Arguably, Anisur Rahman (2004) explains 'conscientizaçãо' as "a process of critical self-inquiry and self-learning and of thereby developing the confidence and capability to find answers to questions on one's own" (p. 18). More adequately and broadly situated by Freire (1993, 1985), although somewhat with tones of linearity and determinism (Borg, 2013a), 'conscientizaçãо' is explained by the Brazilian educator as the process whereby people become fully aware of their potential for knowledge at various levels: subjective, communitarian and global (Freire, 1993, 1985). Freire (1985, 1973) identifies three stages of consciousness that feature in the journey towards 'conscientizaçãо'. These are relevant to the understanding of the dynamic of dialogue that takes place in the context of a Freirean cultural circle like *'ĊKF'*. The three stages are:

- The semi-intransitive consciousness, whereby there is no human agency and social realities are experienced as irrevocably set in place, as things just happening in some mysterious way;

- The naïve transitive consciousness, whereby cause and effect operate in fragmented ways and thus human agency embarks on changes in a short-sighted fragmented manner with no address to broader fundamental issues;

- The critically transitive consciousness, whereby human agency recognizes connections between the immediate, micro experience of society and the broader socio-economic, political and historical dimension within which the micro experience is embedded (Freire, 1985, 1973).

To Freire, 'conscientizaçāo' is "a logical possibility and a historical process linking theory with praxis in an indissoluble unity" (Torres, 1993, p. 125). Through 'conscientizaçāo', the individual comes to the realization that by 'reading the word' in its authentic essence, s/he can 'read the world' (Freire & Macedo, 1987) in a broader, holistic context. World literacy involves an unprecedented understanding of the nature and dynamics of one's immediate context as part of the broader context; one's possibility for emancipation of oneself in that context (Freire, 1993, 1994, 1987, 1985). This notion is inherent to adult education deployed in *'ĊKF'*. The use of Freirean pedagogy in this study will be further addressed in the fourth chapter of this thesis.

Further to this overview of the main areas of study discussed in relation to critical theory

approach underpinning this research, the next section introduces the reader to the research design of this study.

Introducing the Research Design

Primarily, this research involved a qualitative study of the experience of participants of the educational participatory action research project *'ĊKF'* and its impact in terms of political emancipation experienced by participants at an individual level, as participants in the community and, potentially, in broader society. This section introduces the reader to how I position myself within this study in terms of background and objectives; the research design in terms of methodological influences; type of study (participatory action research); the field of research; the research questions and an overview of ethical considerations.

The Study and the Researcher

In a small state like Malta, it is common practice that school-teachers like me double up as adult educators (Mayo, Pace & Zammit, 2010) since "constraints prevent small states from possessing all the specialists they require" (p. 106). It is less common and more problematic that adult educators do not "replicate with adults the approaches they adopt with younger learners during conventional school hours" (p. 106). This justifies the work, efforts and collaboration with research participants in developing an adequate pedagogical rationale and curriculum for *'ĊKF'*[1].

Moreover, as explained earlier I have an interest in projects that provide space for political engagement of individuals and communities and target the potential of individuals and

[1] These are discussed in detail in later chapters, particularly in Chapter 6.

communities to critically influence the broader society for enhanced social justice. Most of my studies and research in sociology to date have addressed issues that are, to some degree[1], related to the themes in this study as well as to my personal and family background and experiences. Examples include research about unemployed persons aged forty years and over (Brown, 2007), research about unemployed youth (Brown & Briguglio, 2009) and research into non-governmental organisations (Briguglio, Brown & Buġeja, 2014; Brown & Sammut, 2013; Briguglio & Brown, 2009; Briguglio & Brown, 2008). I am also an activist in the voluntary sector addressing needs of minorities such as people with special needs and migrants. My experience in the European Union Sixth Framework Programme (EU FP6) longitudinal research project *Strategies for inclusion and social cohesion in Europe from education* (Includ-ED)[2] gave me in-depth longitudinal exposure to the community where *'ĊKF'* is set and to how my research interests may be developed in the study of education. The same experience also gave me exposure to the benefits of mixed methods methodology. Thus, throughout the longitudinal research project Includ-ED I gained first-hand experience in efficient, simultaneous use of multiple research tools and analysis of retrieved quantitative and qualitative data. Such knowledge and skills are significantly reflected in the research design of this study, as explained in the coming sections.

[1] Yet without providing me with the opportunity to engage with emancipation to the extent of this participatory action research and related overall doctoral research.

[2] The EU FP6 Project Includ-ED was a longitudinal (2006 - 2011) integrated research project that "analyses **educational strategies that contribute to overcome inequalities and promote social cohesion** (emphasis in original), and educational strategies that generate social exclusion, particularly focusing on vulnerable and marginalised groups…to contribute to **shape new policies to meet the Lisbon goals** (emphasis in original). INCLUD-ED (capitalization in original)…focused on the study of the **interactions between educational systems, agents and policies** (emphasis in original), up to the compulsory level (i.e. pre-primary, primary, and secondary education, including vocational and special education programmes)" (emphasis in original) (INCLUD-ED, n.d.).

Methodological Influences

Methodologically, this study mainly draws on:

- *Participatory Action Research*, since the study's research design targets "taking charge of action to change situations" (Coleman & Lumby, 1999, p. 13). Thus, the rationale of *'ĊKF'* is "to produce knowledge and action directly useful to a group of people—through research, through adult education, and through sociopolitical [sic] action" (Reason, 2001, p. 182) with the purpose of giving more power to people as they actively process and construct knowledge through a problem-posing engagement with "context, issues of social identity, webs of power and such" (Hall, 2005, p. 21). The action research component, informs the role of *'ĊKF'* participants as one "embedded (in)… the constant challenge to self and others" (Middlewood, 1999, p. 135-136); whereas the participatory component implies democratic collaboration with external agents based in universities who actively engage as part of the group's quest for the amplification of knowledge by means of local transformation supported by social activism struggling for increased social justice (Lykes & Mallona, 2008).

- *Critical Communicative Methodology*, since participants engaged in building relations of a democratic nature by involving each other as partners in process, interpretations, codifications and decodifications (Freire, 1993; Kirkwood & Kirkwood, 2011) and setting of agendas (Freire & Faundez, 1989; Freire, 1993; Habermas, 1984; Gómez, Latorre, Sánchez & Flecha, 2006);

- *Intuitive Methodology*, since, as a researcher, I engaged with participants and the field of research as "an agent in the pattern of change" (O'Riordan, 2001, p. xviii) in a non-exploitative, non-manipulative (O'Riordan, 2001), non-colonizing manner throughout all project's stages; and

- *The Extended Case Method* embedded in reflexive science so as to "extract the general from the unique…to connect the present to the past in anticipation of the future…" (Burawoy, 1998, p. 5).

These methodological stances were central to the design and implementation of the educational participatory action research project *'ĊKF'*, of which an introduction is given below.

The Type of Study: Participatory Action Research

'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF') (*Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community*) was purposely set up as an educational participatory action research project with the collaboration of the principal supervisor of this doctoral study[1] - also Professor at the Faculty of Education of the University of Malta[2] - and *'ĊKF'* participants themselves. Some of these participants represented the locality's local council, which also contributed to the project as an entity. The project involved

[1] When it comes to supervisory duties, my doctoral studies were also externally supervised by Dr Jim Crowther (University of Edinburgh), although Dr Crowther was not a *'ĊKF'* participant.
In view of his role as *'ĊKF'* participant, the pseudonym Julian is being used for the principal supervisor. A full list of pseudonyms is available in Appendix 12.

[2] The principal supervisor's roles as supervisor of this doctoral study, *'ĊKF'* co-ordinator, *'ĊKF'* participant and research participant in this study will be discussed in detail at different points in this thesis, with a final reflective piece in the concluding chapter. At this point, it is worth saying that his motivation to be part of the project pivoted on his profound interest and vast experience in research and project work related to adult education, Freirean pedagogy and community development.

the establishment of a Freirean cultural circle for adults in the community involving 'għannejja' (Maltese Folk singers which the said locality is traditionally associated with), writers, as well as folk song and literature enthusiasts from the community.

The cultural circle's pedagogical objective was to engage its participants in emancipatory political praxis (reflection and action) targeting social and political issues affecting the community in the context of today's globalized knowledge economy. Hence, educational participatory action research was used as a vehicle that journeyed the cultural circle towards the rise of 'conscientizaçãо' manifested through reflexive praxis (Freire, 1993, 1985). The starting point of this praxis involved participation in thematic discussion of generative themes (Freire, 1993; 1985) followed by reflexively thematized composition of folk, poetry and prose. Subsequently, these artistic yields were publicly disseminated within the community and beyond. Furthermore, as a result of Freirean dialogue within *'ĊKF'*, it resulted that most participants dream of a permanent community centre for 'għannejja' (Maltese Folk singers) and writers that operates on Freirean principles; others envisaged potential for a folk song museum in the locality. Dissemination activities on the work of *'ĊKF'* and working towards the establishment of this community centre and/or museum comprised the concrete action ingredient that enhanced the praxis component of this Freirean project, although in the case of the centre / museum, the work goes beyond the objectives and limitations of this doctoral study. Finally, praxis in the context of *'ĊKF'* was also targeted by means of collaborative discussion of select data and data analyses so as to maximize the participatory nature of the research design.

The Field of Research

Malta is an independent micro-state since 1964; a republic since 1974; an EU member-state since 2004 and in 2008 it adopted the euro currency (Pisani, 2012; Briguglio, 2010a). Geographically, Malta comprises three main inhabited islands: Malta, Gozo and Comino situated in the central Mediterranean region between the European mainland and North Africa. The islands have a total land area of 316 km^2 and a population of just over 416,110 (National Statistics Office, 2012). This contributes to a very high population density of over 1300 persons per km^2 making Malta the smallest, but most densely populated member state of the EU (Pisani, 2012; Briguglio, 2010a).

Politically, Malta is a parliamentary democracy based on the Westminster model (Hili, forthcoming) with a Parliament that comprises the President of Malta and the House of

Representatives[1] (Constitution of Malta, n.d.). Malta's smallness and islandness impinge on its public sphere (Vassallo, 2012a) particularly in terms of contradictions between "conservation and modernity; stability and change; tradition and innovation; seclusion and exposure" (p. 12). The community contextualizing *'ĊKF'* is a town in Malta with great variance in the socio-economic background of its inhabitants (INCLUD-ED, 2007). A significant number of families live in rural conditions, while other families come from higher socio-economic backgrounds (INCLUD-ED, 2007). As personally explained by the Mayor and Deputy Mayor of the locality, most people from the higher socio-economic stratum would not be natives of the locality, but moved there after investing in residential property and/or developing rural

[1] The House of Representatives constitutes the legislative authority in the country and consists of a number of Members of Parliament (MPs). The MPs are elected for the period of the legislature which is usually five (5) years. This study was carried out primarily during the eleventh legislature (2008-2013) and the thesis submitted in 2014 - during the twelfth legislature. General elections held during the time of fieldwork impinged on the *'ĊKF'* experience, as will be discussed in later chapters.

property in the area (Mario[1] (Mayor), personal communication, August 28, 2011). The chosen community also features a 10.6% illiteracy rate (amongst people aged 10 years and over) that is higher than the national illiteracy rate of 6.4% (National Statistics Office (NSO), 2011a, p. 146). Socio-cultural differences such as minor differences in religious creed and a percentage of community members with mental or physical disabilities also exist. Other multicultural differences are also a feature, although on a lower scale, as in most localities in Malta (INCLUD-ED, 2007).

Despite these challenging social issues, the community contextualizing *'ĊKF'* also manifests a drive to face challenges by drawing on its rich historical and cultural heritage and pride of identity. In practice, these translate into local and/or grassroots' community action coupled with national and international networks. For instance, the works-in-progress EU co-funded project *From Chapel to Chapel* to gentrify local rural area in the framework of sustainable economic development. Another example is the community's Jesuit-run NGO literacy and social assistance centre, namely the *Paulo Freire Institute*[2]. More details about these aspects and the community contextualizing the participatory educational intervention *'ĊKF'* are further discussed in the next chapter.

[1] Pseudonym. For more information on pseudonyms used in this thesis refer to Appendix 12.

[2] Despite its name, the lack of direct involvement of the *Paulo Freire Institute* in the study at the heart of this thesis is primarily due to *'ĊKF'*'s prime interest in adult community members involved (or having an interest in) 'għana' (Maltese traditional folk song) and writing in Maltese and dialect. On the other hand, the *Paulo Freire Institute* deals more with the inclusion of vulnerable groups (particularly children) in mainstream literacy, culture and society. Moreover, during the set-up and actualization of *'ĊKF'*, participants never expressed the need for collaboration with this Institute for the purposes of *'ĊKF'*. In the context of this study, this lack sheds light on the relevance of delving into the processes inherent to the setup, dynamics and future of *'ĊKF'*. These issues are engaged with in the analytic chapters of this thesis. More information about the *Paulo Freire Institute* in the locality may be found in Chapter 2 and at this link: http://www.pfi.org.mt

The Research Questions

The following are the research questions that the study seeks to investigate:

- Have *'ĊKF'* participants (including myself) experienced emancipation as a result of the *'ĊKF'* project experience? If yes, in what way/s and to what extent?

- Was *'ĊKF'* participants' experience and engagement with emancipation (if any) affected by participants' agency? If yes, in what way/s?

- What is the role of the educator involved in this kind of community-based educational intervention?

- What is the relevance of a Freirean approach to the analysis of emancipation, particularly in the context of the community that participated in the study?

The Research Tools

The research design is mainly qualitative, although a quantitative questionnaire was used to support qualitative analysis, as explained in detail in later chapters. The research design deploys primary and secondary data-generation tools, as follows:

Primary data were mainly gathered by means of a qualitative study targeting the analysis and understanding of the engagement with power of participants of *'ĊKF'* and the community and the changes in the meanings that participants acquire - in other words, participants' 'thematic universe' (Freire, 1993).

The qualitative data-generation tools featuring in this study are:

i. Participant observation (Appendix 6) during various stages of *'ĊKF'* sessions (organisation, coordination, facilitation, participation, reflection) during which the element of observation is consciously de-emphasised so as to focus on the direct, democratic, critical and dialogic participation, as explained in other parts of this chapter and elsewhere in this thesis.

ii. Semi-structured interviews (Appendix 7) with stakeholders of *'ĊKF'* (participants, coordinators, administration and related).

iii. Life stories (Appendix 8) with participants of *'ĊKF'* and other community projects running at the time of the study (discussed later in this thesis), to ascertain how, if at all, projects affect participants' learning and experience in different spheres of their life; to analyse and understand their 'thematic universe' (Freire, 1993). The purpose of involving participants from different projects was to gain in-depth qualitative insights on community interventions. In turn, this strategy generated data that address this study's research questions - particularly the last research question, concerning the analysis of emancipation in the context of the community that participated in the study. However, evaluating the Freirean component of community initiatives that do not have Freirean origins and frameworks is unethical and beyond the objectives of this thesis.

iv. Focus Groups (Appendix 9) with *'ĊKF'* participants to understand the nature and dynamics of the dialogic interaction characterised by Freirean democratic dialogue (Freire, 1993); to provide space for participants "to share and compare their experiences with each other; develop and generate ideas (and) explore issues of shared importance" (Breen,

2006). Focus groups are also recommended to investigate experiences of individuals that have been exposed to the same stimuli (Breen, 2006), as in the case of *'ĊKF'* participants.

v. Advisory Committee Meetings (Appendix 10) with *'ĊKF'* participants, including members of the local council, the principal supervisor of this doctoral study (in view of his role as *'ĊKF'* participant) and myself. Advisory committee meetings were held specifically for the purposes of this study for project participants to contribute with "a series of necessary data about the life of the area" (Freire, 1993, p. 91).

vi. A reflexive journal kept by myself as a researcher to express, record and reflect upon the project experience and related insights; and to inform the retrospective analysis of experiences of participants at individual level; participants as a cohort; myself as a researcher and participant.

A quantitative questionnaire (Appendix 11) was also used to generate a profile of community members that participate in select community projects and general views on this kind of experience. The selected community projects were namely *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* and these were the ones selected since they ran on a regular basis at the time of the study. Data retrieved from the questionnaire complemented a dossier of information[1] used for discussion within *'ĊKF'* upon which I subsequently drew on in the writing of this thesis. As in sampling participants for the life stories, the inclusion of participants from other community projects in the sample of the quantitative questionnaire

[1] Throughout this thesis, the expression dossier (or portfolio) of information about the community is not intended as an actual physical and/or annexed document but as the collection of primary quantitative data and secondary quantitative and qualitative data that are drawn upon in the writing of this thesis, also on the basis of related discussions within *'ĊKF'*. Specific instances will be explained throughout this thesis and (when required) select primary quantitative data analysis is available in Appendix 14 to support certain aspects of the discussion in this thesis.

generated data that address this study's research questions – more specifically the last research question, concerning the analysis of emancipation in the context of the community that participated in the study.

All primary tools were duly pilot-tested with a sample from the actual sampling frame.

Secondary data discussed in this thesis comprise a review of research results connected with the chosen community, particularly studies in the fields of sociology, education and demography. Most of these studies involve the input of the community's local council. Some of these data were also used for discussion within *'ĊKF'*.

It is worth noting that primary data about *From Chapel to Chapel* and *'Ilħna Poeżija'* and secondary data about the community are relevant to the objectives of this study also because they feed into the *'ĊKF'* rationale as the generative theme (Freire, 2005; 1993) that connects the project to the life of the community. This will be further discussed in forthcoming chapters.

Ethical Considerations

Any research design is bound to generate ethical issues (Burton & Bartlett, 2009), more so an analysis of power as an outcome of participation in a Freirean intervention, as is the case of this study. The literature sustains the importance of ethical considerations such as a probity (Bassey, 2002) and commitment to honesty (Sammons, 1989); an avoidance of plagiarism (Berger & Patchner, 1988); the pursuit of truth (Pring, 2000)[1] and informed consent (Bartlett

[1] I am indebted to Hugh Busher (2002) for linking me to particular literature on research ethics (Berger & Patchner, 1988; Pring, 2000; Sammons, 1989).

& Burton, 2009). These were duly considered in the course of this study, sustained with the approval of the Faculty Research Ethics Committee (Appendix 1), the University Research Ethics Committee of the University of Malta (Appendix 1), the local council authority of the site of research (Appendices 2 and 3) and the participants (Appendix 5).

When it comes to anonymity and confidentiality, the nature of some research studies is bound to make participants and research sites recognizable (Burton & Bartlett, 2009), as is the case of this study. Also, due to the nature of the research study, participants and the community expressed the value of being publicly associated with the project, and hence demanded recognition and acknowledgement. Hence, in the case of this particular research study, adherence to anonymity and/or confidentiality is, in a way, unethical, since participants and the community are being deprived of the acknowledgment requested by the participants themselves. However, the doctoral research was bound by institutional research ethics. Thus, the thesis makes use of pseudonyms for participants and people that are referred to by participants. The thesis also does not make reference to the name of the community within possible limitations (Burton & Bartlett, 2009). Nevertheless, acknowledgement and recognition were granted to the participants and the community through dissemination activities of *'ĊKF'*.

The values of reliability and validity of research findings were targeted through the use of the extended case method[1] design (Burawoy, 1998) and the use of mixed methods whereby data generated by means of the qualitative study were complemented with data gathered by means

[1] The extended case method (Burawoy, 1998) dwells on critical engagement with the research process to "extract the general from the unique…to connect the present to the past in anticipation of the future…" (p. 5). In this study, this engagement was sought by the researcher-participant and encouraged from *'ĊKF'* research participants. A detailed discussion of the extended case method (Burawoy, 1998) and its adoption in this study is found in Chapter 5.

of the quantitative study and secondary data. Moreover, the discussion of data analysis also drew on the discussions with *'ĊKF'* participants.

The methodology and research design of this study will be elaborated and meticulously evaluated in Chapter 5. The next section gives an overview of the layout of the thesis.

Conclusion and Thesis Layout

This chapter has introduced the reader to the study of this doctoral research as one that is embedded in critical theory with an interest in the experience of emancipation of self and context related to participation in a Freirean-based educational intervention.

Following this introduction, the next chapter delves into a literature review that locates the participatory educational intervention *'ĊKF'* in contemporary global, national and community contexts.

This will be followed by a chapter that reviews select analyses of power to lay out the main ways of thinking about power and what these might mean in the context of an educational intervention like *'ĊKF'*.

The fourth chapter of this thesis will substantiate the theoretical discussion of the second chapter with an in-depth critical review of the contribution of the works of Paulo Freire to this study. Thus, the chapter will develop the earlier discussion of this introductory chapter to elaborate on the relevance of Freirean principles such as problem-posing education; 'conscientizaçãо'; praxis; cultural circle and co-investigation (amongst others) in the engagement with a Freirean educational intervention like *'ĊKF'*.

The fifth chapter will provide the methodological details of this study in terms of approach, strategy, piloting, tools and fieldwork. The chapter will discuss methodological tenets and in-depth evaluation of chosen research tools introduced in earlier sections of this introductory chapter.

The three chapters that follow will involve an analytic discussion of data findings thematized according to different aspects of '*ĊKF*'. The discussion will be enriched with references to findings of the community profile compiled during the research process (including the quantitative study), the secondary data; as well as findings retrieved from collaborative discussions of select data and data analyses with participants. Thus, the sixth chapter analytically lays out the curriculum of *'ĊKF'* as a Freirean cultural circle; the seventh chapter involves a critical discussion of artistic yields, with special focus on the investigation of elements of Freirean praxis within; the eighth chapter frames encounters with *'ĊKF'* participants to understand how their backgrounds and identities impinged on project and project-related experiences and relationships[1].

[1] As will be explained, in terms of structure and approach, the analytic chapters gradually present and discuss data with some theoretical analysis. Further to this, the final section of each chapter fully develops and raises the analysis to a theoretical synthesis by drawing on the discussion of the entire chapter that weaves in the theoretical implications concerning the research questions related to the discussion of the chapter.

This will be followed by Chapter 9 which will conclude this thesis by means of a synthesis of main findings and their relation to the study's research questions; a reflective piece on the role of professional educators in Freirean-based educational initiatives, with special attention to my relationship with this doctoral study's principal supervisor, co-participant and professional educator[1]; a discussion of strengths and limitations of the study and some final reflections on the study's contribution to knowledge and its validity in reappraising Freirean pedagogy.

[1] The pseudonym Julian is being used to refer to the principal supervisor of this doctoral study in view of his role as *'ĊKF'* participant. See Appendix 12 for a full list of pseudonyms.

2

The Context of the Study

Introduction

The previous chapter introduced this study by locating its approach in the critical theory perspective and by introducing the main areas of study - adult education, community development and Freirean pedagogy. The chapter also introduced the participatory action research design of this study. Yet, the introductory part of this thesis would not be complete without addressing Freire's (2005; 1993) appeal to re-invent his project of liberation through its re-contextualisation. Thus the discussion in this chapter locates the participatory educational intervention *'ĊKF'* in contemporary global, national and community contexts.

The Global Context

A Neoliberal Framework?

To consider the impact of neoliberalism on an educational intervention targeting emancipation is not to say that societies are reducible to economies. However, an understanding of social structures calls for analysis of contextual economic structures (Castells, 1999). Given this premise, contemporary advanced post-industrial society is described as featuring a "*religion of*

the marketplace...whereby market forces are considered too sacred to be touched by local and social concerns" (Shor, 2005, p. viii). This thesis posits that such a "religion" (p. viii) does not fully determine approaches towards social concerns since contestation for legitimacy between identities occurs (Borg & Mayo, 2006), particularly at community level. Hence, it is essential to investigate the nature and extent of neoliberal influence since contemporary

> changes that are identified through such words and phrases as globalisation, technological development, individualisation, reflexivity, increased competition, new forms of risks, environmental and nature challenges, need for new competences…influence the lives of each and every one of us and establish new premises for growth, socialisation, identity-shaping and learning, including adult education (Engesbak et al., 2010, pp. 617-618).

It follows that, "(p)edagogical activity is discussed not in a vacuum but in a context of an analysis of power and its structural manifestations" (Mayo, 2004, p. 3).

It is argued that "within the neoliberal world, social justice is defined not as an inalienable right of every citizen, but is rather, like everything else, circumscribed and captured within the economic" (Sultana, 2014, p. 15). Through "conservative modernization" (Dale, 1989)[1] the Right formed "a broad-based coalition...a new hegemonic[2] bloc" (Apple, 2000, p. xi). Despite the politically conservative stance, when it comes to the modernization appeal "the Right seems to be much more creative...than progressive movements" (p. xxvi). This infers that the Right has been mobilizing the masses in its direction by rearticulating traditional political and cultural themes (Apple, 2000).

[1] I am indebted to Michael Apple (2000) for linking me to this literature.

[2] As a concept, hegemony has been briefly addressed in the Introduction yet its literature analysis is mainly engaged with in the next chapter.

One such creative strategy of mobilization is choice as a prerequisite to equality[1]. The concept of equality in a neoliberal context is separated from traditional conceptions of it as the antithesis of oppression. Michael Apple (2000) argues that in the contemporary neoliberal context, equality is "simply a case of guaranteeing *individual choice* under the conditions of a 'free market'" (p. 17). Whereas I am in agreement with Apple's thesis on the centrality of choice as a feature of equality in contemporary times, I posit that the concept of oppression has also been appropriated by neoliberal discourse of equality to argue that the absence of choice would imply the presence of oppression. In this light, fear of oppression interpellates (Althusser, 2003) the citizen as a consumer through conviction, persuasion and provision of a guarantee (p. 52); the empowered citizen is a citizen who is an empowered consumer. A critical engagement with the individual's statuses of consumer and citizen[2] in contemporary times

> opens up some possibilities in terms of the empowerment of individuals and groups, either from a consumer perspective, or from the perspective of political codetermination. Each one has implications in the way individuals are represented as persons with problems, or persons with resources, as individuals whose pursuit of self-interest is paramount, or as members of a collective where solidarity matters (Sultana, 2011a, pp. 180-181).

Hence, the relevance of a critical approach to empowerment due to its implied development of "capacities to act successfully within the existing system and structures of power" (Inglis,

[1] The reading stage of this literature review comprised in-depth engagement (of which a full account goes beyond the objectives of this chapter) with the heterogeneous literature analysis of the notion of 'equality' (in its broad sense) that distinguishes between 'equality' (in its specialized sense) (Lister, 2010; Valijarvi, Linnakyla, Kupari, Reinikainen & Arffam, 2002; Apple, 2000); 'equity' (Lister, 2010); 'equal worth'(Lister, 2010); 'equality of opportunity' (Feyfant, 2006; Orivel, 2003) and 'equality of outcome' (Feyfant, 2006; Orivel, 2003).

[2] The discussion in this thesis adopts Ronald Sultana's (2011a) approach in juxtaposing the individual's status of citizen with that of user / customer / client. In this thesis, the status of consumer is being added to this latter bundle. The "important, nuanced differences" (p. 180) between statuses pertaining to the latter bundle are hereby acknowledged as lying "in the extent to which individuals and groups are given real opportunities to shape the public services that they receive…" (p. 180). Nonetheless, further analysis is beyond the remit of this thesis' discussion.

1997, p. 3).

Provision of choice becomes multidimensional and more complex when shifting the focus of analysis to the concept equity, whereby, given that "people are different...the best way of achieving a more equal set of outcomes is not necessarily by treating everyone the same" (Lister, 2010, p. 241). In this regard, Apple (2000) holds that, "(e)quality, no matter how limited or broadly conceived, has become redefined. No longer is it seen as linked to past roup oppression and disadvantagement [sic]" (p. 19). According to Apple (2000) this is not some form of false consciousness, but the strategy used by the Right to connect with "the perceived needs, fears, and hopes of groups of people who felt threatened by the range of problems associated with the crises in authority relations in culture, in the economy, and in politics..." (p. 22). Hence, one of the strengths of neoliberalism in a capitalist context is that it is "able to accommodate a vast pluralism of ideas and cultural practices" (Eagleton, 1996, p. 133). Thus, the individual operates within social and economic structures of industrially developed societies preoccupied with 'flexicurity' – in other words, striking a "trade-off between flexibility and security" (Sultana, 2013, p. 149) that is, however, "bound to work in different ways in relation to different national and regional contexts, and to different groups and categories of people" (p. 156).

In the context of adult world literacy (Freire & Macedo, 1987) this scenario reflects in how neoliberal discourse addresses the experiences of working-class and middle-class people who fear economic prospects of their futures in the light of contemporary capital flight, lowered wages, unemployment and insecurity (Apple, 2000). Insecurities are then internalised by vulnerable groups and expressed in their voluntary or involuntary, conscious or unconscious delegation of participation to dominant groups. This makes it easier for dominant groups to

lobby for (Borg, 1995) and implement their own agendas, as well as pushing vulnerable groups further out of decision-making forums[1]. For instance, it is argued that "the current articulation of the lifelong career guidance paradigm stands in danger of uncritically reflecting core agendas underpinning neo-liberalism…" (Sultana, 2011a, p. 179).

In terms of insecurity, it is also worth mentioning how politically conservative authorities representing the Right, address hardships faced by families through a strategy of pathologization whereby "disenfranchised" (Borg & Mayo, 2006, p. 53) families are turned "into objects for rehabilitation" (p. 53) and "deficit model(s)" (p. 54). In other words, traditionally non-decision-making community members are kept at bay purposely to preserve marginalisation and existing power structures.

The literature also points to another neoliberal creative strategy. This involves contemporary systems empowering (Inglis, 1997) select members (Freire, 1993) as opposed to targeting emancipatory education of the community / society as a whole. Rifts between politically conservative educators, policy or decision-makers, community workers and community members, and between community members themselves, are often the product of manipulation that inoculates "individuals with the bourgeois appetite for personal success" (p. 130). Thus, "…'de-socialising of the social' is often accomplished by means of a seductive, humanistic linguistic gloss of learner-centeredness, personal development and self-

[1] At this point it is important to clarify how due to methodological constraints, the educational participatory action research of this study *'ĊKF'* also targeted emancipatory education with select community members. Yet the research design itself entailed that these community members disseminate the fruits of their journey with other community members and broader society and participate throughout various stages of the research process of this study. The ultimate aim of *'ĊKF'* (of which accomplishment will be questioned and investigated in depth in the analytic discussion chapters) was for participants themselves to become catalysts of emancipation addressing the community as a whole, giving it and its members' potential to influence also broader society. Hence, the extreme difference between the genesis of *'ĊKF'* and the neoliberal discourse reviewed in this section.

empowerment. It is therefore important to understand the links between pedagogical individuation and ideological atomisation…" (Martin & Merrill, 2002, p. 25). People's incoherent, polyvocal [sic] beliefs often cause tensions and are used by those seeking power to mobilise people in a specific direction, even the most contradictory (Apple, 2000, p. 31). In the context of education, one-size-fits-all educational programmes are prescribed not just to individuals who genuinely need support to improve learning skills, but also to individuals having non-mainstream learning capabilities. The discourse becomes hegemonic[1] to the extent that authorities summon recognition and credit for the establishment of agencies that diagnose and assess these "pathologies" to assist such individuals in "fitting into" mainstream educational programmes.

Terry Eagleton (1996) discusses how globalised space, hybrid identities and material and non-material possibilities can be pitched together through the pluralistic nature of capitalism. Hence, the polyvocality and the diversity of meanings that are found in the realm of public opinion are then strategically employed by neoliberals in a variety of discourses, including the discourse on transformative education and community development, in a way that echoes the sentiments of the public. Thus, public opinion is characterised by tension and contradiction, which, according to Apple (2000), makes it easier for the Right to manipulate the directions and sides that people take. On the other hand, plural identities may also struggle for 'universalistic' claims (Laclau & Mouffe, 1985), such as when inclusion in education becomes a nodal point[2] and is articulated as a universalistic claim by both Roma and Muslim communities in Spain (INCLUD-ED, 2010).

[1] As a concept, hegemony has been briefly addressed in the Introduction yet its literature analysis is mainly engaged with in the next chapter.

[2] Nodal points may be explained as "privileged condensations of meaning (that) confer partially fixed meaning on a particular set of signifiers" (Howarth, 2000, p. 110).

Another neoliberal strategy involves dismantling the welfare state "under the guise of antistatism, of keeping government 'off the backs of the people,' and of 'free enterprise'" (Apple, 2000, p. 21). Ramon Flecha (1999) comments on how, particularly in southern Europe, this was successfully done during the past decades as a result of the dissolution of emancipatory movements labelled as 1968-nostalgics, the totalitarian discourse on the state as guarantor of citizens' welfare and the relativist attack on social sciences siding with universal welfare systems[1]. Thus, it is argued that we live in times when "corporations and government are weakening popular rights and undermining social needs" (Shor, 2005, p. ix). In the recent past, the Left inadequately addressed diversity in welfare provision and this lack has been instrumentally used by the Right to form hegemony[2] (Cahill, 1994), for example through a discourse of self-help that silences the debate on inequality (Borg & Mayo, 2006).

This scenario would justify Habermas' (1997) scepticism as regards the establishment of "a life-world…able to develop institutions out of itself which set limits to the internal dynamics and imperatives of an almost autonomous economic system and its administrative complements" (p. 13). McLaren (1999) sums up the situation saying that as long as capitalism funds educational reform, inequality and lacunas will simply be transferred to "*litem lite resolvere*" (settling strife by strife) (p. 15). The effects of polyvocality on welfare provision are synthesised in Flecha's (1999) perspective arguing that, as long as there are inequalities, any action will be underpinned by ethnocentrism. To the extent that "ethnocentrism and relativism are two sides of the same coin[3] (that) maintain and reinforce current inequalities"

[1] The extent of which this is relevant to the Maltese context is addressed further on in this chapter.

[2] As a concept, hegemony has been briefly addressed in the Introduction yet its literature analysis is mainly engaged with in the next chapter.

[3] He exemplifies this through a Gypsy school in Barcelona seen as a ghetto by interculturalists, yet an attempt to preserve culture by pluriculturalists (Flecha, 1999).

(Flecha, 1999, p. 75).

In conclusion to this section that reviews literature on the implications that a neoliberal context has for Freirean emancipatory education projects like *'ĊKF'*, it is important to reaffirm that, in this thesis, it is not being argued that individuals and communities are fully determined by economy. Yet local governance and communities' roles in the preservation of social justice would certainly be easier if the context is less unequal (Duru-Bellat, 2003)[1]. In this regard, Shreeram Lamichane and Dip Kapoor (1992) argue that

> As long as the role of education and its efficacy is held hostage by an economically-centred vision of human existence, the true transformative potential of education will not be realized. The formal systems of education (the influential disseminators of education in the modern world) as creations of the economically centred vision, are ill-equipped to deal with a transformation towards a more integrated role for education in the daily lives of all people (p. 44).

The good news is that, like any other hegemonic arrangement, the neoliberal hegemony needs to be renegotiated over time (Borg & Mayo, 2006). Research has led to the identification of a growing contradiction in advanced capitalist societies between the concentrated privatized ownership of large corporations and the increasing socialization of the forces of knowledge production (e.g. widening access to advanced education, the internet). While powerful capitalists remain intent on protecting their property rights and asserting the sanctity of profits over workers' rights, widening access to strategic knowledge enables subordinate classes to develop more oppositional forms of class consciousness and critical attitudes beyond capitalist hegemonic ideologies (Livingstone & Raykov, 2012, p. 5).

Identifying the paths and moments of such negotiations calls for an understanding of the social

[1] I am indebted to Annie Feyfant (2006) for linking me to this literature.

context that goes beyond economy and delves into the ideological and cultural, as discussed in the next section.

Knowledge and Culture

Knowledge and information are so deeply ingrained in the culture of contemporary advanced post-industrial knowledge societies that the ability to process culture and symbols is identified as a direct force of production (Castells, 1999). Thus, knowledge is the key that ought to open the doors of society's capital, being it human, cultural, social, ethnic and material capital. Yet obstacles might prevent this from taking place, such as a personal lack of craving for knowledge, lack of resources (material and non-material) and constraints which prevent access to knowledge or stratify the status of different knowledge fields to manipulate power and other social resources. The origins of these obstacles need to be understood in the context of broader structures discussed in the previous section. It may also be the case that variables of agency are cemented in power structures as discussed in the third chapter of this thesis.

Contemporary western society is often described as the knowledge society (Lisbon European Council, 2000; Giddens, 1998; Brown, 2007). This refers to an economy in which ideas, information, and forms of knowledge underpin innovation and economic growth (Brown, 2007, p. 39). Indeed, it is argued that

> (i)n recent decades society has moved away from the *industrial society* towards a new model of social organisation, more focused on information and interaction between people; this helps explain changes in the social, economic, and cultural structures in various countries. This transformation has reached into all areas of society, from the most informal public spheres to scientific research (Herrero & Brown, 2010, p. 254).

For the purposes of this thesis, the concept of knowledge society is being used as an ideological construct useful to describe, but more importantly, scrutinize and critically question, contemporary advanced post-industrial society. The knowledge society has oppressive potential. To explain better, the issue is one of production as well as distribution of knowledge so that knowledge 'from below' tends to be discredited whereas knowledge that is deemed appropriate for subordinate groups – 'knowledge 'from above' - merely enables recipients to fulfil a subordinate role in society. One related implication is that knowledge is an ideological social construct, giving legitimacy to branches of knowledge at the expense of others (Borg & Mayo, 2006). The myth of the "*absolutizing of ignorance"* (italics in the source) (Freire, 1993, pp. 114 - 115) whereby "someone...decrees the ignorance of someone else" (pp. 114 - 115) hinders emancipation[1]. "Only those with a good grasp of the currently prioritized knowledge find a place among the fully employed" (Flecha, 1999, p. 66). This captures the oppressive side of the concept of knowledge society despite its frequent celebration in policy at national, EU and international levels. Concurrent EU policy that reduces knowledge and education as means to employment (Ministry of Education and Employment, 2012) is rebuked in the discussion of this thesis. Moreover, this thesis opposes "social dualization" (Flecha, 1999, p. 66) for its dismissal of "knowledge possessed by marginalized groups" (p.67). In this regard, the discussion in the analytic chapters delves into how "social dualization" (p. 66) has relevance beyond employment, in wider community and

[1] To this Freire (1993) also adds that often these myths are nurtured "in the interest of the oppressor to weaken the oppressed still further, to isolate them, to create and deepen rifts among them" (p. 122). This relates to the neoliberal sectarian use of diversity and polyvocality discussed earlier in this chapter.

social forums.

These dynamics become more complex through their interplay with identity politics, characterized by fragmentation, pluralism and diversity (Barker, 2011). Thus, in most cases, official knowledge and culture are not democratically representative of their social context, since "(a)ll too often, "legitimate" knowledge does not include the historical experiences and cultural expressions of labor [sic], women, people of color [sic], and others who have been less powerful" (Apple, 2000, p. 50) [1]. This implies that classification of official knowledge and culture is as selective as any other political strategy. According to Flecha (1999), in the formation of this "closed circle of inequality" (p. 67) individuals in privileged positions differentiate themselves from others due to their power to prioritise their own culture as valuable knowledge. In response, the masses expropriate their own culture and unconsciously set the "unreachable" (p. 68) goal of imitation. Yet Flecha elaborates further through a discussion of political conservatives that express nostalgia towards a "supposed time when the official culture was respected" (p. 70).

Cultural invasion explains how dominant groups or classes impose their "own view of the world" (Freire, 1993, p. 133) on those who are not in power, thus "curbing their expression" (p. 133). Often this occurs in a covert manner, where the politically conservative educator, policy maker, decision-maker, professional or community worker assumes "the role of a helping friend" (p. 134). The "helping friend" would be supporting dominance over

[1] Hence, the relevance of the discussion of the next chapter that addresses class, gender, race and ethnicity as select structures of power.

subordinate groups by consciously or unconsciously drawing on the hegemonized legitimacy[1] of his/her role and/or status to advocate and reproduce conservative politics.

In relation to the discussion in this section, this thesis engages with the politics of knowledge to gauge the arbitrary nature of what is considered *as* knowledge; the inseparable link between knowledge and power; in what manner and to what extent official knowledge reflects and reinforces hegemonic structures of power (Apple, 2000)[2].

The next section delves into a review of literature on Malta for an understanding of how neoliberal influences, knowledge and culture might have possibly affected *'ĊKF'* dynamics in the chosen community, in view of the national context.

[1] Hence, the relevance of theoretically engaging with the concept of hegemony for the purposes of this thesis. As a concept, hegemony has been briefly addressed in the Introduction yet its literature analysis is mainly engaged with in the next chapter.

[2] To explain better, one way to organise the production and distribution of knowledge is through books - for instance through textbook adoption by schools, regarded as "authoritative, accurate and necessary...But the current system of textbook adoption has filled our schools with Trojan horses – glossily covered blocks of paper whose words emerge to deaden the minds of our nation..." (Down, 1988, p. viii). In this regard, Nawal El Saadawi (2010) speaks of the marketization of identities in her account of how

> Book covers with veiled women are attractive to consumers; they bring in more money. I never wanted a veiled woman on the cover of any of my books. I never used "Islam" or "Islamic Women" as a title for any of my books, but publishers do what they want without your knowledge. I was never consulted about the covers of my books, but publishers do what they want without your knowledge. I was never consulted about the covers of my books. Publishers change the titles of your books without consulting with you. They omit parts or rearrange the chapters as they like. You have to stop work and devote time to fighting with publishers or taking them to court. Agents and lawyers can devour your time and money with little result. The free market has its visible and invisible powers that can lead you to stop writing at all. But we have to fight back and learn how to enforce our rights as writers, whether we are Muslims or non-Muslims (p. 184).

The Maltese Context

At the time of writing of this thesis, the Labour Party has the majority of seats in the Maltese parliament after winning this majority in the 2013 general elections, further to a long period in opposition[1]. Prior to this, and up till the end of the Nationalist party's majority in government, the agenda of the Nationalist party for Malta was significantly influenced by neoliberal ideologies of liberalisation and privatization in the sphere of economy. Nevertheless, the Nationalist Party did not dismantle the welfare state. Rather it improved certain aspects, even though the efficiency and sustainability of such reforms were often questioned; together with the curbing in the spheres of health and education in the framework of Malta's membership in European Union[2] (Briguglio, 2010a). Moreover, negative repercussions of development of natural, economic, social and human resources were also noted (Briguglio & Brown, 2009; Briguglio, 2010a). From a broader perspective, such negative repercussions may be analysed using the metaphor of the "*downward* escalator" (Fitzpatrick, 2011, p. 10) since "(f)or every

[1] In order to understand the relevance of the shift in majority to this discussion and to this study, it is worth noting that for decades, Malta's political affairs have been largely dominated by two political parties, namely the centre-Right, predominantly Christian democrat, Nationalist Party ('Partit Nazzjonalista' (PN)) and the social democrat Labour Party ('Partit Laburista' (PL)) (Briguglio & Buġeja, 2011; Briguglio, 2010a). The past twenty years also featured significant influences by smaller parties, particularly 'Alternattiva Demokratika' – The Green Party (AD), although not to the point of having a seat in government.

During the 1970s and the 1980s, the government of the time, led by the Malta Labour Party (MLP, today, PL),

> …emphasised the role of the state in the economy and social welfare. On the one hand, this led to heavy state intervention within a mixed economy, especially where there was lack of initiative from the private sector… This was accompanied by the construction of much of Malta's welfare state, making possible various universalistic social services" (Briguglio, 2010a, p. 215).

Further to change of majority in government in 1987, Malta's government featured a Nationalist majority till 2013, save between 1996 and 1998 whereby a New Labour government led the country for twenty-two (22) months which came to an end mainly due to "austerity measures, which were at least partly influenced by the massive fiscal deficit inherited from the Nationalist Government, but whose impact was aggravated by Labour's clumsy replacement of VAT with a customs and excise tax" (Briguglio, 2010a, p. 217), as well as internal rifts.

A related implication of these political developments is that most fieldwork for the purposes of *'ĊKF'* took place during the last 2 years of Nationalist majority in government. This is reflected in research data as discussed elsewhere in this thesis.

[2] Malta is a member-state of the European Union since 2004 and adopted the Euro currency in 2008 (Briguglio, 2010a).

advance there is a corresponding downside which makes it difficult to raise happiness overall"[1] (Fitzpatrick, 2011, p. 10). Indeed, research on Malta's welfare model points to the emergence of a "welfare society" underpinning the

> shift in the concept of poverty from inadequate financial resources towards social exclusion…accompanied by a corresponding shift in social policy from state intervention in the provision of institutional welfare in the form of social security towards targeted social work, personal social services and the social administration of joint projects by voluntary, private and State organisations. A measure of participation in the welfare society is evident in the joint collaboration in the provision of welfare services by individuals, families, Government and non-Government organisations. In a new context of the information society, persistent structural inequalities, the observed weak family networks of the poor and the predominant ideologies of welfare posit risks of social exclusion for minorities who do not conform with [sic] the predominant culture and behaviour in society (Abela, 1998).

More recent research identifies Malta's welfare model as hybrid; characterized by different, sometimes contradictory traits: decommodification[2] in universal provision of health, education, pensions and other welfare services; paralleled to characteristics of the liberal welfare model such as means-tested benefits, an increasingly liberalised housing sector, growth in privatised health care and pension reform (Briguglio & Buġeja, 2011). It is also argued that neo-liberalism's "free market ethos has entered our society (with refence to Maltese society) also, infiltrating the society's imaginary unobtrusively…via a consumerist culture that demands the right to limtless and uninhibited individual choice" (Wain in Baldacchino & Wain, 2013, p. 151).

When it comes to values, the Nationalist agenda also comprised a conservative stance "inspired by ideologies such as Catholicism and consumerism" (Briguglio & Pace, 2013, p.

[1] These contradictions are also typical of Christian democrat ideologies that sway between nurturing social progress and neoliberal programmes (Briguglio, 2010a).

[2] Decommodification is typical of the social democrat welfare model and makes individuals relatively independent of privatised welfare services (Briguglio & Buġeja, 2011).

284)[1]. However, "a clearer separation of Church and State" (Briguglio & Pace, 2013, p. 279) has been promoted by PL "particularly after the 2011 divorce referendum" (p. 279) up till the time of submission of this thesis, when PL has the majority in government.

These dynamics are then reflected in social policies which at micro community level result in fluctuations and diversities when it comes to standards of living and lifestyle. In various parts of the world, the "costs of inequality surround us: impoverished communities, rising rates of depression, ill-health, crime and low-level hostility" (Fitzpatrick, 2011, p. 38). The vacuum left by eroded social ties is filled by "materialistic substitutes" (p. 38). In Malta, the number of people risking poverty is increasing, particularly for those aged 60 years and over (NSO, 2011b; Formosa, 2011). Indeed, despite a general growth in jobs further to EU accession in 2004 (Briguglio, 2010a), Malta is also experiencing a rise in the number of people experiencing hardships, particularly from the lower middle-class and working-class cohorts (Briguglio, 2010a)[2]. In analysis, this overall situation is also related to the effects of neoliberal strategies discussed in earlier sections, whereby the consumer-citizen experiences the "hedonic treadmill" (Fitzpatrick, 2011, p. 10) effect resulting from a constant rise in expectations that cancels out improvement. Thus, the consumer-citizen "becomes dependent upon consumption in a life which feels more and more like an unwinnable race..." (p. 38).

Civil society in Malta reflects the broader international and national political scenario discussed herein. Often, in Malta and beyond, we witness examples of elitist civil society

[1] It is argued that "the Nationalist Party has succeeded in creating a hegemonic formation based on the articulation of two main identities - the Catholic and the consumerist, winning support across class lines and amongst different social groups" (Briguglio, 2010a). Thus, Catholicism and consumerism were two sides of the same coin in Nationalist agenda.

[2] In this regard, the National Statistics Office (2013) indicates that the at-risk-of-poverty rate for persons aged 65 and over stands at 18%; the at-risk-of-poverty or social exclusion rate for the same age group stands at 22%; and 71% of persons aged 65 and over at-risk-of-poverty own their own home (NSO, 2013).

social movements with honourable goals and often overtly supporting democratic and inclusionary methods; yet of little appeal to the so-called 'man in the street'. Indeed, it is argued that social movements in Malta are underpinned by hegemonic influences[1] such as the Catholic Church, a history of bi-polar government and recent accession to the EU, amongst other influences (Briguglio, 2009). Also as a result of institutionalization (Briguglio, 2010b; 2010c), social movements may journey far from the population they ought to be representing in the first place. This is not to say that all civil society's social movements are elitist, nor to give the romanticized impression that, miraculously, grassroots' mediation (Freire, 1993) would motivate all people irrespective of backgrounds and interests. Hence, the presence of and constant contact with grassroots would comprise 'globalization from below' (Marshall, 1997)[2], although this does not necessarily exclude antagonism (Briguglio, 2013).

Amongst problems faced by civil society activist movements in Malta, Mario Thomas Vassallo (2012b) identifies the imprint of bureaucracy - particularly in the sphere of administrative requirements to obtain funding – coupled with "smallness and islandness" (p. 231) that led a number of Maltese NGOs to replace fragmented operations with strategic physical and virtual networks (Vassallo, 2009). On the other hand, Vincent Caruana[3] (interviewed by Borg & Mayo, 2007) explains how in the field of critical environmental education one "problem in mainstream trade is its anonymity" (p. 162). Caruana explains how during his interactions with students he seeks to problematize their knowledge as consumers:

> (I)n my education work I often ask students to tell me all they know about the jeans they are wearing and the best I get is limited to the size and the style. In seeking to overcome the anonymity in trade and show a face behind the product, fair trade reminds us that trade is

[1] As a concept, hegemony has been briefly addressed in the Introduction yet its literature analysis is mainly engaged with in the next chapter.

[2] I am indebted to Borg and Mayo (2006) for linking me to this literature.

[3] Maltese fair trade activist and educator.

> fundamentally a human transaction between two needs that meet (Caruana, interviewed by Borg & Mayo, 2007, p. 162).

Thus, social movement activism in Malta (as part of South and with respect to the West) "are a timely reminder that democracy is not about elections and casting votes...but about the food we eat, the clothes we wear, the water we drink..." (p. 165) in a time when "more and more power risks being transferred from parliaments, regional and local governments, and local communities to corporations and other big economic interests" (p. 164).

Further to this discussion of the general situation in Malta at the time of the study, the next section discusses select aspects of the community contextualizing *'ĊKF'* so as to convey the micro context of this doctoral research.

The Community[1]

Overview

The town of the community under investigation is located in the south eastern district of the Maltese Islands[2] (NSO, 2011c; Wirt iż-Żejtun, 2012; Żejtun Local Council, n.d.a). At the time

[1] The purpose of this section is to journey the reader through a descriptive and preliminary analytic account of secondary data to get to know the community contextualizing *'ĊKF'*. The relevance of this section will become more relevant when the reader engages with the discussion of data analysis later in this thesis. For the purposes of this study, the main focus of this section is on the period that followed World War II. Reference will be made to historical milestones; the demography of the community at the time of the study; family-life; education; healthcare; work and employment, housing; the contributions of local council and civil society, particularly through community projects running at the time of this study.

[2] The locality has an area of 5.4 square kilometres (NSO, 2011c; Żejtun Local Council, n.d.a) of which 1.5 square kilometres is residential, 3.2 square kilometres are rural, and 0.7 square kilometres are industrial (Żejtun Local Council, n.d.a). Indeed, the locality is the hometown of one of Malta's industrial estates.

of this study, the locality has the highest population density in its district[1]; the population stands at 11,277 with a very slight majority of males and a marked majority (18.1% of the population) of people aged 65 years and over[2] (NSO, 2011c). Despite the official town status[3] and the large geographical area it covers compared to other towns in Malta (Wirt iż-Żejtun, 2012), as to nowadays, the community retains relatively traditional village lifestyle and customs compared to other parts of the Maltese Islands. At the time of this study, the northern and southern parts of the locality are referred to distinctly (Żejtun Local Council, n.d.a)[4].

Post-World War II Developments[5]

The history of the locality is coloured with political involvement even during colonial times. Indeed, various political leaders and political party members from the sphere of Maltese

[1] The population density in the locality is 2,126 persons / km². This decreased by 25 persons / km² between 2005 and 2011 (NSO, 2011c). In the immediate post-World War II period, the population of the community was close to the 12,000 mark but in the following two decades it severely decreased due to emigration (Żejtun Local Council, n.d.a). The building of housing estates during the years that followed contributed to a population rise (Żejtun Local Council, n.d.a). Similar to the rest of the Maltese Islands, the town population experienced a rise between 1900 and the 1990s, mainly due to improved standards in housing, hygiene and health (Pirotta, 2013).

[2] At the time of investigation, the total population of 11,277 comprises 5,643 males and 5,634 females (NSO, 2011c). The community features an aging population with nearly 33% of household membership comprising people aged 60 years and over (Pirotta, 2013). The largest age-cohort of the community's population (18.1%) consists of people aged 65 years and over (NSO, 2011c) and it compares to the national average of 16.1% (NSO, 2011-2014). This age-cohort is also the largest in the community and the average age is 41.7 years (NSO, 2011c).

[3] The locality's status was raised to that of a town in the late eighteenth century during the last years of the rule of the Order of Saint John in the Maltese Islands (Żejtun Local Council, n.d.a). Indeed, the rise to town status was a political move to gain the locality's inhabitants favour over Napoleon's impending invasion (Żejtun Local Council, n.d.a; Wirt iż-Żejtun, 2012).

[4] Till the late 1600s two separate communities inhabited the locality until developments in 1700s and the building of the parish church united the two settlements to form one community (Żejtun Local Council, n.d.a). As will be elaborated in the analytic chapters, this separation impinged on the *'ĊKF'* project experience.

[5] Since the end of World War II Malta underwent major historical changes such as the acquisition of political independence from the British Empire in 1964 (Frendo, 2012; Briguglio, 2009; Briguglio, 2001) the establishment of the Republic in 1974 (Frendo, 2012) and the subsequent gradual exit of the British military and naval force from the Maltese Islands leading to the termination of the Military Base Agreement and thus Freedom Day in March 1979 (Frendo, 2012; Briguglio, 2009).

politics are natives of the locality (Żejtun Local Council, n.d.a). Amongst these stemmed activism for independence during the British occupation (Żejtun Local Council, n.d.a)[1].

With a traditional strong left majority in its electorate, the community significantly featured in the harsh political struggle in Malta of the past decades[2]. Evidence of this includes episodes of confrontation, violence and vengeance at citizen and neighbourhood levels (Debono, 2011a; Borg, 2004; Briguglio, 2001). It is in consideration of this historical baggage that a community project targeting Freirean emancipation acquires more value and significance to the community under study, its members and the possibility, potential and validity of the Freirean project in itself.

[1] The community's traditional and concurrent predominant political allegiance is with the 'Partit Laburista' (earlier sections of this chapter inform about Malta's main political parties).

[2] The 1970s and 1980s in Malta featured an overt, sometimes violent, political struggle between centre-left labourite and centre-right nationalist political parties (Briguglio, 2009; Borg, 2004; Boissevain,1993) that - as to the time of this study - dominate the political scene and electoral race in Malta (Briguglio & Pace, 2013; Briguglio, 2009; Boissevain, 2006). Indeed, it is noted that, "(p)olitical relations are still characterized by intense and destructive factionalism that effectively inhibits any form of cooperative long-term planning. The twin loyalties to families and party effectively obstruct loyalty to the state" (Boissevain, 2006). The community contextualizing *'ĊKF'* is associated with Labourite party patronage through the actions of politicians such as former minister Wistin Abela (Briguglio, M. (Sociologist), personal communication, March 14th, 2014).

The 1970s and 1980s in Malta also featured significant development in the sphere of civil rights and liberties in the Maltese Islands. Indeed, it is noted that,

> The 70s was also the time when civil marriages were introduced, homosexuality was decriminalised, foreign investment attracted and social services introduced. It was a time when the fabric of society was changed through social mobility. In short, in its heyday between 1971 and 1976 Labour still conveyed a project of reform, even if signs of creeping authoritarian rule and tribalism were evident from the beginning (Debono, 2011b).

After a long period in opposition, the 'Partit Nazzjonalista' (Nationalist Party) obtained the majority in government in 1987 and since then the country gradually took on a more liberalised and western-oriented outlook, particularly in the spheres of economic and welfare liberalisation and privatisation (Briguglio & Buġeja, 2011; Briguglio, 2009). The 1990s in Malta witnessed the liberalisation and pluralisation of media (Żammit, 2006) as well as central government decentralisation of authority and increased subsidiarity through the setting up of local councils (municipalities) (Briguglio, 2009; Puli, 2004). Nationalist majority in government also walked Malta into its long, eventful and non-linear period of preparation for Malta's accession as an EU member-state which eventually occurred in 2004 (Briguglio, 2009; Briguglio, 2001).

Family

It can be said that the trend in the community's family patterns resonate with national trends, as inferred from the marital status of the population percentage of persons aged 16 years and over who are singletons (32.0% in the community – 32.5% in Malta); married (56.5% in the community – 56.2% in Malta); separated (3.3% in the community – 4.6% in Malta); widowed (7.2% in the community – 6.2% in Malta) and divorced (0.1% in the community – 0.6% in Malta)[1] (NSO, 2011-2014).

A recent study with 500 families from the community shows that 16.48% of the households' children are aged up to 4 years, 25.27% between 5 and 9 years and 29.12% between 15 and 18 years of age (Pirotta, 2013). Only 12.62% of research participants send young children aged 0 to 4 years to preschool or childcare centres[2] (Pirotta, 2013). In Malta (Rizzo, 2009) and the EU (Directorate-General for Communication PUBLIC OPINION MONITORING UNIT (capitalized in the source), 2013), these feature as some of the challenges to increased female participation in employment. Stereotypical practices of associating women with household and family responsibilities (Buġeja, 2009; Rizzo, 2009) further challenge increased female participation in employment. Hence, the relevance of Local Council-established Child Day Care Centre Project.

[1] The low percentage of divorce rates needs to be considered in the absence of divorce law in Malta at the time of the last NSO census exercise (published 2011). Divorce in Malta became legalized in 2011 and Civil Union in 2014. Nevertheless, no data that allowed comparisons between trends in the community and national trends with respect to divorce and civil union was found at the time of writing of this thesis.

[2] Difficulties with accessing child care facilities' in the locality and in the rest of the country (Pirotta, 2013) as well as in the EU (Directorate-General for Communication PUBLIC OPINION MONITORING UNIT (capitalized in the source), 2013) are associated with availability and affordability. Yet it is worth noting that at the time of submission of this thesis government-funded childcare services have just been introduced (Piscopo, 2014).

Education

Research findings of the EU-funded Includ-ED study[1] show that, amongst families of students participating in the research, 0.9% of respondents are illiterate; 8.9% have basic level of education; 5.6% completed primary level of education; 54.2% completed secondary level of education[2]; 22.9% completed upper secondary level of education; 2.3% completed vocational education; 5.1% graduated with a first degree and none of the research participants have post-graduate level of education (INCLUD-ED, 2010)[3]. The persistence of illiteracy and basic education and low levels of tertiary education amongst parental / guardian generation are manifest. When considering the population of the community at large, the illiteracy rate stands at a more significant 10.6% - which is higher than the national illiteracy rate of 6.4% (NSO, 2011-2014). The 13.2% percentage of community residents who completed post-secondary and tertiary academic education is also lower than the national 19.3% (NSO, 2011-2014).

Findings of another recent study (Pirotta, 2013) show that the majority of school-aged children, that is 69.75%, attend state schools as opposed to 28.57% that attend church schools and the 1.68% that attend independent schools. This suggests the predominance of the working class in the community. Only 9.6% of respondents have children or relatives that study or studied at tertiary level. These figures place the community in the same boat as most southern Maltese communities (Pirotta, 2013).

[1] Between 2006 and 2011 one of the community's primary state schools participated, together with 5 other schools from European communities, in the longitudinal EU FP6 Project *Strategies for inclusion and social cohesion in Europe from education* (INCLUD-ED, n.d.).

[2] In Malta this is up to 16 years of age which normally coincides with the completion of secondary school.

[3] Although this particular study's respondents comprise only parents or guardians of part of the community's primary school's students (INCLUD-ED, 2010), these findings shed light on family educational background of the youngest generations of the community.

The local council provides spaces and opportunities for learning in academic and non-academic fields; formal, informal and non-formal education[1]. There is also evidence of civil society contributions in the address and provision of academic and non-academic needs of the community[2]. Significant improvements in the school's and general community social well-being are associated with increased community participation in school affairs (INCLUD-ED, 2010)[3]. This sheds light on a process that is of significant importance to this thesis: the dialogic and educational nature of community involvement at grassroots' level as a catalyst for increased and enhanced knowledge and networking. Yet overall – as well as in relation to the research questions of this study - Includ-ED failed to investigate the nature of power entailed in the identified improvements (addressed in this study) – in other words, if it is empowerment or emancipation (Inglis, 1997)[4] within the researched educational and community structures and/or approximations towards both.

Health

With regard to infrastructure, as in most other towns in Malta, the community is serviced by a state-funded health clinic. In recent years, the local council worked on reformulating the

[1] Local council courses organized on a yearly or more regular basis cover art and design, crafts, story-telling for children aged 3-6, English-speaking for children aged 7-12 years, reading and writing for adults in both Maltese and English and different computer courses for children and adults (Żejtun Local Council, n.d.b). Local council documentation also testifies to a number of collaborations in the educational sector that involve the local councils with primary schools (Abela, 2005; INCLUD-ED, 2007), the schools' councils and voluntary associations (Abela, 2005). A partnership project between the local council, the community's primary schools and the national department of education was carried out through the department's Foundation for Tomorrow's Schools[1] (Abela, 2005; INCLUD-ED, 2007). This project targeted the improvement of the schools' infrastructure (Abela, 2005; INCLUD-ED, 2007). Nevertheless, this partnership was suspended mid-way (Abela, 2005) and research on the national entity's website gives no documentation of it as to date (Foundation for Tomorrow's Schools, n.d.).

[2] Reference to actual examples of civil society contributions are made later in this chapter.

[3] Findings of the EU FP6 Includ-ED project show that community members, particularly school stakeholders, reported improvements in educational achievement of students, home affairs and relations, as well as employment, amongst others (INCLUD-ED, 2010).

[4] This distinction is addressed in the introduction and more in detail in the literature review of forthcoming chapters 3 and 4, as well as in the analytic and discussion chapters of this thesis.

concept of the local clinic with the aim of transforming it in a more holistic health centre that prioritizes health education (Aġius, 2005). In the last census, 2.1% of the labour force declared inability to work due to illness or disability (compared to 1.7% national average); 23.1% of the locality's residents stated they are affected by a long-term illness and/or health condition (compared to 19.9% national average) with physical and mental disabilities / difficulties being the most common (NSO, 2011-2014).

Health-related concerns manifest in the community include asthma[1] (Pirotta, 2013; Bonniċi, 2011); poor air quality resulting from black dust generated by a nearby power station[2]; drug-addiction; the need for increased healthcare services for the elderly such as an old people's home, day care centres and night shelters; "the need for clinical, medical and emergency services to be readily available in (the) community...(and) greater control on the price of medicines" (Pirotta, 2013, p. 13).

Research findings also show that 30.46% of respondents stated that in their family there are members who practice sport regularly; whereas 62.5% claim the town has adequate sporting facilities (Pirotta, 2013).

[1] During 2011, the community was one of the two localities participating in the European Community Respiratory Health Survey (ECRHS) "in respect to (its)...location along a south-east direction from the Marsa Power Station" (Bonniċi, 2011, p. 23). A survey was sent to one third of the community's population aged 20 to 44 years at the time of the study (Bonniċi, 2011). Findings point to the incidence of asthma diagnosis for one every ten residents of the locality; one in five residents manifested asthma-like symptoms without their knowledge and one in three residents of the community had nasal-like allergy (Bonniċi, 2011).

[2] No data was found in relation to health concerns triggered by the economic activity of the locality's industrial estate.

Economy

Until 100 years ago the community's economy was solely associated with agriculture given the relatively vast 3.2 square kilometres of rural area that surrounds the town and its hamlets (Wirt iż-Żejtun, 2012; Żejtun Local Council, n.d.a). Today, the locality has a total farming population of 446 people, out of which only 31 work as full-time farmers (Desira, 2013).

Recently the town's economy is increasingly investing in the services sector, particularly tourism[1]. This is being targeted also through community involvement[2] (Theuma, 2013). Notably, it "was very difficult for (the community)...to qualify for EU funding under tourism and culture objectives, simply because the town was never promoted as a tourist place worth visiting" (Wirt iż-Żejtun, 2012). Yet this led to increased networking and cultural interest, particularly amongst community members. These economic strategies are linked to one of the community projects discussed in this thesis - namely, *'From Chapel to Chapel'*[3].

Work and Employment

Findings of a recent study show that the size of the community labour force[4] consists of 53.68% of research participants and 75.26% of these are in employment (Pirotta, 2013). According to the last census, the most common economic activity in the community is

[1] Examples include local council initiatives such as the introduction of hop-on hop-off bus routes, the regular organization of festivals that celebrate the cultural heritage of the locality; and local council and civil society implementation of projects such as cultural and heritage walks (Theuma, 2013).

[2] The community's trait to incorporate grassroots' action in pursuing development is evidenced by Nadia Theuma's (2013) review of how community stakeholders are targeting development in the field of tourism by identifying historical, cultural and social heritage broadly by targeting potential routes towards sustainable growth of the tourism sector in the community.

[3] More details about this project later in this chapter and in other parts of this thesis.

[4] At the time of the study, there is no reliable data available with regard to underground economy that is specific to the locality (Zammit, S. (Manager - Unit 01: Methodology and Research Unit - Director General's Office, National Statistics Office (Malta)), personal communication, April 3rd, 2014).

manufacturing (20.8% - compared to the national average of 12.8%) (NSO, 2011-2014)[1]. According to Pirotta's (2013) study, 46.72% of employed research participants are employed as manual, skilled or unskilled workers, as is the trend in the south of Malta. More than a quarter of these are employed with the private sector. Small minorities fall in the self-employed category such as farmers, stone-masons, builders and other construction-related employment (8.22%) and managerial employment categories (7.27%). Participants of pensionable age[2], amount to 47.74% of participants (Pirotta, 2013). Yet, 87.87% of these are still working (Pirotta, 2013) possibly due to legislation that encourages labour market participation by allowing employment even when receiving pension. In turn, this testifies to the struggle against rising cost of living, particularly medicines and utility bills[3] (Pirotta, 2013).

According to the same study, 32.31% of research participants are not in paid employment but consider themselves as working at home caring for family members and the household (Pirotta, 2013) – a considerable figure that testifies to the traditional family values that permeate the culture of the community. In the last census the locality's unemployment rate of 3.5% reflected the national unemployment rate of 3.7% (NSO, 2011-2014); whereas findings of the (more recent) study by Pirotta (2013) show that unemployment in the community stands at 27.74% of the labour force and this is considered to be "rather high when compared to the national average and may indicate...a more serious unemployment problem when compared to

[1] An industrial estate is also located in the locality yet no data was found with respect to the percentage of the locality's population employed in this particular industrial estate or the size of manufacturing economic activity of this industrial estate as part of the Maltese manufacturing sector.

[2] At the time of Pirotta's (2013) study pensionable age in Malta was 65 years – as is at the time of submission of this thesis.

[3] At broader community level, Malta's concurrent economic inflation and rise in the cost of utilities and transport contribute to community members' dissatisfaction with cost of living (Pirotta, 2013).

some other localities in Malta" (Pirotta, 2013, p. 10)[1]. Reasons for unemployment include disability (18%) and advancing age (49%) (Pirotta, 2013), thus shedding light on variables of vulnerability in the area of employment potentially leading to discouragement in the labour market (Brown, 2007). Moreover, all research participants of this study who classify themselves as unemployed are also long-term unemployed since they have been out of employment for more than twelve months (European Commission, n.d.; Brown, 2007)[2].

Review of secondary data also shows that unemployment affecting the community at the time of the study is correlated to privatisation and closing down of the original dry-docks and shipbuilding[3] industries further to dependency from government

[1] National Statistics Office data (2011-2014) in this regard are based on the percentage of persons aged 15 years and over at the time of the census yet excludes the following categories: Student or person having an unpaid working experience; retired; cannot work due to illness or disability; taking care of the house and/or family; other inactive persons. The difference is partly the outcome of the inclusion of some of these categories in Pirotta's (2013) unemployment figure.

[2] In analysis, these figures compare to the general situation in the Maltese Islands and beyond since "Malta has the lowest labour force participation in the EU, mostly due to the low percentage of females and ageing persons in the labour market. This is reminiscent of other Southern European welfare states..." (Briguglio & Buġeja, 2011, p. 11).

[3] During World War II, most of the locality's workforce was employed with the British dry docks and shipbuilding industries. The end of World War II (Żejtun Local Council, n.d.a); debilitation of these industries resulting from development in world shipping (Aġius, 2013); independence from Britain and expansion of the services sector contributed to emigration and substantial unemployment in the locality during the last half of the twentieth century.

funds[1] (Aġius, 2013; Meilaq 2013; Brown & Briguglio, 2009). At the time of writing of this thesis, the labour force of the community benefits from support provided by the local council, such as policy and welfare guidance to job-seekers and a newly inaugurated Child Day Care Centre, specifically targeted to facilitate women's participation in the labour market[2] (Aġius, 2005).

Housing

The majority of housing units in the community participating in this study, that is 46.48%, have been built between 20 to 50 years ago, which is relatively recent when compared to the long history of the locality as a settlement (Pirotta, 2013). Nearly 80% of research participants own the house in which they reside and only 21.29% live in rent and mainly rent from the private sector (69.7%) (Pirotta, 2013).

During the 1970s the government of the time heavily invested in social housing in the area

[1] Lengthy negotiations between the Maltese government and the Maltese General Workers' Union (GWU) were resolved in 2003 with the establishment of the Malta Shipyards that fused the state-owned dry-docks and shipbuilding companies. At the time, the Malta Shipyards took on 1,700 workers out of the total of 2,600, under new job conditions that included overtime reduction that negatively affected family income and lifestyle. The rest opted for a non-mandatory redundancy scheme (Aġius, 2013). Further to Malta's accession as an EU member-state in 2004, a five-year transition period was negotiated to phase out state subsidies to shipyards (Pirotta, 2013; Brown & Briguglio, 2009) although this left "a very short breathing space for the dockyards...given the difficulties which the industry faced" (Pirotta, 2013, p. 6).

Privatisation of the dockyards led its workers into employment under new job conditions, including wage reduction and the state-owned dockyards entirely closed down in March 2009 thus making redundant the remaining 1,200 employees (Aġius, 2013; Meilaq, 2013). One hundred and thirty-five of these (135 - 11.25%) were members of the community participating in this thesis' study. All these and their household members (a total of 404 community members) experienced a downfall in income and standard of living. Over 70% of children pertaining to these households are aged 11-20 years and 90% of children pertaining to these households are still financially dependent on their families (Aġius, 2013).

The relevance of dockyards-related issues is manifest in this study's research data discussed elsewhere in the analytic chapters of this thesis.

[2] Amongst other practices, this signalled out the Local Council of the community as an example of best practice in a case study entitled *Women in Development* carried out by the National Commission for the Promotion of Equality (NCPE) (Spiteri, n.d.).

(Pirotta, 2013). The local council manifests concern about problems that today characterize social housing units saying there are serious problems that fall under the responsibility of centralized government, hence not of local council competence (Aġius, 2005). Nevertheless, there are efforts by the community's local council to troubleshoot by directing complaints to relevant centralized authorities' departments and mediating between stakeholders by assisting in the establishment of residents' committees (Aġius, 2005).

Environment

The town's 5.4 km² are composed of 2.2 km² built-up area that includes residences and industry[1] and 3.2 km² rural area (Żejtun Local Council, n.d.a). This ratio reflects the agricultural component of the town's economy (Wille Piscopo, 2005). This ought not to underrate public space facility in the town. For example, Pirotta's (2013) study explains how 70% of respondents argue there are "enough recreational spaces for children to enjoy" (p. 10); 74% state that the town has enough open spaces such as public squares, public gardens and others. Nevertheless, there is dissatisfaction amongst respondents with regards to air quality, primarily due to black dust originating from a nearby power station (Pirotta, 2013).

Despite these concerns, only very few respondents of Pirotta's study (2013) mention the spheres of environment and animal welfare when asked about the need for increased voluntary and NGO work in the community. To Pirotta, this is "an indication that environmental and animal welfare issues are still at the periphery of Maltese society" (p. 22) and may be understood in the framework of Inglehart's and Welzel's (2010) distinction between survival values – typical of less developed world regions and self-expression values – that tend to be

[1] As mentioned earlier, the locality is the hometown of one of Malta's industrial estate.

found in more economically and politically developed regions of the world. From this perspective, the low socio-economic status of the community participating in the investigation is further evidenced[1].

Nevertheless, the town's local council is identified as an effective campaigning agency with regard to the protection of natural resources (Pirotta, 2013). It formed part of the national *Committee Against the Proposed Recycling Plant* in the nearby village of Marsascala (Briguglio, 2013; Aquilina, 2009) and 88% of respondents of a recent study confirm their use of council-provided services for waste separation[2] (Pirotta, 2013). However, there is ambivalence in the results of a recent study when considering that 41% of respondents blame the local council for the lack of cleanliness in the town (Pirotta, 2013).

[1] Nevertheless, a counter-analysis may be suggested using the 'environmentalism of the poor' perspective positing that

> poor people have defended the environment in rural areas, and also in cities. Well-known instances include the Chipko movement in the Himalaya, the struggle on the Narmada dams, Chico Mendes' fight in Amazonia… and other groups in the Niger Delta against the damage from oil extraction by Shell. Until recently, the agents in such conflicts rarely saw themselves as environmentalists… They struggle for environmental justice, and thereby they contribute to the environmental sustainability of the economy. Such environmentalism of livelihood is often expressed as the defence of legally established old community property rights. Sometimes, new community rights are invoked. The intermediary NGOs have given an explicit environmental meaning to such livelihood struggles, connecting them into wider networks and proposing new policies of worldwide relevance" (Martinez-Alier, 2002, p.5).

For instance, findings of a recent study (Aquilina, 2009) about the plastic bottling system in Malta show that - amongst other residents - residents of Marsascala (another locality in the south of Malta, partly associated with low socio-economic status and hometown to the *Sant'Antnin Recycling Plant*) argued that the environment and quality of life were to be given priority over the free market. Having said this they were not prepared to make financial contributions in this regard.

[2] For a number of years the local council of the community has been supporting greener initiatives such as collection of separated waste since February 2010, which triplicated in amount till June of the same year (Żejtun Local Council, n.d.b).

Culture

Since 2002, the community has adopted a policy that promotes investment in heritage in line with its involvement as founding member of the European Association of Historic Towns and Regions (EAHTR) (Żejtun Local Council, n.d.b). Thus, drawing on examples on best practice of other EU localities, the local council designed and is implementing its own heritage-led regeneration project (Żejtun Local Council, n.d.b). This testifies to local pride being used as "a launching pad…encouraging community spirit and direct NGO and stakeholder involvement…target(ed) improved environmental appreciation and economic growth in favour of present realities as well as future needs" (Żejtun Local Council, n.d.c).

The community is also the hometown of a number of artists in the fields of literature and music that are well-renowned in the Maltese Islands (Wirt iż-Żejtun, 2012). It is also home to fine arts artefacts mainly of religious nature such as church paintings; as well as to important heritage in the musical field (Wirt iż-Żejtun, 2012). There is significant interest in sacred music and band music in the community (Wirt iż-Żejtun, 2012), although inclusion of these more popular forms of music with cultural artefacts and cultural capital (as traditionally understood) is debatable for those having a more elitist view of the concept[1]. Similarly, 'għana' (traditional Maltese folk song) shares the close association with the community and the locality is known as 'Belt l-Għannejja' (folk singers' town) (Wirt iż-Żejtun, 2012), yet

[1] Traditionally, the concept of cultural capital refers to explain how educational institutions favour the advantaged classes in society through the use and reproduction of an elite culture that corresponds to the cultural traits of these same classes and their habitus, particularly when it comes to values and language codes (Bernstein 1971; Bourdieu & Passeron, 1990; Feyfant, 2006). For instance, in Malta, English remains the dominant medium of instruction and assessment throughout the entire educational system. This ensures the reproduction of that class of Maltese society which, using Bourdieu's (1984) terms has required "cultural capital" to make effective use of the language and, consequently, the educational system itself (Borg & Mayo, 2006, p. 35). Arguably, theories of cultural capital imply that learners "are determined by their (social) background. They adapt or are encouraged to "adapt to their background", as much by what they learn as by the study paths they are offered" (Feyfant, 2006). In this thesis, however, the understanding of what constitutes cultural interest and artefacts is non-elitist to include cultural interest and artefacts generally associated with popular expressions of culture. It is beyond the objectives of this study however to delve into an analysis of what culture is and is not.

classification of this musical genre with elite cultural heritage is arguable for many[1]. Having said this, the community is also the hometown of the best-renowned 'għannejja' ('għana' singers) of the Maltese Islands (Wirt iż-Żejtun, 2012).

Research reveals that the local council's role is central to the cultivation and preservation of cultural interest and capital in the community[2]. It also works hard on the upkeep of historical heritage, also to promote tourism in the locality, as explained in the section on economy.

Contacts and Networks

There is evidence of networking with entities at national and supranational level to develop and/or empower the community in specific aspects. For example, in 2012, the local parish church accessed European Regional Development Funds (ERDF) - aimed at improving sustainable tourism and...establishing new attractions for tourists[3]" (Wirt iż-Żejtun, 2012) - to upgrade the parish museum (Wirt iż-Żejtun, 2012).

Another resource, particularly for social groups traditionally associated with vulnerability, is the local council. It supports job-seekers and other at-risk groups such as children[4], old

[1] See comment in the previous footnote.

[2] For example, the local council of the community organised various cultural visits as part of the programme of events for World Children's Day 2005 (Aġius, 2005) as well as a large-scale yearly festival to celebrate the community's cultural heritage (Wirt iż-Żejtun, 2012; Żejtun Local Council, n.d.a).

[3] As explained earlier in this chapter, it was not easy for the community "to qualify for EU funding under tourism and culture objectives, simply because the town was never promoted as a tourist place worth visiting" (Wirt iż-Żejtun, 2012). Yet this led to increased networking and cultural interest, particularly amongst community members. These economic strategies are linked to one of the community projects discussed in this thesis - namely, *'From Chapel to Chapel'*.

[4] Child-focused local council initiatives include *'Il-Kunsill tat-Tfal' (Children's Council)* established in the locality since 2005 and organization of targeted events such as visits and activities for children and their families, including participation in the *Clean Up the World Campaign* to commemorate World Children's Day 2005 (Aġius, 2005).

people[1], women[2] and persons with special needs[3] (Aġius, 2005). The local council also endorses parental and community involvement in education[4] (INCLUD-ED, 2007; n.d.).

The community is also home to a number of voluntary organisations networked with other entities within and external to the community (INCLUD-ED, 2007; n.d.)[5].

Religion

As for the rest of the Maltese Islands (Central Intelligence Agency (CIA), 2011; Vassallo, 2007), research in the community suggests that the majority of the population embraces the Catholic faith (INCLUD-ED, 2010).

The voluntary and non-governmental sectors are important and sociologically-interesting

[1] For instance, the local council strives to touch base with the old people in the community by visiting them in residential care homes within and outside the locality; by putting pressure on the government to increase space for residential care for community members in local old people's home (Aġius, 2005). The local council also bridges vulnerable and/or potentially groups between them. For instance, by means of initiatives that bring together youngsters and old people, such as the project '*It-tfal jadottaw anzjan*' *(The children adopt an elderly)* (Carabott, 2012; In-Nazzjon, 2012).

[2] When it comes to the gender dimension, the National Commission for the Promotion of Equality (NCPE) identifies the Local Council of the community as an example of best practice when it comes to enhancing female status and participation for a number of reasons. These include a proactive approach to involve women in all spheres of the community; involvement of women in education and training to develop their talents and potentialities; development of opportunities for improved health and establishment of a Child Day Care Centre to facilitate female participation, particularly in employment. At the time of NCPE's case study this centre was still in the process of being established and identified deterrents included insufficient financial support and cooperation with central authorities and other partners in society. At the time of writing of this thesis, the Child Day Care Centre had been recently inaugurated (Spiteri, n.d.).

[3] In reviewing material published by the local council, there is evidence of concern for this last minority in terms of efforts to improve infrastructural accessibility and decentralisation of bureaucratic services (Aġius, 2005). Nevertheless, on a broader community level, 43.46% of respondents of a recent survey say they do not know whether existing services for people with special needs are satisfactory or unsatisfactory, whereas 23.14% express negative views (Pirotta, 2013).

[4] Local council initiatives, particularly in the primary school setting, signalled out the community to be selected as the Maltese case study for the longitudinal EU FP6 Project *Strategies for inclusion and social cohesion in Europe from education* (INCLUD-ED, 2007; n.d.).

[5] A more focused overview of civil society action in the community is found towards the end of this chapter.

outcomes of the Catholic tradition of the community. Pirotta's (2013) study reveals that 52.46% of those who participate in the voluntary sector do so with a religious organisation[1]. As in most other Maltese localities, and villages in particular, the community's religious-oriented band clubs also "represent social or political differences" (p. 9) between community members. However, "today there is a tendency towards a more secular type of organisation" (p. 9), as discussed later in this chapter.

Community Projects and Initiatives

This section briefly overviews different community projects with the purpose to paint a picture of local life in the community.

When it comes to local Council-managed projects and initiatives, it can be said that these address a broad variety of age cohorts and interests. Young generations' development of knowledge and personal skills are addressed by the *'Klabb tat-Tfal' (Kids' Club), 'Kunsill tat-Tfal' (Children's Council)*[2] (Aġius, 2005, Żejtun Local Council, n.d.a;) and *Youths@local*[3] (Fenech & Marsh, 2005) and *Żejtun News* (Żejtun News, 2012)[4].

As mentioned earlier, the community's children may get closer to the community's old

[1] More details on the non-governmental and voluntary sector are discussed in other sections of this and other chapters.

[2] Established in 2005 as a subsection of the community's local council to give space and voice to groups traditionally associated with vulnerability (Aġius, 2005). Contributions are sought from within yet also from outside the community, such as talks by the Commissioner for Children on *World Children's Day* (Żejtun Local Council, n.d.a; Aġius, 2005).

[3] Youths@local is a special unit of the local council administration, affiliated to the Youth National Council, targeting life skills education; inclusionary practices, particularly in the case of special needs; as well as networking and contributions that go beyond the town's parameters (Fenech & Marsh, 2005).

[4] *Żejtun News* is a *Facebook* page administered by the Youth and Sports section of the community's Local Council that showcases the town's aesthetic attributes by means of photography (Żejtun News, 2012).

generations through the local council project *'It-tfal jadottaw anzjan' (The children adopt an elderly)*[1]. In part, this project testifies to the community's disposition towards involvement of segments of society traditionally associated with vulnerability. On the other hand, a review of documentation and media analysis concerning this project shows a lot of focus on children's contribution towards the elderly, yet there is no mention of the elderly's contribution towards children.

In relation to culture and education, *'Ilħna Poeżija' (Poetic Voices)* is one local council initiative that, at the time of this study, had just surpassed its tenth year (Joe[2], (*'Ilħna Poeżija'* coordinator), LS[3], February 8, 2013). The sessions were coordinated by a community member who, for many years (including years of *'Ilħna Poeżija''s* implementation and fieldwork for this thesis) fulfilled the role of local councillor of the community[4]. Its aim was to give space for creative literary writing and reading (Joe, LS, February 8, 2013). Participants met once a month to present poetry on a particular theme (Joe, LS, February 8, 2013). As explained in Chapter 5, I carried out fieldwork in relation to this project due to its simultaneous temporality with *'ĊKF'* to supplement this thesis with information about the community at the time of my study.

[1] This project was first piloted in 2007 by the local council's Deputy Mayor (Carabott, 2012) and, at the time of writing of this thesis, it involves a six months' commitment by children aged 4 to 12 years from the community's schools to visit and keep company to an elderly residing at the locality's elderly home (Carabott, 2012; *In-Nazzjon*, 2012). Indeed, in 2011, out of the twenty children initially enrolled, seven successfully completed the six months (Carabott, 2012) and the commitment of these children was publicly acknowledged through an award-giving ceremony and the Parliamentary Secretary for the Elderly and Community Care of the time (*In-Nazzjon*, 2012). During 2012, this project formed part of the broader community project *'Skola Sajf 2012'* (Summer School 2012) (Kunsill Lokali Żejtun, n.d.).

[2] Pseudonym. For more information on pseudonyms used in this thesis refer to Appendix 12.

[3] LS stands for life story. For a full list of codes refer to Appendix 13.

[4] Indeed by the end of fieldwork for this thesis, this councillor had retired and the new local administration aimed to target the aims of *'Ilħna Poeżija'* through a new project coordinated by the new councillor for culture (Chris (pseudonym), councillor for culture, personal communication, May 13, 2013).

On a more structural level, the local council endorses projects such as *'Komunità Sostenibbli f'Ekonomija Mibdula' (A Sustainable Community in a Changed Economy)* - targeting understanding and dissemination of research on development and status of the community in terms of material and non-material resources of community members (Żejtun Local Council, 2013; Il-Kunsill Lokali taż-Żejtun, 2011)[1]. On a broader level, the locality is twinned with the town of Celano in the region of Abruzzo (Italy)[2] and Tocina de Seville in Andalusia (Spain)[3]; as well as networked with the Committee of the Regions (CoR) of the European Union[4] (Aġius, 2005).

Local council projects also include *'From Chapel to Chapel'* – a project that forms part of the European Union strategy *'Gal Xlokk Miżura Unjoni Ewropeja 313 / 215'* ('Fondazzjoni Gal Xlokk: Flimkien għal żvilupp rurali u sostenibbli' (Gal Xlokk Foundation: Together for sustainable rural development), 2009) [5]. The aim of this initiative is sustainable development of the community's rural areas through increased resources for farmers who gain knowledge

[1] The dissemination of research findings is targeted through a number of public seminars and a local council publication (Żejtun Local Council, 2013). Pirotta's study (2013) forms part of this research project and is based on research findings of a survey with 500 families with questions concerning family life and household such as family composition; financial issues; property ownership; special needs; education; IT literacy and use; perceptions on and use of infrastructural services; perceptions on current and potential development in the locality; recreation patterns and employment – with special reference to the experience of unemployment as a result of restructuring, selling out and eventual closing down of the Malta Dry Docks. The publication contains other contributions from the locality's civil society. The relevance of secondary data contained in this publication lies in how they inform this thesis' study - as evidenced in the referencing of this and other chapters. The contributions in the publication also testify to local council collaboration with community members, discussed more in detail elsewhere in this thesis.

[2] In commemoration of the total exile of the population of Celano to Sicily and Malta in1223 (Żejtun Local Council, n.d.a).

[3] Due to historical links that include the rule by the Order of Saint John and architectural design of the present Spanish parish church by the Maltese school of architects of Lorenzo Gafà (Żejtun Local Council, n.d.a).

[4] In 2005, the community's Deputy Mayor held and appointment in the EU CoR (Aġius, 2005).

[5] The 'Gal Xlokk' (Malta) is an entity - functional as to the time of submission of this thesis - funded by the European Union (EU) through a public-private partnership comprising 27 members; 10 from the public sector and 17 from the private sector ('Fondazzjoni Gal Xlokk: Flimkien għal żvilupp rurali u sostenibbli' (Gal Xlokk Foundation: Together for sustainable rural development), 2009).

in sustainable development (Aġius, 2011). Simultaneously, at the time of writing of this thesis, there are local council works-in-progress for these rural areas to be transformed into educational sites whereby community members can learn from the farmers themselves about sustainable development. In other words, farms used as learning sites for school children and University students reading for degrees in agricultural studies[1] (Aġius, 2011). Fieldwork for this doctoral research looked into this project experience given its simultaneous temporality with *'ĊKF'* with the purpose of obtaining information about the community at the time of this study to support the writing of this thesis.

When it comes to civil society participation in the community, more than one fourth of families (28.2%) participate in non-governmental organisations (NGOs). From these, 71.63% participate in organisations of the community, 20.75% with organisations that do not pertain to the community and 7.8% with NGOs of national calibre (Pirotta, 2013). Challenges of the community's civil society include increasing support for old people, youth and families of the community (Pirotta, 2013). Having said this, various civil society initiatives colour the non-governmental sector of the community such as '*Wirt iż-Żejtun' (Żejtun Heritage)* – a non-governmental organization which disseminates events, activities as well as information about the community of historical, economic nature, and provides a free online digital archive of publications related to the community (Wirt iż-Żejtun, 2012).

The community is also home to the *Paulo Freire Institute* that seeks "to promote and empower citizens who suffer from any form of social exclusion" (*Paulo Freire Institute*, 2009-2011) with initiatives that reach out to social groups traditionally associated with vulnerability such

[1] This has potential for a Freirean element of dialogic learning (Freire, 1993). Although more investigation would need to be carried out in this regard and specifically about this project (hence, beyond the remit of this study).

as women, old people, ethnic groups and the unemployed (INCLUD-ED, 2007; 2010; *Paulo Freire Institute*, 2009-2011)[1].

Another non-governmental organisation is *Fondazzjoni Nazareth (Nazareth Foundation)* to support people with special needs[2] (The Malta Independent online, 2009).

[1] The Institute forms part of the Jesuit Centre for Faith and Justice (*Paulo Freire Institute*, 2009-2011). These initiatives include non-formal educational activities for children; a literacy project for children that targets basic literacy skills in English and Maltese; an adult *Literacy for Employment* project; parental skills programmes; female empowerment courses; community social work and an energy-conservation educational programme (INCLUD-ED, 2010, 2007; *Paulo Freire Institute* 2009-2011). In the implementation of these initiatives, there is evidence of networking and collaboration with community stakeholders such as the local council and the primary schools of the community (INCLUD-ED, 2010, 2007); national entities, such as the national Employment and Training Corporation (ETC) (INCLUD-ED, 2010, 2007; *Paulo Freire Institute*, 2009-2011) and at supranational level through the Institute's coordination of an EU-funded Grundtvig project targeting the support of parents of adolescent children in collaboration with Slovenia, Romania and Italy; and participation as project partner in the EU-funded Grundtvig *The +50 Cultural Project* that in Malta supports Somali immigrants benefitting from subsidiary humanitarian protection (*Paulo Freire Institute*, 2009-2011).

Despite its name, the lack of direct involvement of the *Paulo Freire Institute* in the study at the heart of this thesis is primarily due to *'ĊKF'*'s prime interest in adult community members involved (or having an interest in) 'għana' (Maltese traditional folk song) and writing in the dialect of the community. On the other hand, the *Paulo Freire Institute* deals more with the inclusion of vulnerable groups in mainstream literacy, employment and broader society. Moreover, during the set-up and actualization of *'ĊKF'*, participants never expressed the need for collaboration with this Institute for the purposes of *'ĊKF'*. In the context of this study, this lack sheds light on the relevance of delving into the processes inherent to the setup, dynamics and future of *'ĊKF'*. These issues are engaged with in the analytic chapters of this thesis. More information about the *Paulo Freire Institute* in the locality may be found at this link: http://www.pfi.org.mt

[2] *'Fondazzjoni Nazareth' (The Nazareth Foundation)* was set up in 1995 and is autonomous since 1998. It is run by a Catholic priest with three properties in the community that host a small number of people with special needs, particularly mental impairments (*'Fondazzjoni Nazareth'*, 2012; *The Malta Independent online*, 2009; Drury, 2006; Vella, 2003; Ċini, 2002) Residents either do not a have a family or cannot live with their family (*'Dar Nazareth' (Nazareth Home)*, n.d.). A total of 25 residents were registered in 2009 (*The Malta Independent online*, 2009). Although residents in this home, many lead a relatively active life in the community and wider society, for instance by being employed (*'Fondazzjoni Nazareth'*, 2012; Vella, 2003). In fact, the foundation also established a small workshop whereby most of the residents work (*'Fondazzjoni Nazareth'*, 2012; The Malta Independent online, 2009) in the production of food and household products (*'Dar Nazareth'*, n.d.). They are employed on salary-basis on the premise that this upholds their dignity (*'Dar Nazareth'*, n.d.; *'Fondazzjoni Nazareth'*, 2012). During an interview with *maltatoday* journalist (Vella, 2003), the Catholic priest who manages the residential home expressed many views concerning liberation that goes beyond the Catholic context and overlaps with Freirean thought. The foundation's mission echoes Jean Vanier's ARCHE model *('Fondazzjoni Nazareth'*, 2012) of 'living with' rather than 'doing for' (Ċini, 2002). In line with dialogic principles (Freire, 1993; Shor & Freire, 1987), the paid resident-workers of the homes also support the residential homes through their work when selling the products. The foundation is also supported by two-thirds of residents' pensions (Drury, 2006); government funds for NGOs; donations; as well as the helping hands of many volunteers (*'Fondazzjoni Nazareth'*, 2012; Drury, 2006; *'Dar Nazareth'*, n.d.).

Conclusion

Discussions about the relevance of the neoliberal discourse and the relevance of knowledge society discourse introduced this chapter so as to set the broad context of this study. Major historical, economic, social and political milestones and developments of recent Maltese history were discussed with special reference to how these affected (and, to a certain extent, continue to affect) the community[1]. In synthesis, the discussion of this chapter presents us with a community that is challenged with socio-economic hardships that largely reflect its history within the national context and broader global dynamics. Yet there is repeated evidence of a drive to face challenges by drawing on the community's rich historical and cultural heritage and pride of identity. In practice, these translate in local and/or grassroots' community action coupled with national and international networks in response to changing times.

Yet, does this suffice to experience Freirean emancipation? My interest lies in this understanding. Nonetheless - as argued earlier in this thesis and in relation to the main subject and title of this thesis – I am also interested in the spaces between domestication and emancipation / liberation (Freire, 2005; 1993; 1985; Inglis, 1997). The next two chapters develop the conclusion of this chapter by means of a discussion of the theoretical foundations underpinning this study.

[1] The matters discussed are those considered to be most salient for the purposes of this doctoral thesis, but the account is by no means exhaustive, particularly when considering the impetus of the community to continuously venture into new project avenues. The evidence discussed in this chapter is that which is considered as significant to understand the outcomes of this study at the heart of this thesis.

3

Understanding Power

Introduction

The previous chapter addressed Freire's (2005; 1993) appeal to re-invent his project of liberation by situating the Freirean educational initiative *'ĊKF'* in its global, national and community contexts.

The purpose of this chapter is to lay out the main ways of thinking about power and what these might mean for educational intervention. Without theorising what power means educators cannot begin to know if we are empowering and/or emancipating ourselves and others, on what terms and in what ways. On the premise that "(p)ower is necessary, for what is right is lost without power" (El Saadawi, 1997, p. 4), this chapter reviews relevant power structures related to class, sex and gender, race and ethnicity (Burton, Bonilla-Silva, Ray, Buckelew & Hordge Freeman, 2010; Greer, 2000; Harvey, 1990; Smith, 2009 amongst others). Steven Lukes' (2002, 1974) radical view of power; Antonio Gramsci's (1975, 1971) perspective on hegemonic power; discursive power from the perspective of Michel Foucault (1997, 1994, 1984. 1983 amongst other bibliographical sources) and Tom Inglis' (1998, 1997) perspective

on emancipation and empowerment are reviewed in this chapter in the light of this study's research objectives.

Structures of Power

Lee Harvey (1990) explains how in critical theory structures are considered as constraints on agency, yet at the same time structures can make social action possible. Critical analysis of structures of power calls for an understanding of the interrelations of each social phenomenon to a totality (Harvey, 1990). Studies in critical social sciences give attention to class, gender, race and ethnicity and some critical social research examines all three simultaneously (Harvey, 1990). There is a resonance with the Freirean perspective underpinning this study in that Freire (1997) argued that what he provided "is a general framework that calls for a deep respect for the Other along the lines of race and gender" (p. 309). Of course, these are not the only areas since critical social research is interested in any social group that is systematically disadvantaged and oppressed. Thus, although not exhaustive, this literature review guided this study in addressing central research questions posed in the first chapter of this thesis, as will be gradually discussed in the thesis' chapters. These include an understanding of if and how all *'ĊKF'* participants - including professional educators - engaged with emancipation and the relevance of their agency in the journey within their immediate and broader contexts.

Class

Since the time of Karl Marx, studies in class analysis became increasingly fuelled by an interest in stratification (Allan, 2011). It is argued that in a capitalist context that "(t)here's something at work in capitalism that continually patterns class position in one's life as well as across generations" (Allan, 2011, pp. 168 – 169). This gives rise to questions about the substance that makes up the structure, its dynamics and effects (Allan, 2011).

The literature gives relevance to the relationship between class - as a power structure - and education (Bernstein 1971; Bourdieu & Passeron, 1990; Feyfant, 2006). Indeed, critical theorists of class are interested in how class is created and reproduced in subtle, non-conscious ways (Allan, 2011) as well as the more overt material ones. Arguably, education lost its appeal as a class mobilizing factor, yet class in education is still very significant (Cahill, 1994). Education and social class are intimately related in that to some extent they mutually sustain and reinforce each other. Social class origins remain the greatest predictor of academic success and failure (Drudy & Lynch, 1993; Lynch, 1999; Clancy & Wall, 2000; Skilbeck & Connell, 2000) and of location in the labour market (An Ghaili, 1996). Thus, in the context of education, "social class composition is hypothesized to represent a critical condition that impacts the educational milieu" (Palardy, 2008, p. 22).

Scholars from the critical perspective argue that educational institutions favour the advantaged classes in society through the use and reproduction of an elite culture that corresponds to the cultural traits of these same classes and their habitus, particularly when it comes to values and language codes (Bernstein 1971; Bourdieu & Passeron, 1990; Feyfant, 2006). For instance, in Malta, English remains the dominant medium of instruction and assessment throughout the entire educational system. This ensures the reproduction of that class of Maltese society which, using Pierre Bourdieu's (1984) term, has the required cultural capital to make effective use of the language and, consequently, the educational system itself (Borg & Mayo, 2006, p. 35). In this way,

> education becomes a central terrain where power and politics operate out of a dialectical[1] relation between individuals and groups who live out their lives within specific historical conditions and structural constraints as well as within cultural forms and ideologies that are the basis for contradictions and struggles (Aronowitz & Giroux, 1985, p. 12).

Arguably, theories of cultural capital imply that learners "are determined by their (social) background. They adapt or are encouraged to "adapt to their background", as much by what they learn as by the study paths they are offered" (Feyfant, 2006, p.4). Having said this, Bourdieu's critical perspective (1985) addresses the thorny dichotomy between social physics (structural, objective perspective) and social phenomenology (agency, subjective perspective):

> The most resolutely objectivist theory has to integrate the agents' representation of the social world; more precisely, it must take account of the contribution that agents make towards constructing the view of the social world, and through this, towards constructing this world, by means of the work of representation (in all senses of the word) that they constantly perform in order to impose their view of the world or the view of their own position in this world - their social identity. Perception of the social world is the product of a double social structuration: on the "objective" side, it is socially structured because the properties attached to agents or institutions do not offer themselves independently to perception, but in combinations that are very unequally probable (and, just as animals with feathers are more likely to have wings than are animals with fur, so the possessors of a substantial cultural capital are more likely to be museum-goers than those who lack such capital); on the "subjective" side, it is structured because the schemes of perception and appreciation available for use at the moment in question, especially those that are deposited in language, are the product of previous symbolic struggles and express the state of the symbolic power relations, in a more or less transformed form (pp. 727 – 728).

Hence, Bourdieu identifies both objective Durkheimian social facts that structure the field that

[1] The discussion throughout this thesis is informed by Wain's (in Baldacchino & Wain, 2013) distinction between a **dialectical** relationship / movement / interaction that targets a conclusion and is "guided by a *telos* (italics in the source), a pre-ordained end-point which, once found, conclusively ends it" (p. 53); and a **dialogical** relationship / movement / interaction, "pursued without any…kind of conclusive truth to reach" (p. 53). The Freirean project *'ĊKF'* ambivalently relates to this distinction. As a project, the cultural circle fosters the dialectical *telos* of political emancipation (as explained in the Introduction of this thesis) by means of a dialogic curriculum (discussed with specific detail in Chapter 6) that re-invents Freire in the context of *'ĊKF'* participants and their community. This is not to say that the dialogic curriculum of *'ĊKF'* tolerates the intolerable (Freire, 1998a), as discussed in different parts of this thesis.

broadly contextualizes and constrains individuals[1] (Allan, 2011); as well as schemes of perception, schemes of thought and schemes of action arising from the subjective habitus (Bourdieu, 1985). Therefore, apart from giving us a historical account of how structures are produced (Allan, 2011), "Bourdieu argues that the objective and constructive moments stand in a dialectical relationship" (p. 182) characterized by antagonism that "energizes and brings change" (p. 183). Thus, this critical perspective informed this study through its invitation for a reflexive engagement with theory and research on how the "…structures are dialectically related and how the individual uses them strategically..." (p. 182); and how "tension can produce something new and different out of the struggle; these differences can then influence the structures of habitus and field" (p. 183).

On the other hand, the 'death of class' is a highly debated issue (Caìnzos & Voces, 2010). This perspective is sustained by postmodernists such as Jan Pakulski and Malcolm Waters (1996) (amongst others) who argue for increasing empirical evidence that the gap between classes is being reduced. Related hybridity of contemporary advanced post-industrial society suggests that class-based analysis is limited and 'passé'. Divisions traditionally reputed as class-based, such as difference in income, status, opportunities and access are nowadays grouped "by the less antagonistic term *socioeconomic status*" (italics in the source) (McLaren, 1999, p. 20).

Similarly, studies in the area of identity politics target the provision of "a more nuanced understanding of how, for instance, ethnic and gender representations perform specific ideological vocations" (McLaren, 1999, p. 20). Studies on the development of bicultural identities seek to understand how today, many people in the world, have "part of their identity

[1] This is elaborated in Bourdieu's constructivist structuralism or structuralist constructivism. As noted by Allan (2011), Bourdieu uses both terms in his analysis that thus double-structures society.

rooted in their local culture while another part stems from an awareness of their relation to the global culture" (Jensen, 2002, p. 777). Both interests mainly stem from the diversity of fragmented, plural, multiple identities pertaining to one individual interacting in various social contexts (Barker, 2011). This diversity is manifested in postmodern contexts, in an unprecedented manner. Indeed, "a postmodern celebration of identity and difference with neoliberal restructuring has helped to fragment and atomise progressive politics, as the resurgence of the far right illustrates only too clearly" (Martin & Merrill, 2002, p. 4). This postmodern context is typical of the society that broadly contextualizes this study, although the community under study also features aspects that are less postmodern or linked to globalization, as explained in other parts of this thesis. Nevertheless, without dismissing the validity of identity politics when it comes to explaining "ideological vocations" (McLaren, 1999, p. 23) of gender and ethnic groups (discussed later in this chapter) and articulating what is diffuse and shapeless (Gomes da cunha, 1998)[1] - critics point out that, identity politics, also distract analysis from class struggle (McLaren, 1999, p. 20) by transforming identities into competing commodities (Stabile, 1995)[2] of which fragmentation further strengthens the capitalist hegemony[3].

In the sociology of education, class-based analysis also had a set-back when it comes to popularity (An Ghaili, 1996) although this underestimates how education "has been reduced to a subsector of the economy, designed to create cybercitizens within a teledemocracy of fast-moving images, representations and lifestyle choices" (McLaren, 1994, p. 20).

[1] I am indebted to Peter McLaren (1999) for linking me to this literature.

[2] I am indebted to McLaren (1999) for linking me to this literature.

[3] The concept of hegemony is developed in this chapter in the section that reviews the Gramscian perspective on power.

Nonetheless, it is valid to sustain that class analysis, no longer suffices, if it ever did, to explain the myriad of experiences in educational contexts. It is also important to take into account that identities and struggles of gender, race (Apple, 2000), ethnicity, age cohort, liberal versus conservative values are not solely concerned with economic factors. To explain better, the approach in this thesis is not class-reductionist. Nevertheless, this thesis posits the need of class analysis more so since the relationships and interactions that stem from class locations are neither simple nor linear. Indeed, in line with Althusserian thought that highlights the significance of mediation with overdetermining factors (Althusser, 1977), the traditional argument that counters false consciousness to class consciousness no longer suffices to explain "contradictory consciousness" (Mayo, 2004, p. 41). In this regard, Freire (1998b) explains how the oppressed may oppress others if the opportunity arises. Consequently, individuals may be "oppressors within one social hegemonic arrangement and oppressed within another" (p. 41). Hence, the relevance of developing the discussion of this chapter (in a later section) with a review of the Gramscian perspective on power.

Thus, from a critical perspective, most contemporary educational systems systematically differentiate members of society in ways which serve to reproduce privilege (Freire, 1993), thereby often limiting social mobility to the dimension of empowerment. This maintains the status quo and "hinders the emergence of consciousness and critical intervention in a total reality" (p. 124) without which "it is always difficult to achieve the unity of the oppressed as a class" (p.124). Thus, this thesis critically examines how far class and cultural capital affect the process and outcomes of emancipatory education and community development. It follows that the critical perspective on class is relevant to this discussion due to this study's inherent educational intervention and participants' engagement with education, both in terms of our life experience and as a generative theme (Freire, 1993) of *'ĊKF'*.

Sex and Gender

Critical theory is also interested in the dynamics of power in gender relations. Feminism takes a critical stance by refusing the masculine bias of the mainstream (Beasley, 2005). Germaine Greer (2000) takes an essentialist approach against postfeminist and postmodern claims that celebrate lifestyle choices for women. She argues for true liberation which, in her view, is only possible when women do not need to ape men or fulfil men's desire to succeed. Moreover, in relation to the central questions of this study, Greer (2000) believes that women's oppression is on-going and that personal experience in inherently political.

Dorothy E. Smith (1987) argues that the body of knowledge developed in social and behavioural sciences is expressed in texts that reflect the relations that continue to oppress women. The format of such texts may be "paper or in computer, and the creation of a world in texts as a site of action" (p. 3). Therefore, texts could be words and symbols, or a physical medium; or actual practices of reading and writing. The texts are gendered and so are men's and women's engagement with them. Indeed, men take them for granted, live and work within them with little or no engagement with the necessities that underpin the entire order (Smith, 1987). Women's experience, however, develops within and beyond the text (Smith, 1987). Thus, Smith (2009) warns

> not to take categories and concepts such as race, class, and gender as givens (Smith 2004) in social scientific inquiry. Social science must, in his [sic] thinking, go beyond such concepts to discover actual people active in the social relations that the categories express and reflect but do not make observable. It is my view that the social relations reflected or expressed in each of these categories diverge so deeply that they cannot be subsumed under a single theoretical model…(p. 76).

Arguably, Smith prioritizes women's experience, first of all because of her belief that its inherent oppression makes it truer than that of ruling parties who have belief in their own press

(Smith, 1987). Such press contains discursive elements where "relations of (the) ruling are rationally organized. They are objectified, impersonal, claiming universality. Their gender subtext…(is)…invisible" (p. 4). Women develop a consciousness of these texts, a consciousness that becomes particularly problematic for female social scientists since, arguably, "women are trained to write and read ruling texts, ignoring the lived experiences of women at the fault line" (Allan, 2011, p. 363), or in other words, women who "might be inadvertently participating in our own silencing in interactions with men" (Smith, 2009, p. 76). Secondly and arguably, Smith also argues that women's experience is more grounded in the physicality of life details (cooking, cleaning, child-rearing and so on) than men's experience. In turn, such details make it possible for men to live "a man's life" (p. 76). Indeed, Smith takes an essentialist approach when she explains how, as a woman, she is

> powerfully aware of how biological fundamentals entered into that experience-not just in sex and childbirth but also in the profoundly physical pleasure of suckling a baby. Such experiences mark the intervention, or rather the on-going presence, of human species' being in the doing of gender (pp. 76 – 77).

Smith's work informs this thesis in that, like Bourdieu (1985, 1977), Smith "is very interested in the practices of power...in what happens on the ground in the lived experiences of women" (Allan, 2011, p. 349). This and similar theoretical insights sustained the action research component of this study.

Post-structuralist Judith Butler (1993) argues that both sex and gender are normative and expressions of power since "(s)exual difference is often invoked as an issue of material differences. Sexual difference, however, is never simply a function of material differences which are not in some way both marked and formed by discursive practices" (p. 1). According to Chris Barker (2011), Butler engages with a discussion of how "discourse defines, constructs

and produces bodies as objects of knowledge" (Barker, 2011, p. 307). Yet, in Butler's (1993) words "to claim that social differences are indissociable [sic] from discursive demarcations is not the same as claiming that discourse cause sexual difference" (p. 1). Hence, Butler prioritizes the power of the human body in setting parameters of the person and his/her subjectivity. She draws on Freudian analysis to explain how body and ego are continually formed through performativity whereby behaviour is informed by hegemonic norms (Allan, 2011). However, and in relation to this study, Butler (1993) also explains how subversion is a possibility when hegemonic ways of thinking ideas and images are overturned from within. Thus, for instance, queer identities shed light on the gap between the norms that regulate sexuality and the actual enactment of sexuality. To this end, Butler (2008) calls for a mindfulness of

> the temporal and spatial presuppositions of some of our progressive narratives, the ones that inform various parochial, if not structurally racist, political optimisms of various kinds…to show that our understanding of what is happening 'now' is bound up with a certain geo-political restriction on imagining the relevant borders of the world and even a refusal to understand what happens to our notion of time if we take the problem of the border (what crosses the border, and what does not, and the means and mechanisms of that crossing or impasse) to be central to any understanding of contemporary political life. The contemporary map of sexual politics is crossed, I would say, with contentions and antagonisms, ones that define the time of sexual politics as a fractious constellation; the story of progress is but one strand within that constellation, and it is one that has, for good reason, come into crisis (pp. 2-3).

In turn, this creates a conceptual and cultural space to intentionally deconstruct common sense and given knowledge about sex and sexuality (Allan, 2011). The relevance of spaces in Butler's (2004) work is also evident when she explains that the "debate between essentialism and social constructionism was strong about ten years ago…the terms have become complicated…It is no longer possible to take a strict view on either side" (Butler, 2004, p. 115).

Antonia Darder (1992) locates her Puerto Rican working-class womanhood at the centre of her engagement with Freire's (2005, 1993) analysis of the intimate relationship between education, domination and oppression:

> As a Puerto Rican working-class woman a who lived in poverty for the first twenty-five years of my life, no book has touched the issues related to my life and our struggles for democratic schooling as much as Paulo Freire's *Pedagogy of the Oppressed*...It was the first time that I felt the plight of…subordinate cultures was addressed from the social reality of our subordination, rather than from the projected images that the dominant culture holds regarding our existence (Darder, 1992 p. 301).

Like Butler (1993), Darder (2009) also gives relevance to the body in her postcolonial analysis of structures of power:

> Our bodies constitute primacy in our material relationships with the world…it is the body that provides the medium for our existence as subjects of history and politically empowered agents of change…We are molded [sic] and shaped by the structures, policies and practices of domination and exclusion that violently insert our bodies into the alienating morass of an intensified global division of labour" (pp. 218 – 219)

Colonialist educational projects forge the subjugation of the body yet resistance is possible. The relevance of Darder's work to the rationale of *'ĊKF'* follows – also in view of her work on language and race, discussed in the next section on race and ethnicity. Yet at this point of discussion, the review in this subsection calls for engagement with another postcolonial feminist critic addressing cultural issues, namely, Nawal El Saadawi. In relation to this study, El Saadawi's analysis exposes the politics underpinning creativity and artistic expression

> especially Muslim women writers, are afraid of self-criticism, or of touching on taboos, lest they be accused of writing for the West, or showing our dirty linen to our enemies. But they end up losing their creativity and their truthfulness (El Saadawi, 2010, p. 186).

El Saadawi's (1997) work also sustains the public and community aspects of *'ĊKF'* as a cultural circle fostering critical education in the struggle against oppression. In this regard, she argues that

> (i)t is necessary to undo the separation between the private and the public because in this separation lies the oppression of women and the poor…We have to work together at home and locally, nationally, regionally and globally to restore our dignity…and the right to choose our own way towards economic and intellectual progress (p. 20).

Besides the analysis of female vulnerability within structures of power, researchers have manifested interest also in the crisis of masculinity both in the analysis of gender in society and of educational achievement. David. D. Gilmore (1990) pioneered research through by pointing at typical features of masculinity found in a vast majority of societies. These are man as the impregnator, man as the provider and man as the protector. This was contested by later research, such as R.W. Connell's (1995) review of changes in masculinity; its wide variety of meanings in contemporary times and how these compare to hegemonic masculinity. This form of masculinity claims a dominant and pervasive influence at a particular moment, sometimes by means of institutional structures, for example educational spaces like schools; or symbols, for example derogative language. Yet it never enjoys complete dominance. It may be challenged by both males and females. Some men may engage in complicity with it, for example, play along in sharing hegemonic masculinity's power over women or other masculinities. Yet it might also be the case that men are unable to live up to the ideals of hegemonic masculinity.

In the sphere of education, research points at male underachievement caused by reasons such as the inadequacy of educators to address the needs of males, institutional discrimination against males (Francis, 2006), a 'problem' discourse that demonises males (particularly boys

and young men) and a risk factor common to a cohort of vulnerable males with low self-esteem that might resort to bravados stereotyped through hegemonic masculinity (Francis & Skelton, 2005). In sum, masculinity and its crises are contested issues. Indeed, Stephen Whitehead (2002) argues for cautiousness when addressing the crisis of masculinity. He is sceptic of evaluations that associate any weakness or failure in men with a crisis. Thus he argues that there are many ways of being a man and therefore Whitehead speaks of multiple masculinities that are complex and fluid.

Literature in the area of educational gerontology is also relevant when engaging with intersections of age and gender within *'ĊKF'*[1] and its context[2], particularly since most *'ĊKF'* participants are aged fifty years and over[3]. In this sense, this study is informed by the critical gerontology perspective that "attempts a radical approach to adult ageing drawing on both the personal experience of older adults and their relationship to social and structural inequality" (Biggs, 2008, p. 115). This study also draws on literature interested in the older male adult experience of learning in "contexts beyond work and formal education rather than to assume and problematize older men as nonlearners" (Golding, 2011, p. 103). The critical theory perspective underpinning this study informs research on older adults that questions the celebration of current approaches to older adult education in international and national policies on lifelong learning (Formosa, 2014, 2012a) since they generally follow "a neo-liberal agenda, one which stresses the need for late-life learning as a productive investment on the basis that it engenders positive returns of economic growth, at the expense of a transformative rationale

[1] Research participants' socio-demographics are presented in Table 1 of Chapter 5. In-depth one-to-one encounters with *'ĊKF'* participants are discussed in Chapter 8.

[2] Socio-demographics of the community contextualizing *'ĊKF'* and broader Maltese society were discussed in Chapter 2.

[3] In general, later life and older adulthood are associated with persons aged fifty years and over (Formosa, 2012a; Golding, 2011).

that highlights its emancipatory potential" (Formosa, 2014, pp. 9-10).

Research in Malta concerning tertiary older adult education points at gender as one of the "three intersecting lines of unequality [sic]" (Formosa, 2012b, p. 114) - together with positive aging and elitism. Research shows that older adults participating in formal tertiary education at the University of the Third Age (UTA) in Malta are approached as

> a homogenous population, a stand that is fundamentally malestream considering the great divide in the type and volume of capital held by older men and women…A cautionary note is, therefore, warranted at the dominant positive interpretations of UTAs since late-life learning, as any other education activity, is not politically neutral (pp. 114-122).

Indeed, this study manifests an interest in the call for

> a better understanding of the ways in which older people learn, how their learning could be enhanced, and how older adult education can…help society move towards a more inclusive society where all forms of learning are valued, older people are held in higher esteem for the contribution they make, and where learning for everyone is truly acknowledged as a desirable…process towards a more just and equitable society (Formosa, 2014, p. 10).

In conclusion to this subsection, these perspectives are relevant to this study since this thesis engages with an understanding of how sex and gender identities impinge on how *'ĊKF'* participants engage with power within the cultural circle and beyond. The next subsection reviews perspectives that analyse the potential of race and ethnicity as structures of power.

Race and Ethnicity

The critical perspective is evident in the work of Joane Nagel (1994) whereby race is discussed beyond an individual attribute and more as an on-going, works-in-progress phenomenon, accomplished in interaction with others and situated in social contexts. This

infers that "racial categories themselves are formed, transformed, destroyed and reformed" (Omi & Winant, 1994, p.12). The Critical Race Theory (CRT) movement brings together scholars and activists "interested in studying and transforming the relationship among race, racism, and power" (Delgado & Stefancic, 2012, p. 3). A related interest lies in how "we mask the historical construction of racial categories, the shifting meaning of race, and the cultural role of politics and ideology in shaping race relation" (Omi & Winant, 1994, p. 13). In this framework, Ian F. Haney López (2000) explains how "common-sense" (p. 165) ideas about race emerge when "common wisdom" (p. 165) is accepted without the examination of fallacies and fictions of ideas concerning race. This translates into the existence of a 'racial etiquette' (Omi & Winant, 1994) in United States society – that is, "a set of interpretive codes and racial meanings which operate in the interactions of daily life" (p. 12). Burton et al. (2010) explain that whilst "America's demographic complexion diversified throughout the decade, a progressive, civil rights oriented discourse on critical race theories ensued" (p. 442) by legal scholars (Crenshaw et al., 1995; Delgado & Stefancic, 2000)[1]; race and stratification theorists (Bonilla-Silva, 2009; Feagin, 2006)[2] and feminist family scholars (Collins, 2000; De Reus, Few, & Blume, 2005; Dill & Zambrana, 2009)[3].

Indeed, Antonia Darder and Rodolfo F. Torres (1997) positively review the work of scholars such as Cornel West, Michael Omi, bell hooks and Henry Giroux (amongst others) for their provocative attempts "to recast the debate on the nature of "race" and racism…and its implications for social change and educational reform" (Darder & Torres, 1997, p. 89).

[1] I am indebted to Linda M. Burton, Eduardo Bonilla-Silva, Victor Ray, Rose Buckelew and Elizabeth H. Freeman (2010) for linking me to this literature.

[2] I am indebted to Burton et al. (2010) for linking me to this literature.

[3] I am indebted to Burton et al. (2010) for linking me to this literature.

Nonetheless, Darder and Torres (1997) argue that such attempts

> have failed to reconceptualize the traditional social science paradigm that relies on the reified category of "race" to interpret racialized social relations. In the final analysis the conceptual framework utilized by these scholars is entrenched in the conventional sociology of "race relations" language (Darder & Torres, 1997, pp. 89-90).

In view of this, Darder & Torres (1997) argue for

> a new theoretical language that reflects the existence of a plurality of racisms - a new language from which educational scholars can reconstruct school curriculum and education programs to more accurately reflect and address the different forms of social and material inequities that shape the lives of …subordinate groups. Most importantly, this calls for a new language that reinforces and supports our common anti-racist struggle for social justice and economic democracy across ethnic communities…(pp. 94-95).

Thus, the main principles emerging from studies of critical race theorists that are relevant to this study are that race is a main ingredient of organizations and systems; racism is institutionalized and (for some) also conceptually reified. Whichever the case, the literature points at race inequality as ingrained within social systems; every agent operating within a racialized social system may contribute to the reproduction of racism; and rules, practices, and assignments of prestige and power are inherent to racial and ethnic identities yet this does not make the latter fixed - rather they are socially constructed phenomena that are continually being revised on the basis of a group's own self-interests (Delgado & Stefanicic, 2000; Bonilla-Silva, 2009; Brown, 2003)[1]. This calls for an effort "to understand race as *an unstable and "decentred" complex of social meanings constantly being transformed by the political struggle*" (italics in the source) (Omi & Winant, 1994, p. 15). In this regard, research in Malta about female rejected asylum seekers shows that in when race and ethnicity intersect with non-citizenship, a salient challenge of critical pedagogues is to question their faith in critical

[1] I am indebted to Burton et al. (2010) for linking me to this literature.

pedagogy. Consequently, such circumstance would call for a niche re-conceptualization of critical pedagogy, particularly in terms of potential and limitations (Pisani, 2012).

At the time of this study, there was relatively[1] very low incidence of multiracial co-existence in the participating community – a trend that broadly mirrors the situation at national level (INCLUD-ED, 2010). On the other hand, the concept of ethnicity is relevant to this thesis, particularly due to cultural distinctions (that include political party affiliation) within the participating community as well as between the participating community and other communities in Malta (INCLUD-ED, 2010; Mario[2] (Mayor), personal communication, August 28, 2011). Therefore, for the purposes of this study - and particularly in the context of the community participating in this study - ethnicity is understood as a group of people sharing common characteristics of a national, ancestral, cultural, immigration, or religious nature that distinguish them from other groups (Daniel, 2002)[3]. A related implication is stretching "ethnicity" beyond cultural traditions of a particular social group to include almost everything. Consequently, in this broad sense we all have ethnic identities as an outcome of class, political opinion, education level, cultural capital, human capital, social capital, family and neighbourhood background. This is sustained by Nagel (1994) when she argues that

[1] Currently in Malta there are migrants from different parts of the world, reaching our shores through both legal and illegal channels. Most asylum seekers originate from Africa and the Middle East (Calleja, Cauchi & Grech, 2010, p. 4). Calleja et al. (2010) identify good practice by government and non-government entities (amongst other agents) when it comes to dealing with multi-ethnic realities in Malta, such as the implementation of civil society actions, e.g. *The Mosaic – One in Diversity* Project (MOSAIC) (MOSAIC, n.d.) - a programme that addresses xenophobia, implemented by The National Commission for the Promotion of Equality (NCPE) (Calleja et al., 2010; MOSAIC, n.d.); Appoġġ's EQUAL (Calleja et al., 2010; The Times, 2006) - a programme for migrant information, counselling and vocational guidance; and an awareness campaign about the condition and status of working asylum seekers launched by the General Workers' Union (GWU) in 2004 (Calleja et al., 2010).

[2] Pseudonym. For more information on pseudonyms used in this thesis refer to Appendix 12.

[3] I am indebted to Burton et al. (2010) for linking me to this literature.

> Culture is constructed in much the same way as ethnic boundaries are built, by the actions of individuals and groups and their interactions with the larger society. Ethnic boundaries function to determine identity options, membership composition and size, and form of ethnic organization. Boundaries answer the question: Who are we? Culture provides the content and meaning of ethnicity; it animates and authenticates ethnic boundaries by providing a history, ideology, symbolic universe, and system of meaning. Culture answers the question: What are we? It is through the construction of culture that ethnic groups…(reinvent) the past and (invent) the present (Nagel, 1994, p. 162).

In relation to the relevance of ethnic cultural distinctions, Darder (2012) walks the talk in appealing "for a critical pedagogy that supports a revolutionary vision of human rights and democratic life" (p. 412). Thus, she contextualizes her analysis within a critical theory perspective to denounce

> the notion of neoliberal multiculturalism…defined and discussed with respect to the phenomenon of economic Darwinism and the whitewashing of contemporary academic labor, despite a tradition of progressive struggle within the academy (p. 412).

More specifically when it comes to ethnic / cultural distinctions related to language[1], Darder (2004) draws on Gramsci (1971 – discussed later in this chapter) in arguing that it is impossible to contemplate our human existence outside of the realm of language. From the most personal to the most theoretical, the question of language raises both profound and difficult issues that must be thoughtfully considered and critically engaged (p. 231).

Further to engagement with this literature, it was deemed interesting to investigate research participants' perceptions on ethnic diversity and how such perceptions impinge on their engagement with political emancipation. Thus, this thesis seeks to inform about the exercise and experience of structural power in demarcating ethnicity (as explained in this section) in the community that participated in this study and how it impinged on the engagement with

[1] An issue that turned out to be highly relevant in the context of *'ĊKF'*, as further elaborated in the analytic chapters, particularly in Chapter 6.

'ĊKF' as an educational intervention targeting political emancipation.

This concludes the discussion of this section whereby the understanding of power was informed by the critical analysis of power structures inherent to the social experience of class, sex and gender, race and ethnicity. In synthesis, the critical perspective can nurture the deconstruction of power structures through the same agency that the power structures constrain. The next section approaches the understanding of power by means of a review of Steven Lukes' (1974) radical perspective on power.

The Radical View of Power

Steven Lukes' (2002) explains that power is indispensable for humans to engage in practices that qualify them as social and political beings. In this regard, he identifies three practices. These are the identification of who has the power to assist or obstruct us; assigning responsibility to a human agent or agency; and the evaluation of social inequalities (Lukes, 2002). In the last instance, what is at stake is the distribution of power inherent to shaping and controlling one's life, meaning, "the power of differently situated individuals and groups to form and realize their objectives" (p. 491). All three practices are relevant to this thesis. Thus, it is important to note how in Lukes' (1974) analysis of power there is one distinction between the different types of power that he identifies that is central to this study, namely, the visibility or invisibility of power.

To explain better, the first type of power identified by Lukes (1974) is the pluralist analysis of power, which Lukes defines as one-dimensional in that it involves the ability to make decisions that are favourable to one's interests. Here, power's visibility lies in the outcomes. To Lukes (1974), the pluralist analysis limits the manifestation of power to the expression of

"policy preferences, revealed by political participation" (Lukes, 1974, p. 15) and limits the "focus on behaviour in the making of decisions over key or important issues as involving actual, observable conflict" (p. 13). The pluralist analysis is also "opposed to any suggestion that interests might be unarticulated or unobservable, and above all, to the idea that people might actually be mistaken about, or unaware of, their own interests" (Lukes, 1974, pp. 13 - 14). Hence, it "is blind to the ways in which the political agenda is controlled" (p. 57).

Less evident, is the visibility of the second type of power, termed by Lukes as two-dimensional since this involves "the ability of powerful groups to limit what are deemed to be legitimate grievances which need to be acted on" (Crowther, 2013, p. 3), for instance when it comes to rights of vulnerable groups and/or minorities. In this case, awareness and knowledge of such rights would be fact but marginalized in the decision-making agenda. Power becomes visible in the expression of conflict and/or resistance from the marginalized and their allies. Here, Lukes deems Bachrach and Baratz's (1970, 1963, 1962)[1] work of essential relevance in explaining mobilisation of bias in the discussion of power. Nevertheless, according to Lukes, two-dimensional power is only a "qualified" (p. 21) version of the pluralists' analysis, and similarly and contradictorily flawed by putting too much emphasis on overt, actual, observable conflict. Indeed, Bachrach and Baratz (1970) point to the possibility that "the domination of defenders of the status quo may be so secure and pervasive that they are unaware of any potential challengers to their position and thus any alternatives to the existing political process" (Lukes, 1974, p. 21). Related to this is Freire's (2005) dwelling on José Luiz Fiori (n.d., as cited in, Freire, 2005) to juxtapose liberation with domination on the basis of "perception and volition" (p.51):

[1] I am indebted to Steven Lukes (1974) for linking me to this literature.

> "Liberating action necessarily involves a moment of perception and volition. This action both precedes and follows that moment, to which it first acts as a prologue and which it subsequently serves to effect [sic] and continue within history. The action of domination, however, does not necessarily imply this dimension; for the structure of domination is maintained by its own mechanical and unconscious functionality." From an unpublished work by José Luiz Fiori, who has kindly granted permission to quote him (Freire, 2005, p. 51).

In this regard, Lukes (1974) asks "is it not the supreme exercise of power to get another or others have the desires you want them to have – that is, to secure their compliance by controlling their thoughts and desires?" (p. 23). Not only the two-dimensional view posits that there is consensus if no grievance is uncovered; it also fails to adequately explain what a grievance is – "an articulated demand...an undirected complaint...a vague feeling of unease or sense of deprivation? (p. 24). Thus, the two-dimensional view is relevant to the understanding of power in that it identifies bias and control but fails to sociologically examine "the various ways of suppressing latent conflicts within society" (p. 57).

The three-dimensional view of power is a critique of behavioural focus with emphasis on power that is exercised invisibly, thus conflict may well remain limited to "potential conflict" (Lukes, 1974, p. 24). Indeed this potential "may never in fact be actualised" (p. 24) since this involves

> …the broader social and cultural exercise of power that shapes attitudes and expectations so that people accept systemic inequalities as natural or inevitable. Wrongs that need righting are not articulated… This dimension of power is very economical in the sense that it does not require the mobilisation of resources to enforce it as it relies on self-limitation or self-censorship (Crowther, 2013, p. 3).

This is relevant to the Freirean analysis of this study and indeed comparable to Freire's (1985, 1973) understanding of the semi-intransitive consciousness that experiences social reality as irrevocably set in place; that understands phenomena as taking place in some mysterious way,

without the intervention of human agency.

In relation to this discussion, Crowther's (2013) analysis informs this study about how although such conflict of interest is latent, it may "subsequently come to light" (p. 2). His analysis of Lukes' work is also relevant to this study in that he suggests that power resulting from interventions of various kinds may be classified along the empowerment-emancipation spectrum[1] on the basis of the impact of changes. With respect to the first and second types of power identified by Lukes (1974), Crowther (2013) argues that:

> If the nature of these decisions has an impact at an institutional or societal level the tendency is towards the emancipatory end of the spectrum. If it is more local or individual then it is empowering (p. 2).

In the third scenario, it is harder to measure power outcomes, partly because the intervention might have long-term effects, partly because the nature of outcomes is also heterogeneous - in other words, empowering when at interpersonal level; and emancipatory when involving wider systemic change (Crowther, 2013). These complexities, coupled to the theoretical intricacies discussed in this section, have potential for pessimism that amounts to asking why let things be difficult when - with a little more effort - one can make them seem impossible? (Frey, 1971)[2]. In this regard, apart from its theoretical contribution, Lukes' radical view of power nourished the spirit of this study in that Lukes recommends for the three-dimensional view of power to go beyond "the realm of the merely metaphysical or the merely ideological" (p. 57). Indeed, this is precisely what the participatory and action research elements of *'ĊKF'* sought to accomplish. To this end the next section delves into another dimension of power by means

[1] This discussion was introduced in the first chapter of this thesis and further developed in this and forthcoming chapters.

[2] I am indebted to Lukes (1974) for pointing out this literature.

of a review of Antonio Gramsci's notion of hegemonic power.

Hegemonic power: The Gramscian perspective

It is argued that "critical consciousness is not possible without an analysis of hegemony..." (Ledwith, 2005, p. 42). Much less it is possible to understand the consciousness of a community (in all its homogeneity and heterogeneity) without an analysis of hegemonic influences. These requirements are understandable once hegemony is viewed as "the movement from a particular (or pre-political) to a universal (or political) consciousness" (Fontana, 2002, p. 30). In this regard, Michael Briguglio (1998) explains how

> The Gramscian concept of hegemony covers the characteristics of the dominant ideology. A class or fraction manages to take hold of the power bloc by presenting itself as representative of the general interest of the people-nation, rather than the interests of particular classes or fractions. Hence, dominated classes accept its domination and the capitalist state, which is made up of the power bloc is legitimised. The stronger the hegemony of the ruling class or faction, the more stable is the alliance forming the power bloc (p. 13).

Later Briguglio (2013) draws on post-Marxist discourse theory and cleanses his analysis of hegemony from class-centric essentialism. Thus, he speaks of hegemonic formations as "characterised by the construction and stabilization of systems of meaning, which are articulated through nodal points that organize social orders by means of hegemonic practices" (Briguglio, 2013, p. 31).

In this context, the role and capacity of intellectuals may be framed by a Gramscian analysis on the formation of intellectuals which explains how

> Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more

> strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields… the "organic" intellectuals which every new class creates alongside itself and elaborates in the course of its development, are for the most parts "specialisations" of partial aspects of the primitive activity of the new social type which the new class has brought into prominence (Gramsci, 1971, pp. 5 - 6).

Gramsci's research on hegemony is also relevant to this study since it led Gramsci "to investigate the ways in which popular ideas and beliefs are formulated" (Dore Soares, 2010, p. 134). He confronted "the problem of 'common sense' and its ties to 'customs', in other words, the 'intellectual and moral' dimension that gives support to hegemony" (p. 134). In this regard, it is also argued that "literature and rhetoric of adult education provide rich examples of hegemonic concepts, with self-directed learning, meeting felt needs and valuing learners' experiences being particularly pervasive" (Brookfield, 1993). This calls for a reflexive caution in this study's engagement with one of its main areas of study, namely, adult education. Hence, this section delves into an understanding of hegemony from a Gramscian perspective, which perspective is considered as "*de rigeur* (italics in the source)…to explore educational and cultural initiatives for social transformation" (Borg & Mayo, 2002, p. 87) - as is the case of *'ĊKF'*. The literature review in this section is also supported with a brief literature review on counter-hegemonies deemed relevant to this study.

In the context of this study, relationships have a hegemonic common denominator: "every relationship of hegemony is a pedagogical relationship" (Mayo, 2010b, p. 1). In other words, this study follows the Gramscian approach in advocating that education is central "in cementing the existing hegemony" (Mayo, 2010c, p. 23), or in potentially challenging it. It follows that education is not neutral but political and thus plays a pivotal role in social transformation (Mayo, 2010c). Gramsci (1992) argues that "political hegemony" (p.137) is a prerequisite to power. In turn, the exercise of hegemony does not solely rely "on the power

and material force that is given by the government" (Gramsci, 1992, p. 137). Thus, with reference to his times, Gramsci explains how the hegemony of the bourgeoisie "is very strong and has many reserves. The intellectuals are very concentrated (Academy, University, great Parisian newspapers and periodicals) and, although very numerous, they are very disciplined at the centre of culture" (Gramsci, 1992, p. 157). Currently, the Gramscian approach informs how hegemony may be

> produced through a wide array of agencies and institutions such as the mass media, schools, churches and associated organisations, street names and architecture. They are as much involved in the construction of hegemony as are such features of social life as philosophical debates, travel agencies, Nobel prize awards, parliamentary debates...military action, scientific publications, corporations' investment strategies, nuclear waste transportation, fast-food outlets, advertising campaigns, medical care provision and organisation, stock prices, soccer, unemployment and the internet (Hirschfeld, 2010, p. 115).

In this regard, Raymond Williams (1977) draws on Gramsci to show how hegemony makes up a sense of reality beyond which it is difficult for most members of society to move in most spheres of their lives. Similarly, in discussing social movements, David Meek (2011) points to the power of the ruling class in limiting the possibilities for thought among dominated classes. In other words, the paradox of a society that "appears and is advocated as being democratic, while in fact it is destined not merely to perpetuate social differences but to crystallise them" (Gramsci, 1971, p. 40).

It is the purpose of this study to search for the presence and influence of this paradox in the chosen research site and, if present, investigate if and how it is addressed by the community projects, particularly *'ĊKF'*. Thus, it is important to note that in this thesis hegemony is not understood as a reality beyond people's consciousness. Indeed, "(w)ithin Gramsci's project, historical reality is not something that develops over people's heads" (Borg & Mayo, 2002, p.

89). In resonance with Freirean objectives (discussed in the next chapter), the Gramscian analysis projects human beings "as subjects in the historical process, intervening consciously in reality, of which they are themselves agents" (Borg & Mayo, 2002, p. 89).

Moreover, the discussion of hegemony in this thesis is also informed by post-Marxist analysis of antagonistic discourse and power struggles featuring "privileged condensations of meaning" (Howarth, 2000, p. 110) that can be "dislocated when new events come about which cannot be explained, represented or domesticated" (Briguglio, 2013, p. 32). Thus, hegemonic formations feature meanings that are "contingent and partial" (p. 32) since every hegemonic formation features some form of social exclusion that can result in counter-hegemony (Mouffe, 2005). Gramsci identified "different forms of what can be termed "adult education"... (and)...a wide ranging educational/cultural action" (Borg & Mayo, 2002, p. 93) in his "conception of counterhegmonic activity" (p. 93).

Antonino Infranca (2011) ties the concept of counter-hegemony to the central theme of this thesis - emancipation. He argues that awareness of processes that generate control and underdevelopment gives space for emancipation which in turn is an expression of counter-hegemony. Infranca's (2011) analysis informs this study also about professional educators' engagement in the celebration of local culture as part of the praxis of *'ĊKF'*. Indeed, he proposes a counter-hegemonic contextualization of education for liberation:

La rimozione della conquista, la liberazione dalla dipendenza e la contro-egemonia, consisterebbero anche in una rimozione da una forma di ingiustizia che contamina tutte le alter ingiustizie, cioè l'ingiustizia cognitivista… La contro-egemonia cognitivista consiste nel permettere all'intellettuale della periferia del sistema dominante di pensare che la propria cultura autentica non è quella di Berlino, Parigi, New York o Londra, ma quella della zona a cui si appartiene, nella quale si è radicati (Infranca, 2011, p. 51).	The removal of conquest, the liberation from dependence and counter-hegemony would consist even in the removal of a form of injustice that contaminates all other forms of injustice, that is cognitive injustice…Cognitive counter-hegemony consists in allowing the individual at the periphery of the dominating system to think that his / her own authentic culture is not comparable to the culture of Berlin, Paris, New York or London, but the one to which s/he belongs and is rooted in (Infranca, 2011, p. 51).

According to Flecha (1999), the key to dismantle hegemonic cultural colonization lies in flexible cultural intervention. This last proposal is vulnerable to utopian critiques. Indeed in a number of historical instances, originally subcultural and/or subversive trends (in art, music, literature, religion and lifestyle) eventually became mainstream, although often at the cost of authenticity and resulting perversion, for example, through commercialization. This is not to say that no mainstream stakeholder is faithful to the origins. Indeed, one of *'ĊKF"*s objectives was to ride the tide of reflexive action generated within the framework of participants' subcultural traditions of 'għana' (Maltese folk song) and literary writing in dialect in targeting emancipatory education.

Equally threatening to the status quo, yet also vulnerable in terms of the utopian critique, is "political education...with the goal of transcending class divisions and of arching ever closer to the reality of authentic democracy" (McLaren, 2006, p. viii). Given the increasing diversity and plurality of identities in contemporary post-industrial knowledge societies, the actuality of a "political education" (p. viii) that "transcend(s) class" (p. viii) is as arguable as the existence of one ideal form of democracy that can be referred to as "authentic" (p. viii). In this regard,

Ernesto Laclau and Chantal Mouffe (1985) take a position for radical democracy. This implies "renouncing the discourse of the universal and its implicit assumption of a privileged point of access to 'the truth', which can be reached only by a limited number of subjects" (Mouffe, 1985, pp. 191 – 192). As John Clarke (2001) holds, the importance of politics is not diminished by knowledge of the multiplicity of and conflict between social constructions[1].

Siam Sullivan, André Spicer and Steffen Böhm (2011) draw on Gramsci (1971) to explain how in the contemporary context, civil society attempts of counter-hegemony are systematically, institutionally (and may I add, ironically) downplayed as "'uncivil'" (p. 704)[2]. This echoes the reflections of Vincent Caruana (interviewed by Borg & Mayo, 2007) about how "powerful interests" (p. 160) use the term "no global" (p. 160) movement[3] in a loose and dismissive manner to side-line

> the fact that the World Social Forum and linked initiatives are the result of a genuine concern regarding the suffering experienced by ordinary citizens due to inequitable social and economic realities, the growing militarization, the degradation of the environment and the continuing human rights violations (Vincent Caruana interviewed by Borg & Mayo, 2007, p. 160).

The analysis by Sullivan et al. (2011) is also interesting because it proposes that the 'uncivil'

[1] In the context of this discussion, the term "social constructions" stands for identities.

[2] In this regard, Sullivan et al. (2011) exemplify through activism of news agency Indymedia:

> (W)hat becomes 'uncivil' can be any practice or organization gaining significance in contesting and escaping the structuring enclosures of contemporary hegemonic order (Sullivan, 2005, p. 189)...one seemingly exemplary global civil society organization—the global voluntary Internet-based news-producing service Indymedia...has both claimed, maintained, and been policed as counter-hegemonic in identity—i.e. as 'uncivil'. This is even while many of its aims and practices, such as decentralization and the democratization of decision-making and media production, arguably align with tendencies claimed as critical for the emergence of a democratizing global civil society under neoliberal hegemony (e.g. Held, 1995; Scholte, 1999)... (p. 704).

[3] A term that groups activism of counter movement World Social Forum and demonstrations against the World Trade Organisation, the World Bank, the G8 and the International Monetary Fund (Borg & Mayo, 2007).

element features in the projections of both the hegemony and the counter-hegemony:

> (W)e engage with one of the consequences of Indymedia[1]'s counter-hegemonic stance...it has elicited disciplining reactions by state forces from the seizure of Indymedia servers...to violent attacks by police on Indymedia centres during counter-summits at the meetings of global organizations such as the World Trade Organization (WTO) and the G8 (Della Porta et al., 2006; Juris, 2008). These reactions are framed and justified as in the interests of 'civil society', while frequently manifesting as 'uncivil' violent acts by state authorities justified through calls to the 'exception' in moments of governance (Agamben, 2005) (Sullivan et al., 2011, p. 705).

Thus, the analysis of Sullivan et al. (2011) also informs the discussion of counter-hegemonies through its alternative reading when explaining how counter-hegemonies are in reality the product of both civil society and established hegemonic agendas:

> We conclude that 'global uncivil society' is not constructed of organizations, movements, or practices that fit a series of pre-established criteria such as using violence (Keane, 1998), espousing non-democratic or far right ideals, or authoritarian organizational structures. Rather, we maintain that global uncivil society is constructed through ongoing [sic] interaction between attempts by movements to develop often counter-hegemonic practices and identities in pursuit of particular ideals of democratic social change, and attempts by authorities to police these movements so as to sustain hegemonic structures and rationalities (p. 705).

In relation to the focus of this thesis, Peter Mayo (2007) explains how in Malta, adult education is "used as a powerful indicator of the sort of 'sophisticated' educational provision believed to exist in countries (generally European or North American) which, given our Eurocentric mindset [sic], we seek to emulate" (p. 3). This infers established neoliberal and Eurocentric hegemonies at play. More recently, Mayo (2013a) delved into his own narrative of counter-hegemonic attempts in the field. In this regard he identifies bureaucracy as a

[1] As explained earlier in this chapter, Indymedia is a global civil society activist Internet-based news agency (Sullivan et al., 2011).

hegemonic apparatus and rationalization as a survival strategy of counter-hegemonic agents as prime obstacles of effective counter-hegemonic activism:

> Too much Adult Education being provided worldwide constitutes a case of nothing more than "adult conventional schooling"...there is much that serves to promote intellectual passivity and lack of creative and critical thinking. I recall my own experience in coordinating programmes run by the Education Department in Malta. Sometimes the kind of Adult Education that went on was a far cry from what I had come to expect...I was also frustrated by seeing things turn out different from the kind of progressive Adult Education I had in mind and about which I lectured in a course I taught over and over again at University...I had to play second fiddle to senior officials in the Department who naturally held more clout than I had, given their position...I would then come to terms with this kind of provision by rationalizing about it, highlighting what I would present as "positives". I later would notice others doing likewise. I saw similarities there and identified "rationalization" as the thing in which we were engaging to give meaning to our work. Rationalizing about things that are a far cry from the kind of project one would have in mind is the surest way to keep mediocrity alive. One would be explaining away things by placing a "positive" spin on them, as if to convince oneself that the effort involved is worthwhile. People who have had to work within a bureaucracy would probably understand what I am talking about (Mayo, 2013a, p. 90).

Moreover, any discussion of counter-hegemony has to consider the role of social movements. Research shows that "social movements can create 'counter publics' and 'counter knowledges' which challenge the hegemony of dominant corporate and state discourses" (Walter, 2007, p. 259)[1]. Infranca (2011) draws on Gramsci to explain how social movements are that part of civil society that frees itself from the dominating system's hegemony and elaborate their own counter-hegemonic forms that are autonomous from those of the dominating system.

Budd Hall (2009) calls for "an understanding of the role of learning and knowledge creation…to explain the power and potential, which social movements represent" (pp. 46 – 47) in the sphere of adult education. To this end, he draws on his earlier co-authored

[1] I am indebted to Hamilton (2013) for linking me to this literature.

contribution to the *International Encyclopaedia on Adult Education* (English (Ed.), 2005) to engage with learning processes and outcomes that take place within social movements:

> Social movements are intense locations for knowledge coming together and for learning to occur. By social movement learning I refer to several interconnected phenomena: a) informal learning occurring by persons who are part of any social movement; b) intentional learning that is stimulated by organized educational efforts of the social movements themselves; and c) formal and informal learning that takes place amongst the broad public, the citizens, as a result of the activities undertaken by the a given social movement (Hall & Clover, 2005) (Hall, 2009, p. 46).

In relation to this, Hamilton (2013) draws on Langdon (2011)[1] to explain "how learning in social movements can occur in concentrated moments of struggle, as people learn it is possible to challenge the unchallengeable and learn the practical processes of making this happen" (Hamilton, 2013, p. 17). Hamilton also draws on the analysis of Budd Hall, Darlene Clover, Jim Crowther and Eurig Scandrett (2011) who posit that:

> It may seem patently obvious that movements move people, but the important point is that they do so in concerted ways, and the knowledge they create, and the learning that occurs, is critical to this mobilisation. The distinction between 'learning in movements' and 'learning from movements' draws attention to different types of learning, through participation in movement activity and to the wider public education that is often critical to achieving social movement goals (pp. 113 – 114).

To explain further, Hamilton (2013) specifies that learning 'from' movements involves the movement taking on a public education role. In this Hamilton (2013) exemplifies with Resurrection City (Washington DC, 1968) that targeted a change of "'attitudes of apathy, apprehension and misinformation on the part of the non-poor' and aimed to inform the non-poor of opportunities for participation in the PPC (Poor People's Campaign) (Educational

[1] I am indebted to Hamilton (2013) for linking me to this literature.

Task Force, 1968)" (p. 12). On the other hand, "learning 'in' movements… (is) essential to equip the grassroots poor to take action in the city as well as in their own communities after" (Hamilton, 2013, p. 12) the end of the programme. Thus, Hamilton's "learning 'in' movements" resonates more with the concept of emancipatory education at the heart of *'ĊKF'* and, of course, with the research design of this study, which involved participatory action research.

In the context of *'ĊKF'* adults engage in emancipatory education as resourceful contributors to their own educational journey and that of those partaking in it, including educators. Nevertheless, the Gramscian perspective on power informs this study's critique of a 'neoliberal-rehabilitating' approach (Borg & Mayo, 2006, p. 53) to combat a dominant hegemonic discourse... (where) education and social well-being (as in the case of the transition from the welfare state to the "welfare society"[1]) are the responsibility not of the State but of the individual. By implication, the discharge of "social responsibility to civil society" (Fragoso & Lucio-Villegas, 2002, p. 266) is, nowadays, "a fact, rather than a choice" (p. 266). A related implication is that any failure is blamed not on the system but on the individual (Borg & Mayo, 2006).

It is argued that within hegemonic arrangements, "some autonomy is possible which can bring about critical consciousness" (Hamilton, 2013, p. 20). Indeed, Gramsci believed that the development of counter-hegemony is, essentially, an educational project pivoting on the

[1] The relevance of "welfare society" in Maltese society was discussed in Chapter 2 by drawing on the work of Anthony M. Abela (1998) and Michael Briguglio & Ian Buġeja (2011).

education of adults (Entwistle, 1979)[1]. Moreover, "the journey towards critical consciousness is rooted in an analysis of the lived experience of people in their communities, within society" (Ledwith, 2005, p. 42). Hence, this study investigated hegemonic influences underlying the stories of the community members about their experiences in their communities, within society. Indeed, *'ĊKF'*'s Freirean-driven pedagogy attempts to foster engagement with alternatives within an existing political system (Meek, 2011). This ties with Biesta's (2006) principle that the '"other" community' exists within and interrupts the rational community, as explained in the first chapter and later on in this thesis. Yet the penultimate section of this chapter also posits that the emancipatory rationale of *'ĊKF'* implied an existence that somehow transcended the system.

Yet before moving to that, an understanding of power also calls for an engagement with power that is deeply rooted within the system. I am referring to discursive power, discussed in the next section from a Foucauldian perspective.

Discursive power: a Foucauldian perspective

Michel Foucault (1983) argues that in his work he does not seek

> to analyze the phenomena [sic] of power, nor to elaborate the foundations of such an analysis. My objective, instead, has been to create a history of the different modes by which, in our culture, human beings are made subjects. (p. 208).

This analytic objective; Foucault's call to see power in knowledge and his basic premise that human reality is language (Allan, 2011, p. 276) essentially tie his work to the rationale of this

[1] I am indebted to Hamilton (2013) for linking me to this literature.

thesis. To explain better the relevance of the Foucauldian perspective to this study, it is worth drawing on one example of Foucault's (1983) reflexive analysis:

> My work has dealt with three modes of objectification which transform human beings into subjects. The first is the modes of inquiry which try to give themselves the status of sciences; for example, the objectivizing of the speaking subject in *grammaire générale* (italics in the source), philology, and linguistics. Or again, in this first mode, the objectivizing of the productive subject…In the second part of my work, I have studied the objectivizing of the subject in what I shall call "dividing practices." The subject is either divided inside himself or divided from others…Finally, I have sought to study-it is my current work-the way a human being turns him or herself into a subject..." (Foucault, 1983, p. 208).

Foucault (1980) argues that "the means of distributing information is in the hands of those in power" (p. 34) and that language is the medium used to establish truth. Thus he refers to "truth games" as the social mechanism comprising rules, resources and practices that make something true for humans (Foucault, 1984). The knowledge that people embrace during a particular historical epoch is rooted in historical epistemes that form an underlying order which organizes human thought - in Foucault's (1994) words:

> …the *episteme* (italics in the source) in which knowledge, envisaged apart from all criteria having reference to its rational value or to its objective forms, grounds its positivity and thereby manifests a history which is not that of its growing perfection, but rather that of its conditions of possibility… (Foucault, 1994, p. xxii).

Indeed, different historical epochs feature different discourses that set conditions for awareness, thus subjugating humans (Foucault, 1994). Foucault (1994) critically deconstructs the discourse of modernity characterized by panoptical practices in the areas of criminality and sexuality. Such practices are rooted in the medical "gaze" that locates symptoms and disease

in the body sustained by the modern episteme of erudition and "scientificity" [sic] (Foucault, 1997). Thus, to Foucault, knowledge and power are intimately wrapped so as to produce and reinforce one another (Allan, 2011). Hence, "the truth about truth is that it is used to exercise **power**" (emphasis in the source) (p. 277). Foucault (1997) also speaks of "subjugated knowledges" (p. 7) as "historical contents that have been buried or masked in functional coherences and formal systematizations" and as "a whole series of knowledges [sic] that have been disqualified as nonconceptual [sic] knowledges, as insufficiently elaborated knowledges that mask: naïve knowledges, hierarchically inferior knowledges, knowledges that are below the required level of erudition and scientificity" (Foucault, 1997, p.7).

This is relevant to the rationale of this study since, as an educational intervention, *'ĊKF'* uses language as a tool for "problem-posing" (Freire, 1993) thematic discussion, reflection and writing. The problematization of issues pertinent to the immediate and broader contexts of *'ĊKF'* drew on Foucault's archaeological approach "to uncover practices that are associated with discourse and ways of thinking" (Allan, 2011, p. 293) as well as his "genealogical approach to uncover how discourse and power are inscribed…" (p.293).

Central to this thesis, and related to the bifurcated dimension of knowledge and power, is also Foucault's critical analysis on intellectuals in that, further to his analysis of the history of the role of the intellectual[1] he concludes that, further to the events of May 1968,

> the intellectual discovered that the masses no longer need him to gain knowledge: they *know* (italics in the source) perfectly well, without illusion; they know far better than he,

[1] A thorough discussion may be found in Foucault's dialogue with Deleuze "Intellectuals and Power" (Foucault, M. & Deleuze, G., 1977).

> and they are certainly capable of expressing themselves (Foucault in Foucault & Deleuze, 1977, p. 207).

What follows significantly feeds into the rationale underlying this thesis in many insightful ways: Foucault (in Foucault & Deleuze, 1977) posits that,

> The intellectual's role is no longer to place himself "somewhat ahead and to the side" in order to express the stifled truth of the collectivity; rather, it is to struggle against the forms of power that transform him into its object and instrument in the sphere of "knowledge," "truth," "consciousness" and "discourse"...In this sense theory does not express, translate, or serve to apply practice: it is practice. But it is local and regional, as you said, and not totalizing. This is a struggle against power, aimed at revealing and undermining power where "it is most invisible and insidious". It is not to "awaken consciousness" that we struggle (the masses have been aware for some time that consciousness is a form of knowledge; and consciousness as the basis of subjectivity is a prerogative of the bourgeoisie), but to sap power, to take power; it is an activity conducted alongside those who struggle for power, and not their illumination from a safe distance. A "theory" is the regional system of this struggle (Foucault in Foucault & Deleuze, 1977, p. 208).

Hence, this thesis draws on the Foucauldian perspective - particularly as expressed above - in making a contribution to knowledge that amalgamates theory through practice that is "local and regional" (p. 208), although "not totalizing" (p. 208). Moreover, the Foucauldian perspective on power informs the engagement of the professional educator on the futility and invalidity of evangelist or messianic ambitions; on the need to co-investigate (Foucault in Foucault & Deleuze, 1977) with participants (without implying the roles are identical, as discussed in the analysis of Freirean principles featuring in the next chapter); and on how emancipatory education entails the professional educator's reflexive engagement with domestication and liberation (Freire, 1993). This enterprise calls for an in-depth understanding of emancipatory power, discussed in the next section.

Emancipation

This study targeted the establishment of a cultural circle as a site for participating community members to be influenced and challenged by one another (Freire, 1993) and their micro and macro contexts (Freire, 1998b). In turn, this targeted participants becoming makers of their own histories (Freire, 1998b) with an implied transformation of one's worldview (Tisdell, 2012, p. 25). This calls for community action targeting the development of "decision-making skills, dialogue, participation and one's ability to take charge of one's own learning. The notion of self-directed learning..." (Borg & Mayo, 2006, p. 16). These processes are related to "critical education that encourages people to question their reality" (Ledwith, 2005, p.1) with the purpose of "collective action... (that) is built on principles of participatory democracy" (p. 1).

This explanation brings me to the discussion of this section. Often, these same developments and accomplishments are associated with the notion of empowerment "where people learn to be more self-aware, self-confident, assertive, effective, and dynamic so they can do better within the existing system rather than change it" (Inglis, 1997, p. 8). Tom Inglis (1997) is critical of the notion of empowerment in that,

> (e)mpowerment implies a decentralized structure. Yet decentralization never really occurs (Dandaker, 1990, p. 211)...Interpreted from a Habermasian perspective, the culture of the organization is not something which emerges through communication, interaction, and dialogue between equal participants at the negotiating table. Rather it is something that is created, supervised and, when necessary, vetoed by management. Empowerment thus becomes a strategic discourse...What is deemed to be empowering becomes part of what Freire terms banking education (1972, pp. 45-50). Workers do not learn to "read" the world of work. There is no democratic decision-making process, no collaborative or self-directed learning (p. 4).

This leads Inglis (1997) to juxtapose emancipation with empowerment, saying that "emancipation involves a continual struggle to reveal the ever-changing nature of power...Empowerment is surrender and compliance to this power; emancipation is resistance and transgression" (pp. 8-10). This is particularly important in this study because the idea of empowerment is seen as unquestioningly a "good thing" particularly in national and international policy discourses. Similarly, Goulet (2007) argues "critical consciousness (is) the motor of cultural emancipation" (p. vii).

Another concept that I grappled with in the analysis of power in the context of this study is the concept of transformation. In "Empowerment and Emancipation" (1997) Inglis delves into a critique of transformation theory and "faults this theory as focusing on the individual and "the construction of the notion of self" (p.4) as the locus for social as well as personal change" (Mezirow, 1998, p. 70). Thus, in his critique, Inglis (1997) draws on the critical theory perspective arguing that to understood the world as "shaped through individual agency" (p. 8) implies

> …turning a materialist perspective on its head. It is not that social being determines consciousness, but rather human consciousness, although emancipated, which determines social being. Both Foucault and the Frankfurt school are adamant that such conceptions have to be abandoned...(Inglis, 1997, p. 8)[1]

In contesting Inglis (1997) and in relation to the subject-matter of this study, Jack Mezirow (1998) argues that,

> (t)ransformative learning is about emancipating ourselves from these taken-for-granted assumptions about social being. It involves bringing the sources, nature, and consequences of this received wisdom into critical awareness so that appropriate action - including social action - can be taken (Inglis, 1997, p. 70).

Mezirow (1998) also points at social movements as

> potentially powerful agencies for transformative learning and for social change. But social

[1] The battle about the validity of transformation theory between Tom Inglis (1997) and Jack Mezirow (1998) is hereby briefly reviewed so as to clarify this study's engagement with emancipation. Inglis (1997) argues that:

> The world for Mezirow is primarily shaped through individual agency...Although Mezirow would appear to have abandoned a philosophy of consciousness and moved toward a Habermasian theory of communicative action, there is nevertheless a conception of an autonomous, rational subject set against an objective, material world (p. 8).

On the other hand, Mezirow (1998) argues,

> I have never written on "the construction of the notion of self." He (referring to Inglis) concludes that I reject a structuralist position "which argues that individuals, although constituted within structures, through their agency not only reproduce but change these structures". This is an erroneous conclusion. I support this position (Mezirow, 1998, p. 7).

Indeed, Mezirow (1991; 1990) does give a Meadian (Inglis, 1997) focus to processes experienced by the individual in transformative education, for example when he speaks of critical reflection as "involving a critique of the presuppositions on which our beliefs have been built...what we perceive and fail to perceive, and what we think and fail to think..." (Mezirow, 1990, p. 1); when he incites the questioning of "habits of expectation" (p.1) that constitute frames of reference, in other words, the assumptions that structure how experiences are interpreted (Mezirow, 1990). In his defence, he also speaks of engagement with broader contexts, for example when he speaks of "epochal" shifts (Mezirow, 2009) and when he posits that

> (c)ommunicative learning is less a matter of testing hypotheses than of searching, often intuitively, for themes and metaphors by which to fit the unfamiliar into a meaning perspective so that an interpretation in context becomes possible... (yet)...(b)ecause we are all trapped by our Meaning Perspective, we can never really make interpretations of our experience free of bias (Mezirow, 1990, pp. 3 - 4).

Nevertheless, Inglis (1997) argues that, "despite his call for social action, however, Mezirow's theory leads to an overreliance on the individual rather than social movements as the agency of social change and, consequently, to an inadequate and false sense of emancipation" (p. 6).

> movements come and go. What makes them possible is cultural change, meaning transforming prevailing cultural paradigms or collective frames of reference. This involves cultural action to build ways of thinking that make social movements and other forms of social action possible (Mezirow, 1998, p. 71).

The work of Mezirow (Mezirow, 1991; Mezirow & Associates, 1990) is also relevant to this study in informing the process of critical reflection in adults and in some respects there is agreement between Inglis (1997) and Mezirow (1998). Both issues were also pointed out later by Inglis (1998) when he argued that despite "the strident tone of Jack Mezirow's comments, I am not too sure that the dividing line between us is that great. The contribution of transformation theory to adult learning, particularly emancipatory learning, is without question" (p. 72).

However, the critical perspective underpinning this thesis problematizes Mezirow's reification of "cultural action" (Mezirow, 1998) to something that transcends the actors, more so since this study pivots on active participatory engagement in a Freirean cultural circle. For similar reasons, there is also an issue with Mezirow's (1998, 1991, 1990) emphasis on "learning" (Mezirow, 1998, 1991, 1990) as opposed to the more relationally-based term "education" (Biesta, 2009, 2006) discussed elsewhere in this thesis.

This thesis posits that transformation is neither Freirean, nor successful and\or desirable unless the individual's experience is actively engaged in and cultivated within a social context and that the changes experienced are propagated to broader transformations in the community and, potentially, also in society. Thus, theoretically, the spirit of this study has more affinity with the concept of emancipation as intended by Inglis (1997), particularly in how Inglis (1998) prioritizes "structuralist understanding of the self, and linking this into a theory of power"

(Inglis, 1997, p. 72). Indeed, in analysis, Inglis (1997) is arguing that education for liberation and emancipation stand on the same line due to inherent implications of "collective educational activity which has as its goal social and political transformation. If personal development takes place, it does so within that context" (p.14). In this regard, Inglis (1997) draws on Freire (Freire in Shor & Freire, 1987) to explain how "this process involves structures rather than individuals" (Inglis, 1997, p. 14) in that "(l)iberation is a social act...a social process of illumination" (Freire in Shor & Freire, 1987, p. 109 and as cited in, Inglis, 1997, p. 14). This contrasts with the "individualist attitude towards empowerment and freedom" (Freire in Shor & Freire, 1987, p. 109 and as cited in, Inglis, 1997, p. 14) that is limited to the use of personal freedom for personal advancement.

Yet, what kind of engagement with emancipatory power can a Freirean cultural circle like *'ĊKF'* achieve? Some reflections conclude this chapter with the next section and open the forum of investigation developed further in this thesis.

Conclusion

In this chapter I discussed a number of perspectives of power, namely critical perspectives on class; sex and gender; and race and ethnicity as power structures; the radical view on power; the Gramscian perspective on hegemonic power; the Foucauldian perspective on discursive practices and the emancipation debate. Of course, the discussion is not intended to be an exhaustive one - neither when it comes to the discussion of power nor when it comes to the discussion of the singular perspectives. The purpose of the discussion is to engage with aspects of each perspective so as to develop a sensitising framework of understanding of power embedded in the critical theory perspective.

Indeed, the framework of analysis locates the participatory educational intervention of this study, namely, *'ĊKF'*, within the tenant that "(p)ower that is recognisable is also negotiable" (Melucci, 1988, p. 250)[1]. To synthesize, in relation to the research questions of this study, the discussion of this chapter sheds light on how, in society, the treatment of variables of agency and their intersections involves their reification in power structures (class; sex and gender; race and ethnicity) that exercise power that is visible or invisible (Lukes, 1974) or hegemonized (Gramsci, 1975, 1971). Critical theory calls for non-evangelist; non-messianic active engagement of the intellectual / professional educator in the struggle for power through a critical reading of discursive practices contained in truth games (Foucault, 1984, 1983, 1980; Foucault & Deleuze, 1977). This can only be done alongside other protagonists of the struggle (Foucault & Deleuze, 1977), hence in the context of a collectivity that seeks emancipation as a social act - as opposed to structurally-dependent empowerment that targets personal freedom mainly for personal advancement (Inglis, 1997).

Therefore, key concepts and perspectives discussed in this chapter help reflect on the way power operates and reflect on how education relates to the business of social change by enlarging the scope for action. It follows that, the relevance of Freirean pedagogy is paramount to a discerned engagement in emancipatory education. Thus, the next chapter will delve into a discussion and an understanding of main principles of Freirean pedagogy that inform the participatory educational initiative *'ĊKF'*.

[1] I am indebted to Mary Hamilton, Lyn Tett and Jim Crowther (2012) for linking me to this literature.

4

Principles of

Freirean-based Adult Education

Introduction

The previous chapter proposed an understanding of power that is embedded in the critical theory perspective. In this thesis, emancipation (as intended by Inglis (1997)) is being used as a synonym of Paulo Freire's concept of liberation (Freire, 1993; Freire in Freire & Shor, 1987; Freire in Shor & Freire, 1987, as cited in, Inglis, 1997). As a concept, emancipation is also being juxtaposed with empowerment since the latter infers power manifested by individuals thriving within an existing system of contradiction and inequality (Inglis, 1997). As introduced in earlier chapters, this thesis draws on Freire in asserting that liberating education

> is not just a question of methods and techniques. If liberating education was just a question of methods, then the problem would be only to change some traditional methodologies by some modernized ones. But that is not the problem. The question is a different relationship to knowledge and society (Freire in Shor & Freire, 1987, p. 35).

This chapter critically reviews literature discussing the main principles at stake when targeting

emancipatory education through Freirean community development and dialogic education. These are principles that laid the foundations for the participatory educational intervention *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')* to engage with adult education and community development by making action more thoughtful and making thought more purposeful. To this end, in this chapter, the main Freirean principles related to this study are retrieved through a literature review exercise, mainly of major works by Paulo Freire, as well as other authors in the field, such as Jim Crowther, Ian Martin and Ira Shor. The chapter concludes with a brief reflection on the outcomes of the literature review exercise, with special reference to the hiatus between domestication and liberation, central to the main theme of this thesis and to the research design of the participatory Freirean-based educational intervention *'ĊKF',* discussed in the chapter that follows.

Problem-posing education

There is an intimate relationship between the critical theory perspective that frames this study and Freirean problem-posing education since the latter "involves a constant unveiling of reality" (Freire, 1993, p. 62). Indeed, Lamichane and Kapoor (1992) analyse how the connection between critical theory and Freirean pedagogy is manifest in the methods deployed in the latter:

> Learning methods are defined by a critical pedagogy which is generally characterized by (1) the process of praxis (critical reflection-action-critical reflection); (2) an active (dialogical/questioning) relationship between teachers and learners; (3) a sense of equality and mutual respect between teacher and learner; and (4) learning that is based on and generated from the life circumstance/experience and vocabulary of the learners (the basis for problematization). A group/collective experience is an integral part of the learning method (p. 44).

In this context, problem-posing education is not just more ethical than banking education that advocates mere depositary transmission of knowledge to passive recipients (Freire, 1993) - but also more realistic. It is more ethical in the framework introduced in Chapter 1 when problem-posing education is juxtaposed with problem-solving education. In other words, research shows that problem-posing adult education projects have enhanced voice and status of social groups traditionally associated with vulnerability, such as low-income women delivering dialogue training workshops during the 1964 New York Freedom School (Robinson, 1989; Crawford et al., 1990; Omolade, 1994; White, 1999)[1]. This contrasts with problem-solving education (as generally[2] understood) since the latter dwells on innate individual dispositions such as creativity and optimism (Giangreco et al., 2002); superficially addresses interactive pedagogy perhaps through simple eliciting of information and views (Mayo, 2013b) - if at all. Hence, problem-solving education is "a far cry from Freire's notion of authentic dialogue" (p. 4) where "the expert takes some distance from reality, analyzes it into component parts, devises means for resolving difficulties in the most efficient way, and then dictates a strategy or policy" (Goulet, 2007, p. ix).

Problem-posing education is also more realistic since it targets a self that develops through critical engagement within a social context – that is, a "social *I*…formed in the socio-cultural relation of social structure" (Freire, 1993, p. 134). Yet, in contrast with banking education which domesticates through "the *submersion* of consciousness" (Freire, 1993, p.34);

[1] I am indebted to Hamilton (2013) for linking me to this literature.

[2] As explained in Chapter 1 problem-solving education has been approached from a critical adult education context to some extent, namely, in literature that locates educational outcomes for both students and educators (Rachal, 2000). Nevertheless, problem-solving education is more generally understood as devoid of emphasis on questioning the system or attempts of liberation/emancipation, for instance in Giangreco et al. (2000).

"problem-posing education strives for the *emergence* of consciousness and *critical intervention* in reality" (Freire, 1993, p. 34). In the context of *'ĊKF'*, this occurred in the process of posing problems related to participants "in the world and with the world" (p. 34)and increased the obligation to respond to related challenges (Freire, 1993). Problem-posing allows participants to

> apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated...response to the challenge evokes new challenges, followed by new understandings; and gradually...(participants)...come to regard themselves as committed (p. 34).

Problem-posing education is useful in interventions that seek to "establish hope as central to...political practices but eschew a romantic utopianism" (Giroux, 2004, p. xiii). This implies a more interdisciplinary approach although Giroux (2004) goes beyond and speaks of transdisciplinarity whereby the teaching profession is entwined with a "wider project designed to further radical, economic, and political democracy" (p. xiii) Hence, problem-posing education also informs this study's research question concerning the role of the professional educator in Freirean-based interventions. Indeed, problem-posing education

> breaks with the vertical patterns characteristic of banking education...Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher (italics and inverted commas in the source) (Freire, 1993, p. 61).

In this manner, problem-posing education may be contextualized by critical structuralist analyses (as in the case of this thesis) since it problematizes

> …disposition(s)…embedded in the agents'…in the form of mental dispositions, schemes of perception and thought, extremely general in their application, such as those which divide up the world in accordance with the oppositions between the male and the female, east and west, future and past, top and bottom, right and left, etc. (Bourdieu, 1977, p.15).

In so doing, as a pedagogical tool, problem-posing education advocates Bourdieu's (1977) theory of practice where the theoretical abstraction is drawn on the basis of the individual's primary experience of intervention (the phenomenological level) as a strategy against the detached objectivist knowledge model.

Moreover, problem-posing education informs a "(c)ritical pedagogy (that) serves, in the broadest sense, as a political hermeneutic that guides the articulation of lived meaning within the contingencies of history, according to an ethical commitment to social justice..." (McLaren, 1999, p. 32). Successful projects based on this kind of critical pedagogy underpinned by Freirean principles of emancipatory education include the work done by the Centre of Research in Theories and Practices that Overcome Inequalities (CREA), within which I have also personally worked for research and publication purposes. Indeed, CREA's projects focus on

> …developing critical learning communities in working-class areas as the agents of social and cultural action; working with gypsies to make real advances in the interests of one of Spain's most marginalised and impoverished communities; teaching both technical and political literacy (ie. functional literacy in the proper, non-reductionist sense) through literary studies, with students reading the world through reading the word, not only of Cervantes but also Charles Dickens and James Joyce…" (Martin, Crowther, Galloway, Johnston, & Merrill, 1999, p. 9).

It is noted that, probably,

> …the most striking feature (is) the basic conviction that adult education is a key agent in the struggle for democracy; radical educational practice presupposes critical theory analysis; participation is essentially a social and political concept; and finally, `dialogue' in educational work is really a way of making the kind of knowledge that makes a difference (Martin et al., 1999, p. 9).

Grassroots' Activism

A basic predicament of this thesis is that it is not enough to involve community members at a superficial level in order to experience education that is truly democratic, critical and emancipatory. Rather, constant activism of community members is fundamental (Freire, 1993). Many educational and reformative projects fail their authentic purpose because "their authors designed them according to their own personal views of reality" (Freire, 1993, p. 75), ignoring "the particular view of the world held by the people. Such...program(s) (constitute) cultural invasion, good intentions notwithstanding" (p. 76). They are

> …based on the naïve assumption that one can promote the community by training its leaders—as if it were the parts that promote the whole and not the whole which, in being promoted, promotes the parts. Those members of the communities who show sufficient leadership capacities to be chosen …necessarily reflect and express the aspirations of the individuals of their community. They are in harmony with the way of living and thinking about reality which characterizes their comrades, even though they reveal special abilities which give them the status of "leaders." As soon as they complete the course and return to the community with resources they did not formerly possess, they either use these resources to control the submerged and dominated consciousness of their comrades, or they become strangers in their own communities and their former leadership position is thus threatened (Freire, 2005, p. 142).

Community action with restricted or top-down involvement of community members fits with Freire's banking paradigm (Freire, 1993). In this system those who are traditionally considered as powerful and/or knowledgeable talk "about reality as if it were motionless,

static…completely alien…contents which are detached from reality…Education thus becomes an act of depositing…" (Freire, 1993, pp. 52 - 53) According to Freire, this system cannot promote the development of what Fromm calls "biophily" (Fromm, 1966, p.41)[1] but instead produces its opposite: "necrophily" (p.41). It counteracts liberation / emancipation in that it reinforces fatalism based on lack of participation and decision-making (Freire, 2005, 1993). In such "limit-situations…people are reduced to things" (Freire, 1993, p. 84). The banking method empowers politically conservative educators, policy and decision-makers who retain power through "a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of 'welfare recipients'" (Inglis, 1997, p. 55).

On the other hand, critical problem-posing education leads to the discovery of the contradictions that lie in their social situations. Contradictions such as "productivity norms" (Aronowitz & Giroux, 1985, p. xi) and "the appropriation of public resources" (p. xi) that stem from "(t)he penetration of business values into education...subordinat(ing) educational priorities to those of the corporate order on the grounds that this is the relevant social and economic effect of knowledge" (p. x). In turn the unveiling of these contradictions gives the possibility of becoming developers of a liberating pedagogy (Freire, 1993).

Hence, this study is founded on a vision of a world literacy programme that "starts with the conviction that (researchers) cannot present (their) own program but must search for this program dialogically with people" (p. 105). At the same time, the design of the study takes into account the risks of

[1] I am indebted to Paulo Freire (2005) for linking me to this literature.

> Self-directed learning (that) lends itself to a discourse that allows the state to abdicate its responsibilities in providing the quality education to which every citizen is entitled in a democratic society and shift them entirely onto the learners or larger entities such as non-governmental organisations (NGOs) in an era often said to be characterised by "ngisation"" (English & Mayo, 2012, p. 12).

Indeed, this study deals with emancipatory education characterized by the engagement of "adults into pursuing their ontological vocation within struggle to understand the world, and to transform it in ways which overcome oppressive social-historical structures and relations" (Lankshear, 1993, p. 107). This calls for the human capability of historicity since, as opposed to other species, as human beings, "more than having a history, we make our own history[1]" (Freire, 2007, p. 83). This is why the deeds of the human species may be evaluated within an ethical dimension, as opposed to those of other species. It follows that only

> beings that *ethicize* the world are capable of rupturing with ethics. Only beings capable of fine things, of great gestures, are capable of horrid things. Thus, the *ethicization* of the world engenders the violation of ethics, it requires a struggle on our part in favour of ethics (italics in the source) (p. 83).

The potential of emancipatory education also includes supporting community collective action through increased human resources. Hence, for the purposes of this thesis, another indicator of emancipatory education would be the contribution of adult learners (projects' participants) to community collective action. Nonetheless, one needs to consider the role played by community members' agendas. In this study, it is not being assumed that all participants consciously or unconsciously prefer emancipation to empowerment, as will be discussed in the

[1] As opposed to other species

> that have a history, but they do not have historicity. In other words, lions do not know themselves as making history. The history of lions is told not by lions themselves, but by us. For that reason, as well, one cannot speak of the ethics of lions. It was not recorded, in the history of humanity, that African lions had murdered two fellow lions from another family group and that, at night, they had gone to the family to pay their respects, etc. This type of malefaction only men and women can commit! (Freire, 2007b, p. 83).

analytic chapters of this thesis.

Emancipatory education calls for activism that deploys invented or re-invented spaces that are dialogic. This infers the continuous creation of spaces for dialogue whereby community members can participate since since "participation is ultimately the operative stepping that concretizes the will of social transformation" (Fragoso & Lucio-Villegas, 2002, p. 261). To Freire (2005) invention and re-invention comprise "the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other" (p. 72). In this regard, Peter McLaren (1999) speaks of "local pockets of playful forms of dissensus" (p. 22). This implies spaces whereby resistance may be expressed within one's immediate context, in settings that form part of everyday life made available to community members as dialogic forums (hence re-invented) so as to breach comfort zones of unreflexivity (McLaren, 1999). Space and voice in contemporary society also feature a virtual dimension resulting from on-going technological advancement and increasing significance of media. Indeed it has been argued that "(p)olitics that does [sic] not exist in the media...simply does [sic] not exist in today's democratic politics" (Castells, 1999, p. 61). In fact, research points to the benefits of technologically enhanced learning in the work of environmental justice movements in Scotland that advocate "...the struggles of socially, oppressed communities disproportionately affected by environmental pollution" (Crowther, Hemmi, Martin, & Scandrett, 2008, p. 17).

Crowther et al. (2008) highlight the potential of social networking sites, arguing that once "the availability of interactive technologies becomes widespread, these sites will become more important for social activists' learning and doing" (p. 19). Manuel Castells' (2012) recent analysis of new forms of social movements and protests that are erupting in the world today -

such as the Arab uprisings, the 'indignadas' movement in Spain, the Occupy Wall Street movement in the US – points to a common denominator, namely, that these phenomena inextricably interwoven with autonomous communication networks supported by internet and wireless communication. It follows that a successful strategy of emancipatory education features familiarity with and deployment of various media tools. Such principles and practices are adopted by research and projects in the field of popular education (Castells, 2012). Despite differences between various applications in this field, some common denominators can be identified, for example between the UK and Spain experience (Martin et al., 1999), such as:

> (T)he learner should be regarded as an active citizen in a democracy…adult education of engagement in which students are treated as committed partners in learning because they are active and responsible citizens in a democratic society…Popular education is understood to be popular, as distinct from merely populist, in the sense that: it is rooted in the real interests and struggles of ordinary people; it is overtly political and critical of the status quo it is committed to progressive social and political change. Popular education is based on a clear analysis of the nature of inequality, exploitation and oppression and is informed by an equally clear political purpose. This has nothing to do with helping the disadvantaged or the management of poverty but everything to do with the struggle for a more just and egalitarian social order (Martin et al., 1999, p. 10).

Hence, the relevance of the progressive element in Freirean-based emancipatory projects. Nonetheless, Freire (2005; 1993) calls for activism that is constantly entwined with reflection. This is the Freirean concept of praxis, discussed in the next subsection.

Praxis

The previously-mentioned CREA projects in Catalonia are linked to the discussion of this subsection. The praxis of these projects is evident in that they lay "the ground for legislation which seeks to secure an adult learners' Bill of Rights" (Martin et al., 1999, p. 9). Indeed, Freire (2005; 1993) explains how problem-posing education is "a humanist and liberating

praxis, (that) posits as fundamental that the people subjected to domination must fight for their emancipation" (Freire, 2005, p. 86). Thus, praxis is a tool for liberation (Freire, 2000), although at some points of his seminal *Pedagogy of the Oppressed*, Freire (2005, 1993) amalgamates the two notions to being one and the same thing:

> Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans—deposits) in the name of liberation (Freire, 2005, p. 79).

Praxis calls for a constant communion between reflection and action since praxis "cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxis" (Freire, 2005, p. 65). The authenticity of praxis necessitates that "its consequences become the object of critical reflection" (Freire, 2005, p. 66). In turn this sustains the collaborative data analysis of this study, whereby project participants collaboratively reflect upon the artistic yields and dissemination activities fostered through participation in *'ĊKF'*, as explained elsewhere in this thesis. Only in this manner praxis becomes "the new *raison d'etre* of the oppressed...Otherwise, action is pure activism" (p. 66). Another aspect of the intimate relation between Freire's praxis and *'ĊKF'* - particularly *'ĊKF"*s thematic discussions and folk song and literature compositions - lies in Freire's emphasis on the relevance of dialogue and words to engage in praxis: "There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world" (p. 86).

In relation to praxis, Freire (2005) also explains how

> (o)ne of the gravest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge human beings consciousness. Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: reflection and action upon the world in order to transform it (Freire, 2005, p. 51).

It follows that praxis is an essential element of emancipatory education. Indeed, Freire's (2005) discussion of praxis sustains its intimate relation to emancipation (see Chapter 3). Freire (2005) argues that for praxis to take place the individual has to critically engage with the objective reality since

> (o)nly in this interdependence is an authentic praxis possible, without which it is impossible to resolve the oppressor-oppressed contradiction. To achieve this goal, the oppressed must confront reality critically, simultaneously objectifying and acting upon that reality. A mere perception of reality not followed by this critical intervention will not lead to a transformation of objective reality—precisely because it is not a true perception. This is the case of a purely subjectivist perception by someone who forsakes objective reality and creates a false substitute (pp. 51 – 52).

This entails Freire's concept of the Hegelian "subject" who engages in dialogue with leaders (Freire, 1993, p. 141). Praxis is implied in people's critical intervention in reality (Freire, 2005, 1993). To Freire, praxis is inherent in both stages of the pedagogy of the oppressed, both when "the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation" (Freire, 2005, p. 54) as well as in "the second stage, in which... this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation" (p. 54).

'Conscientizaçãо'

Paulo Freire (1993) advocated the essentiality of problem-posing education and praxis in the development of 'conscientizaçãо' (conscientization). 'Conscientizaçãо' is a process by means

of which it becomes "possible for people to enter the historical process as responsible Subjects" (Freire, 2005, p. 36) enrolled in the quest for self-affirmation (Freire, 2005). This infers that liberation "is not a gift bestowed by the revolutionary leadership, but the result of" (p. 67) the 'conscientizaçãо' of all those concerned. 'Conscientizaçãо' involves "the deepening of the attitude of awareness characteristic of all emergence" (p. 109) to the level of "(i)*ntervention* in reality — historical awareness itself" (italics in the source) (p. 109) which "represents a step forward from *emergence"* (italics in the source) (p. 109).

Freire (2007a, 1985, 1973) deeply engages with 'conscientizaçãо' by identifying three stages of the process. The basic stage is referred to by Freire as semi-intransitive consciousness, whereby there is no human agency and social realities are experienced as irrevocably set in place. Typical of closed structures, this is the dominated consciousness that "does not have sufficient distance from reality to objectify it in order to know it in a critical way" (Freire, 1985, p. 75); nor "power to perceive authentic causality..." Thus, "a *magical* (italics in the source) quality" (Freire, 2007a, p. 15) is attributed to the semi-intransitive state since it "fails to perceive many of reality's challenges, or perceives them in a distorted way" (Freire, 1985, p. 75). Thus, "in the semi-intransitive state men are predominantly *illogical* (italics in teh source); in fanaticized consciousness the distortion of reason makes men *irrational* (italics in the source). The possibility of dialogue diminishes markedly. Men are defeated and dominated..." (Freire, 2007a, p. 15). An indicator of such a state would be when people fatalistically "attribute the sources of such facts and situations in their lives either to some superreality or to something within themselves" (Freire, 1985, p. 75). However, Freire (1985) also points to how this is an outcome of the imposition by objective conditions, such as a predominant religious creed, an economic system or a political ideology. This is highly to this

study in view of bi-partisan and Catholic cultural influences (discussed in Chapter 2) that contextualize *'ĊKF'*. This study questions the role of bi-partisan and Catholic hegemonies as forms of

> (a)ntidialogical cultural action…(that)…explicitly or implicitly aims to preserve, within the social structure, situations which favor its own agents…aims at mythicizing…contradictions, thereby hoping to avoid (or hinder insofar as possible) the radical transformation of reality (Freire, 2005, p. 179).

Overcoming the intransitive consciousness calls for engagement with these objective conditions. This resonates with Inglis' (1997) predicament (see Chapter 3) that emancipation occurs within a collectivity through problematization of immediate and broader social realities.

The second stage is the naïve transitive consciousness, brought about when human awareness engages with cause and effect that operate in fragmented ways and thus human agency embarks on changes, yet in a short-sighted and partial manner. There is no address to broader fundamental issues (Freire, 1973). Thus, in "many respects, the semi-intransitive consciousness remains present in the naïve transitive consciousness" (Freire, 1985, p. 77). An indicator of this stage of consciousness involves "presence of the masses in the historical process applying pressure on the power elite" (p. 77) and anxiety caused by the "twofold" (p. 77) surprise of both the masses - when unveiling power structures - as well as of the elite - when finding themselves unmasked (p. 77). Nevertheless, Freire warns how the elite might react with "allowing only superficial transformation designed to prevent any real change in their power of prescription" (p. 78). He also warns that the naïve transitive consciousness is as dominated as the former, as testified by the "quasi immersion" of Latin American peasantry at

the time of writing (Freire, 1985). In view of *'ĊKF"*s engagement with artistic expressions (folk song and literary writing), Freire (1985) also provides an entry point for *'ĊKF'* in making its contribution to the study of Freirean-based emancipatory education. Indeed, in his discussion of naïve consciousness, he argues that,

> As the contradictions typical of a society in transition emerge more clearly, these groups...tend to join...in a variety of ways: through literature, plastic arts, the theatre, music, education, sports, and folk art[1]. What is important is the communion with the people that some of these groups are able to achieve" (p. 79).

The process of 'conscientizaçāo' flourishes when humans become conscious in a critically transitive manner. This infers that human agency recognizes connections between the immediate, micro experience of society and the broader socio-economic, political and historical dimension within which the micro experience is embedded (Freire, 1973). Relevant to the analysis of liberation / emancipation at the heart of this study is Freire's (2005) claim that "(o)bviously, conscientizaçāo does not stop at the level of mere subjective perception of a situation, but through action prepares men for the struggle against the obstacles to their humanization" (Freire, 2005, p. 119). In this scenario, the "primary learning objective is to develop a conscientized individual and/or collective people who are critical of their socially/individually induced condition and are consequently liberated and activated toward altering the oppressive structures and institutions that affect their lives" (Lamichane & Kapoor, 1992, p. 44). Hence "the critical insertion of the conscientized person into a demythologized reality…a denunciation of dehumanizing structures, accompanied by the

[1] This is not to say that all those engaged with the learning of these skills are engaged with Freirean liberation and emancipation as intended by Inglis (1997). For example, in Malta, at the time of writing of this thesis, various lifelong learning courses engage adults in learning arts and sports with no relation whatsoever to Freirean education. Thus, the citation should be understood in the context of Freirean adult education projects.

proclamation of a new reality to be created…" (Freire, 1985, p. 85)[1]. This infers that critical relational engagement with broader social contexts advocated by Inglis (1997) and Biesta (2009, 2006) is implied in emancipatory education for liberation.

The Cultural Circle

The Freirean concept of the cultural circle (Freire, 1985) refers to a grassroots' movement of persons, of which the majority is vulnerable to some form of oppression - such as discrimination and/or social exclusion - due to variables such as age, gender or level of education. Through dialogue with professional critical pedagogues who are open to democratic transformation, the circle embarks on a journey of political emancipation through the vehicles of knowledge, education and dialogue (hence cultural) (Freire, 1985). Amongst other features, interaction within the Freirean cultural circle is:

i. Democratic: open to and of the same participatory nature and intensity for all members of the community irrespective of socio-economic and cultural differences;

ii. Dialogic: involving a two-way reciprocal dialogue leading to mutual transformation of learner and educator; and

iii. Critical: featuring problem-posing (Freire, 1993) interaction that locates daily oppression in the broader social and global context.

[1] In his discussions of this stage, Freire (1985) refers to the 'coup d'état' in Latin America as the dialectical contradiction that is only useful to reactivate "old patterns of behavior [sic] in the people, patterns that belong to the former state of quasi immersion" (p. 80); although Freire also points to the need of understanding the Latin American 'coup d'état' with "a dialectical vision of reality; any attempt to understand them mechanistically will lead to a distorted picture" (p. 80).

This kind of interaction is open to a number of challenges. Indeed, the cultural circle is the pedagogical ambience that seeks to break down the banking education heritage that often participants bring with them - as noted by Freire (2005) when he tells about his experience:

> "Why don't you," said a peasant participating in a culture circle, "explain the pictures first? That way it'll take less time and won't give us a headache" (p. 63).

Another potential challenge when engaging with a cultural circle for adult education and pedagogical purposes is the cultural mix of participants that potentially includes attitudes such as racism or fundamentalism. The last is considered to be the biggest adversary to democracy, as well as a reaction to globalisation (Giddens, 1994). Nonetheless, as well as in relation to the research questions of this study, the cultural circle is also the space for emergence of the "other" community (Biesta, 2006) whereby strangeness and interruptions allow participants (professional educators included) to come into presence. This occurs because within cultural circles, participants can "externalize a series of sentiments and opinions about themselves, the world, and others that perhaps they would not express under different circumstances" (Freire, 2005, p. 118). Evidence from *'ĊKF'* about this kind of engagement is presented and discussed in the analytic discussion chapters of this thesis. Indeed, Freire (2005) also witnessed this:

> In one of our culture circles in Chile, the group was discussing...the anthropological concept of culture. In the midst of the discussion, a peasant who by banking standards was completely ignorant said: "Now I see that without man there is no world." When the educator responded: "Let's say, for the sake of argument, that all the men on earth were to die, but that the earth itself remained, together with trees, birds, animals, rivers, seas, the stars . . , wouldn't all this be a world?" "Oh no," the peasant replied emphatically. "There would be no one to say: 'This is a world'". The peasant wished to express the idea that there would be lacking the consciousness of the world which necessarily implies the world of consciousness. *I* cannot exist without a *non-I*. In turn, the *not-I* depends on that existence. The world which brings consciousness into existence becomes the world of that consciousness (italics in the source) (p. 82).

In the context of this study, the project *'ĊKF'* involved the establishment of a Freirean cultural circle for adults in the community involving 'għannejja' (Maltese Folk singers which the locality is traditionally associated with) and writers from the community. The cultural circle's pedagogical objective was to engage its participants in emancipatory praxis addressing social and political issues affecting the community in the context of today's globalized knowledge economy. Drawing on Freire (2005, 1993), *'ĊKF'* attempted to cultivate praxis in the form of the generation and discussions of generative themes, compositions of artistic yields (folk song and literary writing), organization and participation in dissemination activities and collaborative data analysis. Hence, the educational participatory action research project was deployed to journey the cultural circle towards the rise of 'conscientizaçãо' (Freire, 2005, 1993, 1985).

Co-investigation

Co-investigation is implied in problem-posing education (Freire, 2005) so that "the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*" (p. 81). As a Freirean-based intervention, the methodology of *'ĊKF'* "requires that the investigators and the people (who would normally be considered objects of that investigation)…act as *co-investigators*" (italics in the source) (Freire, 1993, p. 87). Freire (2005) is critical of conventional researcher-based analyses arguing that these risk

> shifting the focus of the investigation from the meaningful themes to the people themselves, thereby treating the people as objects of the investigation. Since this investigation is to serve as a basis for developing an educational program in which teacher-student and students-teachers combine their cognitions of the same object, the investigation itself must likewise be based on reciprocity of action (p. 107).

In other words, in Freirean thought, as well as in the context of *'ĊKF'*, the fact that participants are co-investigators infers efforts to minimize the risk that the study is colonized by the researcher. In this regard, Freire (2005) explains how participants, as

> co-investigators of the specialists, they will rectify and/or ratify the interpretations the latter make of the findings. From the methodological point of view, their participation gives the investigation (which from the beginning is based on a "sympathetic" relationship) an additional safeguard: the critical presence of representatives of the people from the beginning until the final phase, that of thematic analysis, continued in the organization of the program content of educational action as liberating cultural action (p. 117).

The process is inherently linked to the Freirean principles discussed so far, particularly the emergence of 'conscientizaçãо'. Thus, Freire (2005) concludes that the "more active an attitude men and women take in regard to the exploration of their thematics, the more they deepen their critical awareness of reality and, in spelling out those thematics, take possession of that reality" (p. 106).

Radicalization

Freire (in Shor & Freire, 1987), holds that democratic inclusion requires radical social change since "(t)he problems…are deeply rooted in the global conditions of society" (p. 129). He adds that, "(r)adicalization, nourished by a critical spirit, is always creative" (Freire, 1993, p. 19). According to Freire (1993) radicals are main actors for social change, as opposed to sectarians[1]. Freire (2007b) argues that "being radical is going to the root of things. The root of things is human interest. It is in that sense that I am radical. But sectarian, myopic, never, not in any way! (p. 102)" Moreover, social structure relations that are dominating are reflected in

[1] In this context, Paulo Freire's (1993) understanding of "radicals" needs to be differentiated from how the term is used to refer to radical groups that advocate sectarianism, such as Trotskyites.

the community environment (Freire, 1993). Hence, the need for change that is both radical and structural. To this end, this study seeks to assess how realistic it is to speak of change that is both radical and structural, particularly for community members coming from low socio-economic status. In this regard, Shor argues that sometimes, "…conditions are so bad that more global changes are needed to support the changes made" in a particular context (Shor & Freire, 1987, p. 128).

Freire (1993) argues for liberation that is not "merely reversing the terms of the contradiction, by simply changing poles" (p. 38). This kind of change calls for "an unprecedented expansion of the practical organisation of the (site), i.e. of buildings, scientific material, of the teaching body, etc." (Gramsci, 1971, p. 30), as will be discussed throughout this thesis. Any attempt to obtain democracy by change that comes only from above would only "nourish false charity. False charity constrains the fearful and subdued, the "rejects of life," to extend their trembling hands" (Freire, 1993, p. 26-7). Moreover, such "false charity" would transform communities "into masses which can be manipulated" (p. 36). Moreover, Freire (2007a) speaks of "assistencialism" (p. 12) as

> …an especially pernicious method of trying to vitiate popular participation in the historical process. In the first place, it contradicts man's natural vocation as Subject in that it treats the recipient as a passive object, incapable of participating in the process of his own recuperation; in the second place, it contradicts the process of "fundamental democratization". The greatest danger of assistencialism is the violence of its anti-dialogue, which by imposing silence and passivity denies men conditions likely to develop or to "open" their consciousness. For without an increasingly critical consciousness men are not able to integrate themselves into a transitional society, marked by intense change and contradictions. Assistencialism is thus both an effect and a cause of massification (p. 12).

In relation to this, Crowther, Tett & Galloway (1999) distinguish between

> (l)iteracy as cultural missionary activity… a welfare activity promoted by the middle classes for disadvantaged others; (l)iteracy for social control…literacy… linked with maintaining the status quo by shaping responsible, moral and economically productive citizens through the linking of illiteracy with unemployment; (and) (l)iteracy for emancipation… radical critique of elite culture, state controlled curricula and unequal power relations between groups, (traditionally) marginal in Scotland… (although) a number of literacy projects have espoused it (p. 210).

In this regard, Freire (2000) criticizes educational processes that protect the economic and social status quo from the possibility of being doubted by citizens. Crowther et al. (1999) argue that "(p)ublic policy generally provides funding that supports literacy provision that falls under the second of these discourses since it is usually linked with economic improvement for both society and the individual" (p. 210). In this thesis, it is argued that emancipatory education also employs grassroots' action to address this issue.

This section has identified the basic Freirean principles underpinning this study by means of an exposition of relevant literature from Paulo Freire, as well as others who have contributed to the understanding of Freirean pedagogy. It is obviously not the purpose of the discussion to give an exhaustive review of Paulo Freire's work, nor literature in the broader field of critical pedagogy; but to retrieve the main pedagogical principles of the participatory educational intervention *'ĊKF'* from the Freirean tradition, also in view of Freire's contributions in the area of critical theory, which in turn, frames this study.

The next section concludes this chapter with a reflection on how these principles feed into the literature review of this thesis so as to lay the foundations for the empirical experience entailed in this study.

Conclusion

The discussion in this chapter engaged with the main Freirean principles deemed relevant in the context of *'ĊKF'* as a Freirean-based educational initiative. The literature review exercise presented in this chapter and the previous chapter of this thesis, steered me towards adopting participatory action research in order to engage with a Freirean-based educational intervention seeking emancipation (as intended by Inglis, 1997) that is embedded in a critical theory perspective.

Taking the knowledge gained from the literature review as an entry point, the research design of this study, explained in the next chapter, draws on the extended case method (Burawoy, 1998) whereby the thematization of the researcher's participation in the field of research is steadily rooted in theory to guide dialogue with participants yet combined with the researcher's reflexive engagement in this dialogue (Burawoy, 1998). This also recalls the attempt of Scottish and Catalonian advocates of popular education who seek to

> connect the local and the global. In every context it proceeds from specific, localised forms of education and action, but deliberately sets out to foster international solidarity by making these local struggles part of the wider international struggle for justice and peace (Martin et al., 1999).

Hence, "(r)eflexive science (that) starts out from dialogue between local processes and extralocal [sic] forces that in turn can only be comprehended through a third expanding dialogue of theory with itself" (Burawoy, 1998, p. 5).

Ultimately, this study also seeks to contribute to the wider academic literature in the area of emancipatory education. Thus, in relation to the main subject and title of this thesis, the

discussion so far points to the need for engagement with examples of empowerment and emancipation - or approximations towards these ends, since, as the literature review shows, engagement with emancipation implies a struggle. Therefore, the research deems worthy of investigation the spaces between domestication and liberation in terms of their educational impact on people's lives. The methodology and methods deployed for this investigation are explained in the next chapter.

5

Methodology

Introduction

The previous chapter involved a discussion of main Freirean theoretical tenants underpinning this study based on a literature review of the principal works of Paulo Freire and other scholars' contributions to Freirean pedagogy. The purpose behind this exercise was to lay the foundations for the educational intervention *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Folk Singers and Writers of the Community) ('ĊKF')* that comprised the participatory action research component of this study. At this point, it is worth returning to the research questions of this study, introduced in the first chapter, to inform how these questions are grounded in the ideas and context discussed in this thesis so far:

- Have *'ĊKF'* participants (including myself) experienced emancipation as a result of the *'ĊKF'* project experience? If yes, in what way/s and to what extent?

- Was *'ĊKF'* participants' experience and engagement with emancipation (if any)

affected by participants' agency?

- What is the role of the educator involved in this kind of community-based educational intervention?

- What is the relevance of a Freirean approach to the analysis of emancipation, particularly in the context of the community that participated in the study?

This chapter presents the research design of this study to show how the methodology is justified in terms of providing the data that address these research questions. The research design draws on the extended case method, whereby "'dwelling in' theory is at the basis of...the reflexive model of science...that embraces not detachment but engagement as the road to knowledge" (Burawoy, 1998, p. 5). This is relevant to the aims of this research in that it looks for and analyses the element of emancipatory education in *'ĊKF'* and its effects on participants' 'thematic universe' (Freire, 1993), including my own.

In terms of layout, this chapter explains the methodological influences underpinning this study. The approach taken combines elements from critical communicative methodology and participatory and action research based on intuitive methodology because of their resonance with Freirean principles of emancipatory education. Furthermore, this chapter explains the type of study, namely, the extended case method and reasons for its adoption. It also gives details on choice of site and participants, data-generation and data analysis tools, ethical considerations, dealing with potential shortcomings and mitigating measures.

Methodological Influences

Critical Communicative Methodology

In this study, critical communicative methodology is deployed as a critical response to "interventionist programmes...based on a deficit construction of the participant/learner" (Borg & Mayo, 2006, p. 59). This response calls for a methodology that understands social reality in terms of its communicative nature (Ruiz de Gauna, 2008); a reality that involves "a human construction by which meaning is created in dialog [sic] that people hold to give meaning to things and processes around us" (p. 41). Indeed, this case study draws on critical communicative methodology since it targets the investigation and/or building of dialogic relations. According to Flecha (2011) dialogic relations are different from power relations. In dialogic relations "interactions are based on dialogue (oriented to agreement and understanding), while power relations mostly consist of interactions driven by symbolic or physical force, not by argumentation" (p. 11). In the last instance, interaction is not based on dialogue. It is based on imposition, hence 'anti-dialogic' (Freire, 1993). This is why critical communicative methodology draws from Habermas' (1984) theory of communicative action since this explains the divergence between 'validity claims' and 'power claims' characterizing social action. Nonetheless, the analytic discussion of literature on power presented in the third chapter of this thesis points to different and relevant nuances of power that are overlooked in these critiques. Hence, the relevance of this study for understanding emancipatory education featuring nuanced dialogue and interactions.

Participatory Action Research

Daniel Selener (1997)[1] locates the theoretical roots of participatory action research to what Peter Reason (2001) refers to as "liberationist writers" (p. 182) such as Karl Marx, Fredrick Engels, Antonio Gramsci and Paulo Freire. Reason (2001) enhances Selener's analysis by highlighting influences "from liberationist movements particularly among underprivileged people of the South where approaches to research, evaluation and education have been used as tools for social change" (Reason, 2001, p.182). Beyond its theoretical framework, the actual practice of participatory action research is rooted in the "community-based approaches to the creation of knowledge…(that)…combine(d) social investigation, education and action in an interrelated process" in 1970s Tanzania (Hall, 2005, p. 5). This approach echoes the Freirean spirit underpinning this study arguing for "research as engaged practice, not a neutral dispassionate act but an act of solidarity and active support" (p. 7). In Tanzania, the approach was supported by the country's late President and former teacher Julius K. Nyerere who wrote "much about the capacity of education…to unchain people, just as it had been used by the colonial powers to enchain a people" (p. 7). Further to this, conceptually, the methodological tradition as a whole (comprising both participatory research and participatory action research) "originated in the rapidly expanding networks of non-governmental organisations in the 1980s and 1990s" (p. 5). Thus, it is argued that this methodological tradition has "come 'in from the cold,'…from the margins to become an accepted member of the academic family" (p. 5).

In this study, the action component of participatory action research also draws on C. Wright Mills (1976) in challenging 'abstract empiricism' characterised by numeric data that are detached from the relations of inequality that underpin them (Inglis, 1988). This is not to

[1] I am indebted to Peter Reason (2001) for linking me to this literature.

abrogate the value of quantitative research. On the contrary, in this study, quantitative research supported the qualitative research design, as explained later on in this chapter. Beyond Mills' concept of 'sociological imagination' that enables its possessor to engage with social realities from perspectives other than one's own, to understand economic and historical forces that influence social action (Mills, 1976), the choice of participatory action research for this study targeted the joint creation of social action for the purposes of praxis. The critical theory perspective that frames this thesis also supports the participatory action research component of the research design since critical theory implies "taking charge of action to change situations" (Coleman & Lumby, 1999, p. 13). This implies that research for this study targeted education derived from experience (Reynolds, 2011, p. 5).

It is argued that the two main objectives of participatory action research are

> to produce knowledge and action directly useful to a group of people—through research, through adult education, and through sociopolitical [sic] action. The second aim is to empower people at a second and deeper level through the process of constructing and using their own knowledge: they "see through" the ways in which the establishment monopolizes the production and use of knowledge for the benefit of its members. This is the meaning of consciousness raising or *conscientization* (italics in the source)… (Reason, 2001, pp. 182-183).

Thus, whereas the first objective strongly resonates with objectives of *'ĊKF'* as an educational intervention; this thesis problematizes the second objection identified by Reason (2001) in view of the emancipation-empowerment debate discussed in previous chapters and further elaborated in the analytic chapters of this thesis. Furthermore, Reason (2001) discusses the intimate relationship between the Freirean approach and the principles of participatory action research:

> Freire (1970) in particular has emphasised the importance of helping disadvantaged people develop critical thinking so that they could understand the ways in which they were disadvantaged by the political and economic conditions of their lives and could develop their own organized action in order to address these issues (Reason, 2001, p. 182).

Thus, engagement with participatory action research also implies applying the Freirean principle of using educational intervention as a research tool in itself. This is possible by means of strategies such as codification and decodification[1] (Freire, 2005, 1993; Kirkwood & Kirkwood, 2011) as part of participatory and dialogic learning based on democratic inclusion of voices.

It is worth commenting on the choice of combining elements of participation and action (hence, participatory action research) in the methodological stance adopted for this study. Action research and participatory / participative research[2] have overlaps (Bergold and Thomas, 2012); whereas conceptually, participatory / participative research and participatory action research are considered as part of the same family (Hall, 2005). Yet participatory / participative research and participatory action research differ from action research since the latter may occur by traditional research leading to action. Thus, solely from an action research standpoint, research implies consequences for participants and their everyday practice (Bergold & Thomas, 2012). On the other hand, participatory / participative research and participatory action research involve collective forms of deciding what to study and how –

[1] The discussion of these notions is developed elsewhere in this thesis.

[2] Although engagement with literature exposed the terminological deployment of both 'participative research' and 'participatory research', in-depth engagement to such literature does not testify to any distinction between the two terms and it was concluded that the difference is merely an issue of style. As a result, in this thesis, 'participative research' and 'participatory research' are being used as synonyms. However, a distinction between these two terms and 'participatory action research' is however acknowledged and discussed in this section.

hence, a process of knowledge-production that involves collaboration between researchers and research participants (Bergold & Thomas, 2012). In the case of participatory / participative research such collaboration does not lead to action; whereas in participatory action research it does, as manifested by actions undertaken by researcher and research participants through their engagement within *'ĊKF'*.

Indeed, as mentioned earlier, the research design of this study adopts the combined outcomes of action research and participative research through the deployment of the participatory action research model. This implies that the action research component of the research design informs my role in the research process as one "embedded (in)… the constant challenge to self and others" (Middlewood, 1999, p. 135-136) of engaging with ethos, policies, practices and resource provision in the process of keeping emancipatory adult and community education and development at the centre, as reflected in dissemination and planning, amongst other practices. Thus, the most important difference between the two very different "cultures" (Lomax, 2002, p. 123) of action research and traditional research is that, in action research, the researcher "intentionally sets out to *change the situation being studied*" (italics in the source) (p. 123). In the case of my study, a central challenge lies in my own participation in this change, also to rule-out 'banking'-style cultural imperialism from the process of change.

Lomax's (2002) recommendations on action research inform my approach to this challenge, such as the need for comfort "with the culture of action research" (p. 123); clarity about one's own value positions without prioritizing market forces (p. 123); energy and determination "to disseminate…(and)…involve…(to) bring about practical change" (Lumby, 1999, p. 79). Thus, in synthesis, action research calls for focus, in terms of the researcher's responsibility for

one's actions, objective and critical analysis of one's role; learning from, and if necessary changing, practices (Lomax, 2002); building relations that are democratic by involving others as partners in process, interpretations and setting of agendas (also in line with Freirean principles (Freire, 1993; Freire & Faundez, 1989) and critical communicative methodology (Habermas, 1984; Gómez et al., 2006) underpinning this study); a "(c)ritical, rigorous and iterative" (Lomax, 2002, p. 124) method that includes monitoring, rigour and professional judgment and validation, established through evidence and peer review (Lomax, 2002).

When action research is also participatory it becomes endowed with liberatory and emancipatory potential (Lykes & Mallona, 2008). In line with this study, traditionally, participatory action research targets the amplification of knowledge by means of local transformation supported by social activism struggling for increased social justice, often through collaboration with external agents based in universities (Lykes & Mallona, 2008). In the context of *'ĊKF'*, the use of participatory action research targeted Freirean liberation of 'states of being' from "oppressive social, economic, and/or political conditions…" (p.109) and emancipation by means of "individual and/or collective change made through conscientization and praxis" (p. 109). Nevertheless, today, participatory action research is challenged by a widening economic gap (Lykes & Mallona, 2008); a democracy deficit resulting from removal of the locale of decision-making from the social subjects (Stahler-Sholk, 2011)[1] and global identities as "an additional force to be engaged in participatory processes of conscientization and…change" (Lykes & Mallona, 2008, p.108). Yet, simultaneously participatory action research also benefits from globalization, for instance, in the creation of "new spaces for advocacy, and rapid communications technologies...(that) link organizers across the globe"

[1] I am indebted to M. Brinton Lykes and Amelia Mallona (2008) for linking me to this literature.

(Lykes & Mallona, 2008, p. 108). The research design of this study was informed by participatory action research in that praxis targeted by *'ĊKF'* involved dismantling particular oppressions characterizing "deeply contextualized historical moment(s) and at least partial justice is attained, a process that is reflective of the ideal state of 'full humanity' described by Freire" (p. 109).

Participatory action research for this study entailed engagement with the "three broad strategies of action research practice (Reason & Torbert, in preparation; Torbert, 1998)" (Reason, 2001, p. 185), namely:

- First person action research/practice skills and methods that pivot on the ability of the researcher to foster an inquiring approach to his/her own life; to act with awareness and choice and "assess effects in the outside world while acting" (p. 185);

- Second person action research / practice addresses our ability to interact and cooperate with co-investigators to research "issues of mutual concern" (p. 185); and

- Third-person research / practice objectives "to create a wider community of inquiry involving persons who" (p. 185), traditionally, have limitations on face-to-face interactions.

It is worth noting how in the context of *'ĊKF'*, these broad strategies were accessible and availed of by all *'ĊKF'* participants. As co-investigators, *'ĊKF'* participants inquired choice and the outside world through the problem-posing approach of this Freirean-based educational

initiative. Second-person action research/practice (Reason, 2001) was experienced in the collaborative problematization and discussion of issues of mutual interest. Third-person action research/practice involved the challenge of limitations with origins in the relatively geographically and socially dispersed community; the inclusion of research participants from outside the community, such as Julian and I; and interaction with broader society, particularly through *'ĊKF'* dissemination activities.

The deployment of these strategies will become more manifest in the analytic discussion chapters of this thesis. In sum, participatory action research implies the need for all participants to be insiders and outsiders to the research. It is the purpose of this chapter and forthcoming chapters to delve into related implications, problems and possibilities so as to give, as much as possible, an honest account of experiences as participants and researchers within *'ĊKF'*.

Intuitive Methodology

The principles of critical communicative methodology and participatory action research explained above resonate with the intuitive methodological approach of this study. This approach advocates sensing the occasion, being empathetic to the mood, the context and the emotional state of research participants (O'Riordan, 2001). It is argued that,

> (t)his development is metacognitive, as well as strategic. It requires thinking about theories, rather than merely with them, and thinking about evidence, rather than merely being influenced by it, and, hence, reflects the attainment of control over the interaction of theories and evidence in one's own thinking" (Kuhn, 1989, p. 674).

Indeed, drawing on intuition allows the researcher to seize the opportunity, thus adding an

exploratory feature to the study, since "the richness of experience" (O'Riordan, 2001, p. xviii) is "fully opened up and incorporated" (p. xviii). Indeed, the intuitive stance of this research design underpinned yields such as generation of unanticipated data, for instance, data about the community's plurality of dialects; and unanticipated networking and interactions, for instance with community projects' participants' family members that enriched my encounter with the project participants' and the community[1]. The communicative ingredient of this study calls for intuitive methodology since "(c)ommunicative learning is less a matter of testing hypotheses than of searching, often intuitively, for themes and metaphors by which to fit the unfamiliar into a meaning perspective so that an interpretation in context becomes possible" (Mezirow, 1990, p. 3). Nevertheless, one needs to consider that "(b)ecause we are all trapped by our Meaning Perspective (capitalization in the source), we can never really make interpretations of our experience free of bias" (Mezirow, 1990, p. 4). Mitigating measures for this shortcoming are discussed later in this chapter. Moreover, the analytic chapters of this thesis delve into my reflexive and analytic engagement with the nuances that coloured my own experience of *'ĊKF'*, particularly in my encounters with the subcultural otherness of the community; its folk singers and writers; and its religious and partisan manifestations.

The Research Design

Extended Case Study

The term 'extended case method' was first coined by the Manchester School of Social Anthropology to refer to a methodology that "deploys participant observation to locate everyday life in its extralocal and historical context...(and) emulates a reflexive model of science that takes as its premise the intersubjectivity of scientist and subject of study"

[1] These outcomes are fully analysed and discussed in the analytic chapters of this thesis.

(Burawoy, 1998, p. 4). The reflexive approach identifies dialogue as "the unifying principle" (p. 10) and "valorizes [sic] intervention, process, structuration, and theory reconstruction" (p. 4) "emerging not only in dialogue between participant and observer, but also among observers...viewed as participants in a scientific community" (p.10). This shows that the extended case method allows the researcher to keep steady by rooting his/herself in theory as s/he navigates "a terrain that moves and shifts" (p. 4) as s/he attempts to traverse it. Combined with the participatory action research strategy of this study, the extended case method was considered very adequate for the research design of this thesis' study because this thesis' main theoretically informed, by a Freirean theoretical framework - yet at the same time, in true Freirean spirit, the research process sought to reinvent Freire in the context of the community selected as research site; it prohibited the insulation of the researcher from the subject; it prescribed "engagement as the road to knowledge" (p. 5). Consequently, this thesis advocates "the imaginative and parsimonious reconstruction of theory to accommodate anomalies (Kuhn 1962; Popper 1964; Lakatos, 1978)" (p. 5); it employs "reflective understanding" (p. 6) raised to the "level of explicit consciousness" (p. 6) and juxtaposes the thematization of my presence in the research context (Burawoy, 1998) with "methodological dualism" (Gouldner, 1970, pp. 495-497), whereby "social scientists are exempt from the theories they develop about others" (Burawoy, 1998, p. 10).

The extended case analysis of this study is referred to as educational in the sense that it involves a "critical enquiry aimed at informing educational judgements and decisions in order to improve educational action" (Bassey, 2002, p. 108). This locates this study in the field of educational research in the sphere of adult education and community development, as opposed to discipline research "aimed at informing understandings of phenomena… pertinent to the

discipline" (Bassey, 2002, pp. 108-109). The emancipatory feature of this educational research was enhanced through the participatory action research component of the research design of this study, discussed earlier in this chapter.

What makes this study an extended *case* study is that it targets an intensive research of one community "conducted within a localised boundary of space and time (i.e., a singularity)" (Bassey, 2002, p. 109). Hence, this is a single-case analysis (Gerring, 2007, pp. 3-7), although this thesis takes into account other projects of the same community to better inform the understanding of the community, given that it contextualized the emancipatory educational participatory action research project *'ĊKF'*. The choice of a single community case analysis is supported by critiques addressed to cross-case research. These include increasing epistemological unpopularity of the positivist model; problems of retrieving a valid causal model; risk of bias by influential cases; problems with extrapolation and interpolation and problems with the conversion of a narrative into a standardized format that can be compared (pp. 3-5). Indeed, it is argued that "(s)ometimes, in-depth knowledge of an individual example is more helpful than fleeting knowledge about a larger number of examples...(to) gain better understanding of the whole by focusing on a key part" (p. 1). In this sense, single-case analysis targets the element of insight, which in my view, goes even beyond Waller's definition as "the unknown quantity which has eluded students of scientific method" (Waller, 1934, pp. 296-297)[1]. Thus, this single case study targeted a holistic, thick, comprehensive understanding (p. 17) of the phenomena under study. More so, since many of these phenomena developed throughout the process of research due to the participatory action research component discussed earlier in this chapter.

[1] I am indebted to John Gerring (2007) for linking me to this literature.

The Field of Research

Site. As discussed in detail in the second chapter that gives the context of this study, the site that frameworks the participatory action research project *'ĊKF'* is Maltese town where there is great variance in the socio-economic background of its inhabitants and the community is challenged by social issues such as unemployment, illiteracy and health hazards. I first established contacts with the community in 2007 due to the fact that I carried out research for the purposes of the European Union Sixth Framework Programme Project *Strategies for inclusion and social cohesion in Europe from education* (EU FP6 Includ-ED)[1] between 2007 and 2010. The Includ-ED project addresses democracy in education, although research that I carried out for the purposes of Includ-ED, in a nutshell, focused on how schools within the community can act as transformative agents for the whole of the community and how communities can contribute to the school's increased academic success (INCLUD-ED, 2007). Apart from contact with the participating school, this research experience entailed becoming familiar with various community entities and establishing networks, particularly due to the longitudinal nature of the study. Potential shortcomings of this pre-established relationship are discussed later on in this chapter.

Throughout the Includ-ED experience I noticed that, at face value, the community in general and the local council (municipality) in particular, employs grassroots as resources in targeting community development - for example strong networking and collaboration with parents of

[1] The EU FP6 Project Includ-ED was a longitudinal (2006 - 2011) integrated research project that "analyses **educational strategies that contribute to overcome inequalities and promote social cohesion** (emphasis in the source), and educational strategies that generate social exclusion, particularly focusing on vulnerable and marginalised groups… to contribute to **shape new policies to meet the Lisbon goals** (emphasis in the source). INCLUD-ED…focused on the study of the **interactions between educational systems, agents and policies** (emphasis in the source), up to the compulsory level (pre-primary, primary, and secondary education, including vocational and special education programmes)" (emphasis in the source) (INCLUD-ED, n.d.).

students attending the primary schools of the community and the Paulo Freire Institute[1] in the locality. Findings of Includ-ED show that the community attributes high value to the contribution of formal, informal and non-formal education in the achievement of this (INCLUD-ED, 2010). This tipped my interest in carrying out research within the same community, primarily to: (i) carry out further research as a result of exposure to Includ-ED, as recommended by the findings of the Includ-ED project itself; and, most importantly; (ii) investigate the nature of the community development registered by Includ-ED findings. To explain better, I became interested in the nature of power related to participation in community initiatives and in developing a Freirean participatory action research project to contribute, yet, at the same time learn from its context.

As my supervisor, Julian[2], supported the idea, and proposed a joint action research project between himself, the community and me. His motivation to be part of the project as *'ĊKF'* co-ordinator, *'ĊKF'* participant and research participant in this study pivoted on his profound interest and vast experience in research and project work related to adult education, Freirean pedagogy and community development. Together we refined the idea to a proposal for a participatory action research project underpinned by Freirean pedagogy of adult world literacy and emancipatory education. We agreed to propose this to the community's Mayor and Deputy Mayor of the time. We both agreed to seek guidance from the community in relation to this and other matters. Thus, it was decided that I should take care of administrative procedures concerning writing of a formal Ph.D. proposal to be assessed by the Faculty of

[1] More information about the Paulo Freire Institute in the locality may be found in Chapter 2 and at this link: http://www.pfi.org.mt

[2] In view of his role as *'ĊKF'* participant, the pseudonym Julian is being used for the principal supervisor. A full list of pseudonyms is available in Appendix 12.

Education; requesting permission for research with the Faculty Research Ethics Committee (FREC) and, subsequently the University Research Ethics Committee (UREC) (more details on this in the section on ethical considerations).

Gaining Access. As explained, networks and relationships established during the Includ-ED experience facilitated the issue of gaining access. This was also strengthened by the co-operative and keen interest of the local council of the community to become engaged in projects of this sort. Working with the local council for the purposes of Includ-ED gave me the opportunity to learn about the Mayor's support of Freirean pedagogy and the Deputy Mayor's background as an educator and support of development through educational tools[1].

Initiating access for the purposes of research for this particular study involved a preliminary advisory committee meeting. The advisory committee in itself is a specific research tool employed in this study, as discussed later on in this chapter. This meeting was held on the research site, the place indicated by research participants as making them feel at ease. This minimized the risk of undemocratically imposing the academic, scholarly background that Julian and I have on the research participants. This choice is in line with the Vygotskian influence of the concept of socio-cultural mediation (Vygotsky, 1978)[2] as well as the concepts of outreach and ease of access (Kirkwood & Kirkwood, 2011)[3] to explain how humans interact with their environment through symbols, amongst other tools. Thus, to understand these interactions one needs to engage with socio-cultural mediation of the context of the

[1] More details in this regard are available in forthcoming chapters.

[2] I am indebted to Freire (2007a) for linking me to this literature.

[3] These are explained more in detail in later chapters.

study. In this study, such understanding was targeted through a critical communicative methodological approach since this approach advocates no hierarchies between interpretations of researchers and participants (Habermas, 1984; Gómez et al., 2006). In this case, in view of my networks[1] with agents of the local council, the local council comprised the simplest option. Indeed, Freire (2007a) holds that to motivate analysis of "dialogue, interpersonal communication, the encounter of consciousness…(and) mediation of the world – as transformed and humanized by men" (p. 59) relationships cannot be characterized by domination.

Further to a discussion of a verbal proposal of the research study with the Mayor and the Deputy Mayor of the community and in line with Freire's recommendations (Freire, 1985, 1998b; Kirkwood & Kirkwood, 2011) we collaboratively brainstormed how we could re-invent Freire in the community, particularly in view of some of its distinctive and valued subcultural traits, namely the use of dialect[2] and tradition of 'għana' (traditional Maltese folklore singing). The Mayor and the Deputy Mayor also supported plans for my doctoral research and in line with essence of the research questions of this study, the idea of setting up a community cultural circle of folk song and literary writing underpinned by Freirean pedagogical principles of liberation (discussed in Chapter 4) was collaboratively discussed. It was agreed to collaboratively formulate a draft project proposal (Appendix 3) so as to enable the Mayor and the vice Mayor to discuss the proposal during a formal council meeting with the other decision-makers of the council, as procedurally required.

[1] These networks are the outcome of my experience in the Includ-ED project, as explained earlier in this thesis.
[2] Or rather, dialects, as we later found out and as will be discussed in the analytic chapters of this thesis.

Data Generation Tools

As introduced in the first chapter of this thesis, this study was primarily qualitative and it targeted understanding the experience of the participatory action research project *'ĊKF'* and questioning its impact in terms of political emancipation experienced by stakeholders, including myself. This was supplemented with a quantitative component - a questionnaire targeting a socio-demographic profile of the participants of select community projects[1] (including *'ĊKF'* participants). Questionnaire findings and secondary data were used to compile a dossier of information. Aspects of this portfolio were deployed for discussion during *'ĊKF'* sessions and drawn upon (together with discussion outcomes) in the writing of this thesis. In this regard, Freire (2005) warns that

> …without the study of these communities both as totalities in themselves and as parts of another totality (the area, region, and so forth)…the more alienation is intensified. And the more alienated people are, the easier it is to divide them and keep them divided…One of the characteristics of oppressive cultural action which is almost never perceived by the dedicated but naive professionals who are involved is the emphasis on *a focalized* view of problems rather than on seeing them as dimensions of a *totality* (italics in the source) (Freire, 2005, pp. 141 - 142).

Moreover, primary data about the select community projects and secondary data about the community in general are relevant to the objectives of this study also because they feed into the *'ĊKF'* rationale as the generative theme (Freire, 2005, 1993) which connects the project to the life of the community. Such data are presented and discussed in Chapters 6, 7 and 8.

Therefore, this study made use of both primary and secondary research instruments, as follows:

[1] More specifically, the projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* were the ones selected since they ran on a regular basis at the time of the study.

Primary Data. The data-generation tools[1] used in the qualitative study are:

i. Participant observations (PO / 'OPR' - Appendix 6) in *'ĊKF'* sessions to assist Julian and the local council in the organisation and coordination of the sessions. In this study, the element of observation was consciously de-emphasised so as to focus on the direct, democratic, critical and dialogic participation during various stages of *'ĊKF'* sessions (organisation, coordination, facilitation, participation, reflection) to engage with the cultural circle directly, democratically, critically and dialogically, as explained in the literature review. From a Freirean perspective, this research instrument is essential to tune in "to the vocabular [sic] universe of the people" (Goulet, 2007, p. viii) participating in the project and question its emancipatory nature.

ii. Semi-structured interviews (SSI / 'ISS'[2], Appendix 7) with stakeholders of *'ĊKF'* (participants, coordinators, administration and related, sampled as discussed later in this chapter). These interviews' main focus was on the *'ĊKF'* experience of participants to understand "individuals' interpretations of what counted for a significant experience that impacted on their decisions…" (Breen, 2006, p. 466). Moreover, from a Freirean perspective, "interviews reveal longings, frustrations, disbeliefs, hopes, and an impetus to participate" (Freire, 2007a, p. 43).

[1] So as to facilitate recording and analysis of data, a voice recorder and a photo camera were used during semi-structured interviews, life stories, participant observations, focus groups and advisory committee meetings. Related information is detailed in the recruitment letters (Appendix 4) and the consent forms (Appendix 5). Related ethical issues are discussed later in this chapter.

[2] In this thesis, research instruments may be referred to also by the acronyms indicated in this section. The full list of acronyms is available in Appendix 13. When required, a Maltese version of the research instrument's acronym is used as indicated in this section and in Appendix 13.

iii. Life stories (LS / 'SĦ' - Appendix 8) with one participant of *'ĊKF'* and one participant from (each of) another two community projects (sampled as discussed later in this chapter) to analyse and understand their 'thematic universe' (Freire, 1993). Personal chronicles and narratives of self have long histories, but their deployment in research is more recent (Morrison, 2002). This might involve a written record and / or narrative of experiences by researchers and / or participants for the purposes of research. In the context of this study, the use of life histories involved "a cooperative process between two people; a consensual interpretation of reality is aimed for. Reflections (were) made…(on)…interpretations which…(participants)…ma(d)e of their life, as well as about the… community participation… and its impact on the neighbourhood" (INCLUD-ED, 2010, p. 155). Thus, in this study, life histories provide personal narratives of learning within community and civil society organisations that – compared to the semi-structured interviews used in this study – take a broader perspective in order to ascertain how, if at all, the community project experience shapes participants' broader experience in different spheres of their life. This instrument also investigates spaces which Gramsci (1971) refers to in analysing the process of learning hegemony and contesting it. "In such exchanges, the researcher listens to and shares everyday stories of the researched from which they together build common understanding" (INCLUD-ED, 2010, p. 51). In this study, life stories with research participants engaged with select community projects[1] running simultaneously with *'ĊKF'* assisted with the generation of data to compile a dossier of information that better inform my understanding of the community contextualizing *'ĊKF'* and its participants[2]. This supported the comprehensive research approach inherent to the extended case study

[1] More details about these projects are found in Chapter 2.

[2] The quantitative questionnaire discussed in other sections of this and other chapters also assisted in reaching his same objective.

method deployed in this research whilst generating data that address this study's research questions - particularly the last research question, concerning the analysis of emancipation in the context of the community that participated in the study. Contextualizing the participatory action research *'ĊKF'* in its community through fieldwork also targeted respect for cultural identity that "takes place in a social and historical context and not in pure air" (Freire, 1997, p. 308).

Response rates of semi-structured interviews and life stories were maximised by obtaining initial consent by means of a filter question in the questionnaire; a formal recruitment letter (Appendix 4) and a consent form (Appendix 5) explaining the objectives of research, rights of respondents, issues of confidentiality and anonymity; availability and use of Maltese and English versions of tools; clarity and simplicity of format and content; use of data and an appropriate interviewing approach enhanced through the critical communicative, participatory and intuitive methodology of this study.

iv. The reflexive journal (RJ) as a methodological tool for self-analysis and project-analysis. Often researchers use this method as a "procedural (tool) for managing and documenting research stages" (Morrison, 2002, p. 213). Methodologically, one needs to make a distinction between logs, consisting of compartmentalized entries of information to keep record; diaries, which present the narrative of a personal subjective experience; and the journal, which combines records with subjective "free-flowing accounts" (Holly, 1984; 1989)[1].

[1] I am indebted to Marlene Morrison (2002) for linking me to this literature.

Journals are recognized as essential in action research since they provide means of reflection and "provocation of personal and professional change… and… ethnographic accounts of educational experience" (Morrison, 2002, p. 216). For the purposes of this study, the journal technique was employed as a tool to record procedures and experiences so as to vividly grasp meanings, motivations, milestones and so forth. Through retrospective analysis this journal methodology targets an understanding of the journey of emancipatory education throughout the course of the study of participants at an individual level; participants as a collectivity; me as a researcher and participant. It is argued that "(f)rom a reflexive position, questioning our own practice is important too, entertaining the possibility that research data or established theory are not the only or necessarily the most significant bases for learning" (Reynolds & Vince, 2004, pp. 6-7).

v. Focus Groups (FG - Appendix 9) with *'ĊKF'* participants to "share and compare… experiences…develop and generate ideas (and) explore issues of shared importance" (Breen, 2006). Thus this instrument was used to collaboratively discuss aspects of information about the community that I compiled on the basis of primary quantitative data, quantitative and qualitative secondary data. These discussions fed into the writing of this thesis, as manifested in the analytic chapters. Focus groups are also recommended to investigate experiences of individuals that have been exposed to the same stimuli (Breen, 2006), as in the case of *'ĊKF'* participants.

Focus group methodology has been misused as a "free for all" (Barbour, 2007, p. 29) methodology underpinned by "veiled assumptions that reveal inappropriate expectations of focus groups" (p. 30). In this study, special attention is given to minimize risks specifically

associated with the use of focus groups. For instance, the risk of data gathered from unnatural situations due to "nominal group technique" (p. 30) whereby participants meet and discuss because they are convened by the researcher rather than because they would do so outside the research framework. In this regard, although genesis of participation in *'ĊKF'* lied within this doctoral research, the community's long tradition of "għana" (traditional Maltese folklore singing) and writing in dialect and the community's experience of project and programme implementation mitigated this potential risk. Some participants also know one another from previous participation in other community initiatives, as discussed later in this thesis.

vi. Advisory committee meetings (ACM / 'LKK' - Appendix 10) specifically held for the purposes of this study, particularly addressing the organization of dissemination activities as well as hosting collaborative discussions about data concerning the community (e.g. questionnaire primary data and secondary data). Advisory committee meetings brought together members of the local council, *'ĊKF'* participants, Julian and myself as *'ĊKF'* project co-ordinators. Here participants participated as volunteers from whom "a series of necessary data about the life of the area" (Freire, 1993, p. 91) were gathered and analysed. Hence, similar to the focus groups, the advisory committee meetings were used as a data collection instrument as well as a space where the direction of the project and related issues could be discussed.

A challenging aspect of focus groups is whether one should prioritise the end or the process of the focus group discussion (Barbour, 2007, pp. 29-31). In my opinion, the same challenge lies also in the use of advisory committee meetings. Both end and process have significant value to this study. The process is highly significant to identify aspects of emancipation, interaction,

identities and dynamics. Indeed, it is argued that "it is the interchange between participants that is valuable data for the researcher attempting to gain insight into group processes, not the outcome of the discussion" (p. 31). Nevertheless, the community project under investigation, namely *'ĊKF'*, had specific targets that emerged from participatory discussion within the group, such as the organization of public dissemination activities and working towards the establishment of a permanent community centre for 'għannejja' and writers of the community. In other words, targets related to Freirean praxis that results from the participatory action research project, whereby action synthesizes concretely the process of reflection. Therefore, one cannot underestimate the value of the end of focus groups' and advisory committee meetings' discussions.

Primary data in this study is also supplemented with a quantitative component consisting of a questionnaire (Appendix 11) administered to *'ĊKF'* participants, as well as participants of select community projects[1] running in the same community at the time of this study. Through the use of a good mixture of question styles[2], the questionnaire's aim was to shed light on the socio-demographic profile of the projects' participants and general feedback on community

[1] More details on these two projects, namely *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* may be found in Chapter 2.

[2] The questionnaire combined a number of question styles such as:

- Close-ended questions to obtain information about participants' socio-cultural, economic and demographic background and filter respondents by channelling them to different parts of the questionnaire;
- Open-ended questions to add a qualitative element to the quantitative tool for participants to express unexpected responses for increased construct and internal validity;
- Multiple-choice questions to facilitate multivariate analysis. Sometimes combined with open-ended responses whereby participants could express unexpected responses for increased construct and internal validity; and
- Likert scale questions targeting internally validity since participants can express the intensity of their dis/agreement with regards to select statements based on the literature synthesis of the previous chapter.

projects. In line with the aims of this study and its Freirean pedagogy, questionnaire data enabled me as a researcher to obtain (i) a richer understanding of the background of my study's participants and the context of *'ĊKF'* and (ii) data that was used for discussion with *'ĊKF'* participants to feed into the writing of this thesis. Together with life stories that also involved participants from community projects other than *'ĊKF'*, the questionnaire generated data that address this study's research questions - particularly the last research question, concerning the analysis of emancipation in the context of the community that participated in the study.

The quantitative questionnaire was administered by hand during community project meetings thanks to access granted by the community's local council. Response rate was maximised through the use of a recruitment cover letter (Appendix 4) that explains objectives, reasonable deadline, use of data and issues of confidentiality and anonymity; clarity and simplicity of format and content (Wilkinson & Birmingham, 2003) and Maltese and English versions. There was the possibility of losing some respondents due to illiteracy, although this was minimized by including my contact details on the cover letter and being present during the delivery of the questionnaire in case respondents sought assistance at that time or later (depending when they choose to fill-in the questionnaire). Ethical issues related to this course of action are discussed later in this chapter.

Participants and Sampling

Sampling Participants for the Semi-Structured Interviews. With regard to participants from the community projects other than *'ĊKF'*, sampling for the semi-structured interview was done by means of a filter question in the questionnaire, targeted at gaining consent to

participate in qualitative fieldwork consisting of a one-time semi-structured interview or a life story (see next paragraph). When it comes to *'ĊKF'*, eight (8) participants (out of a total of eleven (11) participants that include Julian and I) of *'ĊKF'* were interviewed and one (1) participant from *'ĊKF'* was approached with the request for the life story[1] (more details in the next paragraph). *'ĊKF'* members were made aware of on-going research and their contribution as research participants at the moment of enrolment in *'ĊKF'*. However, in view of ethical considerations, it was also made clear, to all projects' participants, verbally and in writing - by means of recruitment letters (Appendix 4) and consent forms (Appendix 5) - that, should they have opted not to participate in the fieldwork, they would have still been able to participate in the community projects without any repercussions. In sum, it was possible to carry out thirteen (13) semi-structured interviews.

Sampling Participants for the Life Stories. Further to response to the filter question of the questionnaire and participation in *'ĊKF'*, three (3) participants from the community projects (including *'ĊKF'*) were selected for the life stories. The final selection criterion from all those who gave consent in the filter question was based on my assessment of individuals from the three (3) projects running at the time of the study (*Chapel to Chapel*, *'Illħna Poeżija' (Poetic Voices)* and *'ĊKF'*[2]) who either (i) have specialized knowledge of a particular project and/or manifest willingness to participate in the life stories and/or (ii) were simultaneously involved in different projects and thus can assist with in-depth information on the community's overall

[1] Thus when it comes to *'ĊKF'* participants' contributions to the data collection of this study, from a total of eleven (11) *'ĊKF'* participants that include myself, eight (8) participated in the semi-structured interviews; one (1) participated in the life stories; and Julian contributed during the various group and one-to-one (thesis' supervision) meetings. All *'ĊKF'* participated in the focus groups and advisory committee meetings as explained in this chapter.

[2] More details on the projects *From Chapel to Chapel* and *'Illħna Poeżija' (Poetic Voices)* in Chapter 2.

project experience and engagement. Thus, the element of judgement in the sampling process indicates the use of non-probability sampling that combines convenience / availability, quota, purposive and snowballing techniques (Schutt, 2004). The depth targeted by the life stories generated enough data that fit with the aims of the research and my research questions even with just three respondents, particularly when combined with other research instruments, making the project manageable in the timescale and resources available.

Participants for the Participant Observations and Focus Groups. Further to participants' consent, participant observation was carried out with all *'ĊKF'* participants and during all activities organised for the purposes of *'ĊKF'.* Thus no sampling was involved in this regard. Also further to consent, *'ĊKF'* participants participated in two focus groups to discuss aspects from the dossier of information about the community that I collated (primarily by means of quantitative primary data and qualitative secondary data). During the focus groups, qualitative data was generated that contributed to the writing of this thesis, as detailed in the analytic chapters of this thesis.

Participants for the Advisory Committee Meetings. Finally, fieldwork in connection with *'ĊKF'* also included advisory committee meetings (Appendix 10). In the initial phase of the project, the advisory committee consisted of the community's Mayor and Deputy Mayor, Julian and me, since these were preliminary meetings targeting initial preparations and identification of other *'ĊKF'* participants. Once this occurred, in line with the principles of Freirean pedagogy, participatory action research and critical communicative methodology, all other advisory committee meetings involved the contribution of all *'ĊKF'* members, also with their consent. Hence, there was no sampling since the contribution of all was included at the

appropriate time.

Special note about the selection of 'ĊKF' participants. At this point it is important to note criteria deemed significant in the choice of *'ĊKF'* participants, collaboratively agreed upon between the initial members of the advisory committee, namely Julian, myself, the Mayor and Deputy Mayor of the community at the time when we first approached the local council with the project proposal. In this case, the sampling technique drew on snowballing, availability and convenience non-probability sampling (Schutt, 2004). Potential shortcomings of these are discussed in other parts of this chapter. Criteria deemed as significant further to discussion during the initial advisory committee meetings are:

1. Number of participants – originally targeted as 15, although the actual turn-out was 11 (6 males and 5 females, including the Mayor, Deputy Mayor, Julian and myself);

2. Heterogeneity – targeting richness of discussion as a result of diversity of gender, class and education level, amongst other variables deemed as potentially significant variables of agency;

3. Age – adults, i.e. over 18 years of age, particularly due to the interest of this study in adult education as well as due to the political content of the discussions;

4. Collaboration – persons whose approach to discussion is underpinned by good will towards education and community development, as opposed to sectarian agendas or pique;

5. Articulation – persons manifesting good will to be involved in a discussion characterized by an exchange of opinion;

6. Interests – members with an interest in literary writing (poetry and / or prose); music and 'għana' (traditional Maltese folk song) (although not necessarily singers themselves) [1].

Sampling participants for the Questionnaire. The questionnaire (Appendix 11) was administered to all participants, project co-ordinators and / or local council members involved in the implementation of the three different community projects, namely *From Chapel to Chapel*, *'Ilħna Poeżija' (Poetic Voices)*[2], and of course, *'ĊKF'*. These stakeholders were identified and reached with the assistance of the local council. Hence, in this case, the sampling technique drew on snowballing, availability, convenience sampling (Schutt, 2004) and unrestricted sampling (Fricker, 2008) so as to maximize a diversified response. Questionnaires were administered to all the population of interest (all projects' stakeholders identified through the help of the local council) targeting the highest response rate possible for the purposes of reliability. In this regard, as much as and when possible, samples should be as big as one can manage "within the practical constraints and the resources available" (Fogelman, 2002, p. 103). For practical purposes, the questionnaire was administered by hand during meetings held by the community groups, hence the fundamental role of the local council in guaranteeing access to these fields of research; as well as the reason why all administered questionnaires were returned. Indeed, a total of twenty (20) responses were

[1] The process and dynamics of selection of *'ĊKF'* participants is analysed and discussed in Chapter 6.

[2] As explained earlier in this thesis, the projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* were the ones selected since they ran on a regular basis at the time of the study.

obtained from the exercise and this adequately reflects the population of interest at the time – in other words, the number of people directly involved in *'ĊKF'* and the two community projects[1] selected due to their simultaneous temporality with *'ĊKF'*[2].

[1] More details on the projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* in Chapter 2.

[2] Out of the twenty (20) questionnaire respondents, six (6) respondents stated their involvement in more than one (1) of the three (3) community projects.

The socio-demographics of research participants

Further to sampling measures discussed above the following table gives a general overview of socio-demographics of research participants that participated in this study.

Table 1: General overview of the socio-demographics of research participants[1]

		SSI	***LS***	***PO / FG / ACM***[2]	***Questionnaire***
Number of Participants	**Variables**	8	3	11	20
Gender	Males	62.5% (5)[3]	66.7% (2)	45.6% (5)	45% (9)
	Females	37.5% (3)	33.3% (1)	36.4% (4)	55% (11)
Age Cohorts	18 – 24 years	12.5% (1)	0% (0)	9.1% (1)	20% (4)
	25 – 34 years	0% (0)	0% (0)	9.1% (1)	20% (4)
	35 – 44 years	0% (0)	0% (0)	0% (0)	5% (1)
	45 – 54 years	12.5% (1)	66.7% (2)	27.3% (3)	35% (7)
	55 – 64 years	25% (2)	0% (0)	18.2% (2)	10% (2)
	65+ years	50% (4)	33.3% (1)	36.3% (4)	10% (2)
Nationality	Maltese	100% (8)	100% (3)	100% (9)	95% (19)
	Other EU country	0% (0)	0% (0)	0% (0)	5% (1)
Level of Education	Attended/finished primary school	50% (4)	33.3% (1)	36.3% (4)	10% (2)
	Attended/finished secondary school	12.5% (1)	0% (0)	9.1% (1)	20% (4)
	Attended/finished vocational school	12.5% (1)	33.3% (1)	9.1% (1)	10% (2)
	Attended/finished tertiary education	25% (2)	33.3% (1)	45.6% (5)	60% (12)[4]
Labour situation	Full-time employment	12.5% (1)	66.7% (2)	18.2% (2)	45% (9)
	Part-time employment	12.5% (1)	0% (0)	9.1% (1)	10% (2)
	Full-time & part-time employment	0% (0)	0% (0)	9.1% (1)	5% (1)
	Retired	50% (4)	33.3% (1)	36.3% (4)	5% (1)
	Full-time student	12.5% (1)	0% (0)	9.1% (1)	10% (2)
	Unemployed	0% (0)	0% (0)	0% (0)	5% (1)
	Inactive	25% (2)	0% (0)	18.2% (2)	10% (2)
	Other	0% (0)	0% (0)	0% (0)	10% (2)
Community Projects[5]	*From Chapel to Chapel*	1	1	1	8
	'Ilħna Poeżija' (Poetic Voices)	3	1	3	6
	'ĊKF'	8	1	11	6

[1] The purpose of this table is to give a general idea of socio-demographics of research participants for the sake of methodological clarity and transparency. No exhaustive statistical account of the socio-demographics of research participants is intended since this is not in line with the qualitative essence of this study.

[2] A full list of session codes may be found in Appendix 13.

[3] Numbers in brackets indicate count.

[4] This relatively high incidence of respondents with exposure to tertiary level of education is primarily due to responses from people involved in the *From Chapel to Chapel* project. More details about this project may be found in Chapter 2.

[5] Percentages are purposely avoided here since some participants are involved in more than one project and contributed to more than one type of fieldwork, as explained earlier in this chapter and elsewhere in this thesis.

Piloting

Prior to concluding this section on primary data it is important to note that all primary tools were piloted within the community itself, amongst the actual participants of the case study. It is argued that "(p)iloting is crucial. It assists in eliminating ambiguous questions as well as in generating useful feedback on the structure and flow" (Wilkinson & Birmingham, 2003, p. 52) of the instrument.

When piloting tools for this study, practicality was enhanced through the piloting exercise. Thus, further to piloting, the questionnaire format was revised by including more multiple-choice and Likert-scale questions for enhanced user-friendliness. This allowed participants (or myself when assisting them) to go through it in a relatively short period of time and with relative confidence and ease - particularly in cases of semi-illiteracy. Qualitative tools' wording was revised to further clarify goals of my study and procedure of fieldwork. This enhanced practicality as well as validity in terms of non-hierarchical dialogue advocated by the critical communicative stance underpinning this research design.

Particularly in the case of interviews, life stories, participant observations, focus groups and advisory committee meetings, piloting helped me improve my instruments in terms of time-management. Thus, the instruments' schemes (particularly those in Appendices 7, 8 and 9) were further developed during the piloting exercise in such a way that fieldwork generated in-depth interactions in which I could participate and record; as well as to allow a degree of standardization for enhanced practicality, reliability, repeatability (Schutt, 2012), transparency

and coherence[1] - without taking away from the potential of richness and depth of qualitative tools. In this regard, the voice-recorder was an essential aid.

When it comes to validity, in view of the fact that this is a single extended case-study (as explained earlier in this chapter) with a strong qualitative slant, external validity was not one of the primary objectives of the data-generation tools. However, external validity was targeted in terms of maximising the possibility of reinventing the Freirean project of emancipatory education through an educational initiative.

Yet being a single extended case-study, it was essential to pilot tools for measurement (construct) validity so that tools measured and support understanding (Burton & Bartlett, 2009) of main issues under study. This was targeted through revisions that minimized as much as possible leading, ambiguous or unclear questions (Wilkinson & Birmingham, 2003). In particular, this turned out useful when asking about the experience and engagement with community projects to participants that participated in more than one community projects.

The piloting exercise revealed that the research design was strong when in terms of ecological validity since from the start, the engagement with the 'natural' community setting yielded to exposure to participants' contexts and routine, within the limitations of Hawthorne Effect (Schutt, 2012), as discussed later in this chapter in the section on ethical considerations.

[1] In this regard, Appendices 6-10 clearly show how instruments were designed to maximize the possibility of organizing data generated according to themes derived from the literature review, as well as allowing room for unanticipated variables and issues to manifest themselves.

Secondary Data

Secondary data used in this thesis consists of a review of publications, research results and literature connected with the chosen community, particularly studies in the fields of sociology, education and demography. This was done in order to sensitize myself to the history and culture of the community contextualizing my research study. According to Prior (2003) existing documents comprise a field of research in their own right. Thus, secondary data are important for "recorded data that may have been forgotten or not known by research participants" (Burton & Bartlett, 2009, p. 155); values underpinning the secondary data; changes over time…(that)…stimulate the generation of further questioning by the researcher (p. 155). Moreover, "they are also useful in discussion with the significant parties" (pp. 141-2) including people or entities involved in their production. This is highly relevant to this thesis since some of the secondary data used include studies of the community commissioned or carried out by members of the local council itself and artistic outputs produced by participants of other community initiatives. Secondary data were collaboratively discussed with *'ĊKF'* participants, mainly during focus groups. Data generated during these sessions was drawn upon in the writing of this thesis[1].

Operationalization of Variables

The research design of this study targeted action research inquiry based on the study's research questions about emancipatory education underpinned by Freirean predicaments, as discussed in the literature review. In this regard, it was possible to synthesize main themes from the literature review exercise to guide this action research inquiry. These were namely

[1] This is particularly evident in Chapter 2 and the analytic chapters.

democracy; inclusion; equality; antagonism (non-emancipatory) and inequality[1].

The literature review exercise enabled me to synthesize also a number of variables of agency with potential significance in relation to the research questions of this study. These were namely gender; social class; status; standard of living; life opportunities; heritage; political and/or partisan views; use of language and/or dialect; educational assets; knowledge background; labour situation, contacts and networks; access to material and non-material resources and their possible intersections[2].

The extended case study method (Burawoy, 1998) adopted in this research also maximized the possibility of identifying other, unanticipated, themes and variables.

The next section explains how data were analysed in order to fulfil research objectives and respond to the research questions. In-depth engagement with these themes and variables is found in the analytic chapters of this thesis.

Data Analysis

Data analysis drew upon dialogue and broader engagement with research participants in different sites and spaces of state and civil society structures and agencies. These included spaces within the local council, the community and beyond as elaborated in the analytic chapters of this thesis.

[1] A critical discussion that theoretically contextualizes these themes may be found in Chapters 2, 3 and 4.

[2] A critical discussion that theoretically contextualizes these variables of agency may be found in Chapters 2, 3 and 4.

Fieldwork yielded to primary and secondary data. Primary quantitative data comprised findings of the questionnaire (Appendix 11) that were analysed and combined to secondary data to compile a portfolio of information about the community contextualizing *'ĊKF'*. To achieve this statistical analysis of questionnaire data was carried out using the Statistical Package for the Social Sciences (SPSS) to obtain a socio-demographic profile of community projects' participants[1] by means of descriptive analysis (Wilkinson, 2000); as well as their views on the experience and practices of the three community involvement projects being investigated by means of inferential analysis[2] (Wilkinson, 2000). The exercise was enriched with the Freirean element of co-investigation (Freire, 1993) since main findings of the statistical inferential analysis were discussed with *'ĊKF'* participants to feed into the writing of this thesis.

Qualitative data retrieved during the research process comprised primary data generated by means of qualitative research instruments (including artistic yields such as folk song and literary compositions produced by *'ĊKF'* participants in the process of project participation); as well as secondary data as explained earlier in this chapter.

The main focus in this stage of research was to engage with a data analysis exercise of a

[1] Participants of the community projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* were invited to participate in this part of this study since these were the community projects that ran on a regular basis at the time of the study. More details on this in Chapter 2 of this thesis.

[2] The multivariate nature of the statistical analysis used with questionnaire data maximized isolation of independent and dependent variables (Wilkinson, 2000). The combined deployment of nominal scales and ordinal scales in the questionnaire allowed for analysis using different statistical methods and tests useful when relating variables together, such as The Chi square test, Friedman test and One Way ANOVA test. Therefore, quantitative data analysis sought inferential analysis of variances further to intervention or event (Wilkinson & Birmingham, 2003; Wilkinson, 2000) in view of my interest in the "statistical significance" (Pell & Fogelman, 2002, pp. 244-245; Wilkinson, 2000, pp. 94-95) of difference resulting from participants' participation in the community projects. However, one needs to emphasize here that this interest was limited only to supplementing qualitative data as this was, primarily, a qualitative study.

qualitative nature. Thus, data underwent a "*selective* process" (Miles & Huberman, 1994, p. 55) on the basis of a "coding frame" (Wilkinson, 2000, p. 79-81). More specifically, open-coding was coupled with inferential meaning (Miles & Huberman, 1994) to deconstruct data and organise it in thematic concepts or categories (LaRossa, 2005). Thus, since this study draws on theoretical constructs about education and power, data analysis aimed to tease out if and how, at any point or throughout the *'ĊKF'* experience:

- Power (vertical and/or horizontal) shaped meanings and constructs that *'ĊKF'* participants exhibited in giving meaning to their actions;

- Assumptions (including my own) were changed, challenged, made more informed;

- Language, attitude, outlooks, networks, knowledge, skills and social practices were altered or enhanced in ways which develop autonomy individually and collectively;

- Participants acted as agents to give new meanings to their circumstances;

- Participants identified if, when, how and where social resistance take place;

- Participants made links between their experience of the community project and the meanings informing their thoughts and actions.

This coding frame is intended as a framework and not as an exhaustive account; also because axial coding was used to link the retrieved themes to one another in a meaningful way

(LaRossa, 2005). This generated many other analytic inferences from the data analysis exercise, as will be elaborated in the analytic chapters of this thesis.

These data analysis techniques have been used in other contexts yet conversely to their common / traditional use, the Freirean component of the research design yielded to analysing data that participants had generated as "*co-investigators*" (italics in the source) (Freire, 1993, p. 87). Potential shortcomings of this strategy are accounted for in a discussion of mitigating measures later in this chapter. The next section delves into the ethical considerations underpinning this study.

Ethical Considerations

Ethical Review

Any research design is bound to consider ethical issues (Burton & Bartlett, 2009), more so a Freirean analysis of adult emancipatory education, as is the case of this study. The literature sustains the importance of ethical considerations such as a commitment to honesty (Sammons, 1989); an avoidance of plagiarism (Berger & Patchner, 1988); the pursuit of truth (Pring, 2000)[1] and informed consent (Bartlett & Burton, 2009). These were undoubtedly included in the research process, sustained with the approval of the Faculty Research Ethics Committee (FREC), the University Research Ethics Committee (UREC) (Appendix 1) of the University of Malta and the local council authority of the site of research and participants (Appendix 2). In this regard, it is argued that "(g)oing through some form of ethical scrutiny means that other, experienced researchers will examine the proposal and as a result of their comments and

[1] I am indebted to Busher (2002) for linking me to specific literature on research ethics (Berger & Patchner, 1988; Pring, 2000; Sammons, 1989).

recommendations the final research design will invariably become stronger" (Bartlett & Burton, 2009, p. 38). This is highly compatible with the nature of this research study given its Freirean reflexive nature.

Peer and Participants' Review

The particular research design adopted for this study further democratized ethical review of the research process through the dialogic style inherent to the critical communicative and participatory action research methodology framing the design and deployment of research tools, particularly the interviews, life stories, focus groups and advisory committee meetings. Indeed, the literature argues for ethical considerations that target "demonstrating care and respect for all those involved in and affected by their research" (Bartlett & Burton, 2009, p. 29). Nonetheless, mere demonstration fails to grasp the essence of praxis of this study. Indeed, the nature of this particular research study called for a deeper level of ethics "beyond the 'search for rules of conduct'…(since) such technicist solutions imply an autocratic style of managing research that privileges the views of…researchers" (Busher, 2002, p. 73). The research process of this study sought to break down structural hierarchical differences between researcher and participant (Gómez et al., 2006). Approaching the study as a journey for both participant and researcher safeguarded the rights of the researchers and participants - which may feature tension - while not denying society the value of information and conceptualization gained from research (Cohen et al., 2000). The democratic critical communicative and participatory action research methodological principles at the heart of this research design forsake the disrespectful and distrusting view of participants as cogs in organizations (Shipley & Moir, 2001) - including the organization of the research study itself. For instance, the use of focus groups and advisory committee meetings involved questions of whether (and in case

how) a consensus should be sought; whether it was appropriate (and in case how) to summarize a "group view" (Reynolds, 2011, p. 30). This challenge was faced with the democratic approach discussed in other parts of this thesis. Thus during focus groups and advisory committee meetings, participant researcher and participants sought to articulate elements of knowledge which – prior to engaging in discussion - were unaware of, or unaware of possessing and/or had not made explicit – possibly, not even to themselves (adapted from Reynolds, 2011, p. 7).

Anonymity and Confidentiality

Anonymity and confidentiality were constantly discussed with research participants, particularly within the advisory committee. Not only because the nature of this research study is bound to make participants and research sites recognizable (Burton & Bartlett, 2009) but also because, due to the nature of the study, participants and the community valued being publicly associated with the project, and some demanded recognition and acknowledgement For instance, *'ĊKF'* participants manifested eagerness of being acknowledged through public events and media in various occasions, as detailed in the forthcoming chapters. The Mayor, on behalf of all research participants, specifically requested to make public the name of the community so as to acknowledge its contribution to the making of the study (Mario[1], FG[2], 24th and 26th June 2013). In the case of this thesis, FREC and UREC specifically requested documentation that supports permission of research by relevant authorities and/or intermediaries – in the case of this study, the local council (Appendix 2). On the other hand, FREC and UREC prohibited revealing personal identities of community participants and

[1] Pseudonym. More information on pseudonyms is available in Appendix 12.

[2] FG stands for focus group. The full list of sessions' codes is available in Appendix 13.

members by direct mention or appending artistic yields, video or photographic material to this thesis; mainly since they contain data concerning people who were not participating in the research and thus could not give their consent. In this regard, Bassey (2002) suggests considering arrangements for identifying or concealing contributors. Thus, it was agreed with participants that in order to comply with UREC and FREC guidelines, the thesis would make use of pseudonyms (Appendix 12) and comprise documentation on how the local council acted as an intermediary in facilitating access to the community, approving the research (Appendix 2) and facilitating recruitment procedures (Appendix 4). On the other hand, *'ĊKF'* participants' contributions would be made publicly attributable through the dissemination activities[1].

Validity and Reliability

The values of validity and reliability of research findings were targeted through the extended case method whereby discussion of data analysis in this thesis also draws on discussions held with other *'ĊKF'* participants throughout the project experience. Having said this, methodological limitations, such as skills and knowledge required for data analysis limited the extent of collaborative discussion of all analytic insights presented in this thesis, not to mention that it is not the purpose of this thesis to exclude my personal analytic insights developed individually throughout the research experience.

Enhanced reliability and validity were sought in the analysis and discussion of data generated from the *'ĊKF'* participatory action research project by drawing on a dossier of information

[1] Data generated from dissemination activities are analysed and discussed in the analytic chapters of this thesis.

about the community that I compiled by means of quantitative primary and secondary data and qualitative secondary data gathered about the community and other community projects[1]. In this thesis, this is particularly manifest in the last part of Chapter 2 as well as in the analytic chapters.

Particularly as regards validity, it is argued that "(i)ncreased validity is aimed at through a rigorous approach to the research coupled with…openness at all stages of the process" (Burton & Bartlett, 2009, p. 8), as is the case of this study.

The research design of this study sought high internal validity by means of thorough and real understanding of correlations, causations and the reflexive journey towards praxis of all involved. Traditionally associated with interpretive research objectives (Burton & Bartlett, 2009), internal validity in this study was targeted through meticulous accounts of data-generation procedures; confirming with research participants that recorded accounts are accurate, also as part of the critical communicative approach of this study; peer reviewing of analysis and conclusions (Bartlett & Burton, 2009) with Julian as supervisor and co-ordinator of *'ĊKF'* and Dr Jim Crowther, as external supervisor of this research.

Much less was the level of external validity given that, according to Freire (1985), each project should seek to re-invent Freirean concepts to be endowed with a unique identity and unique journey (Freire, 1985). Nevertheless, a universal relevance of specific Freirean

[1] The need for a dossier on the community as advocated by Freire (1993; 1985) limited the extent of which the identity of the community / locality could be kept hidden – although this was never a prerequisite of this research study given the smallness of the Maltese Islands (as discussed by Burton and Bartlett (2009) the research process is often likely to make people and spaces recognizable); as well as demands by FREC and UREC to provide information on relevant intermediaries (in the case of this study, the Local Council) and the process of networking for research purposes (Appendices 2, 3 and 4).

principles was sustained by findings, as further discussed in the analytic chapters of this thesis.

In sum, the extended case research design targeted the highest levels of reliability and validity through the possibility of cross-checking data gathered using different tools, also to fill-in possible gaps of data of individual research tools (Bryman, 2008).

Probity

This refers to the degree of honesty, integrity, uprightness targeting trustworthiness of researchers and their respect for persons involved in research (Bassey, 2002). As recommended by Michael Bassey (2002) the research design of this study employed a number of measures to enhance the degree of probity. Increased trustworthiness was targeted through a "prolonged engagement with data sources" (p. 120); persistent observation of issues that emerged; adequate and on-going checks of data with sources, also as part of the critical communicative methodological approach underpinning this study; analysis of theoretical predicaments retrieved from literature in relation to data findings; critical debate with professionals and participants connected to the field of research (Bassey, 2002).

In this study, respect for research stakeholders was targeted through obtaining permission (Bassey, 2002) by the appropriate entities to carry out research and use data for the compilation of this thesis (Appendix 2). Bassey (2002) speaks of agreeing on arrangements "for transferring the ownership of the record of utterances and actions to the researcher" (p. 120) for the purposes of "compiling the case report" (p. 120). In my opinion, the idea of transferring ownership is debatable in consideration of Freirean and critical communicative methodological approach underpinning this study. Thus, through face-to-face explanation,

recruitment letters (Appendix 4) and consent forms (Appendix 5) contributors of this study were informed of their rights, objectives and procedures of research, comprising use of data for thesis and dissemination (including publication) purposes. Nevertheless, in essence, ownership of data remains of all contributing entities. In the case of this study, these entities include all research participants; the local council administration of the community; the Faculty of Education of the University of Malta and all others who in some manner contributed to the making of the study, acknowledged in the beginning and in the reference section of this thesis.

Finally, respect for research participants was also enhanced through ethical reciprocity (Miles & Huberman, 1994). Ethical reciprocity opposes research traditions that 'rip and run' or 'poison the well' (Punch, 1986)[1]. The fact that participants were co-investigators even during the data analysis stage infers that significant effort was made to avoid researcher's colonization of the study. In this study, effort was directed to seek benefit from the study not solely for me but also for other participants (as participants and co-investigators) at individual level and as members of community and broader society; and - to the extent possible - by the community as a collectivity. The relationship with *'ĊKF'* participants and their community is – as to the time of submission of this thesis – very alive. We exchange ideas, news about our lives and craft. Thus, currently, I attend folk song, dialects' and local council events and *'ĊKF'* participants' contribute to scholarly events such as the international Popular Education Network Conference (Malta, April 2014)[2].

[1] I am indebted to Matthew B. Miles and A. Michael Huberman (1994) for linking me to this literature.

[2] An anlytic discussion of data related to the future of *'ĊKF'* is found in Chapter 6.

The Relationship with Julian

An important and challenging aspect of this research involved the relationship with Julian. This relationship features dual and diverse roles: student-supervisor roles being fulfilled as to the time of writing of this thesis; and co-project coordinators and co-participants of *'ĊKF'*. Whereas in the first case a hierarchical relationship is implied by default, our roles as *'ĊKF'* coordinators and co-participants of *'ĊKF'* targeted a dialogic modus operandi, not just with one another, but also with other *'ĊKF'* project participants. Julian was also a co-investigator, yet not in view of his background but rather in his role as *'ĊKF'* participant. In this sense, all *'ĊKF'* participants contributed to the outcomes of this research within the framework of ownership discussed in the previous section.

These complexities also feed into the understanding of power underpinning this research of which theoretical framework was discussed in Chapter 3. The research design and the research process allowed for various measures of support when Julian and I when engaging with these complexities. Some of these measures are inherent to the nature of this doctoral study, namely, the critical communicative methodological approach and the dialogic, problem-posing principles of Freirean-based educational initiatives. Other measures that supported us in engaging with this relationship are related to broader dynamics, such as the co-supervisory role of Dr Jim Crowther and the Faculty of Education's doctoral committee structure and services. In this way, it was possible for Julian and I to engage with our roles; and particularly for me to follow independent leads.

Potential Shortcomings and Mitigating Measures

Validity

One potential critique of any study is researcher's bias. Participants' perceptions, experiences and contributions are recorded in this thesis as interpreted and understood by me. This is a potential threat to internal validity and authenticity. In this study this potential is mitigated through a scholarly, systematic and rigorous methodology explained in this chapter as well as the trust relationship between myself and other participants that developed during the research experience. Alternatively, participants might have experienced the Hawthorne Effect and modified their behaviour due to their awareness of being research participants (Schutt, 2012). A number of preventive measures addressed these risks. Uninformed consent was not an option for this study. Not to inform participants of research would not only have breached personal ethics and those of the institutions endorsing this study. It would also have comprised a paradox, an irresolvable contradiction, to carry out a Freirean analysis about emancipatory education whilst intentionally depriving participants of research-literacy.

Hence, the route to enhance the internal validity of this study was a research design based on critical communicative methodology which, as explained earlier, targets a dialogic relationship between researcher and participant, without presuming that the presence of variables that are traditionally associated with vulnerability - such as old age and semi-illiteracy of some fellow-*'ĊKF'* participants - implies lack of worthy knowledge. This is not to say that throughout the process, participants' contributions were not contested by the co-ordinators, more so since a Freirean approach does not imply naivety or 'laissez-faire', but critical problematization (Freire, 1993). This will become further manifest in the analytic discussion of data of Chapters 6, 7 and 8. Having said this, the relationship with participants was supported through trust (as

mentioned earlier), as well as the high ecological validity of the research design of this study. In turn, ecological validity was strengthened though long-term engagement with research participants within a variety of routine community and *'ĊKF'* situations ranging from indoor meetings to outdoor activities, as discussed in forthcoming chapters. Throughout such fieldwork data was generated using a variety of rigorous and piloted research instruments (as explained earlier in this chapter) with the aim to score positively in terms of measurement validity. Moreover, throughout the whole process effort was directed at every step to target praxis (action and reflection).

Subjectivity and Personal Values

The influence of subjective bias needs careful consideration. On the one hand, research participants manifested diverse meanings and motives underpinning their social actions. On the other hand, my selection, interpretation and understanding of data were also open to subjective bias. There was also the challenge of filling any gaps between participants' and researchers' interpretations (MacDonald & Walker, 1975). Hence, the relevance of unifying the research exercise on the basis of indicators and themes retrieved from the literature review[1] and participants' contributions as pillars of the research design. The metaphor of the pillar is truly appropriate for it leaves room for unexpected findings to score amongst significant findings. This is not to say that the choice of indicators and themes is not prone to subjectivity, yet the literature review exercise substantiates the choice.

Another point is that levels of internal and construct validity are inevitably subject to personal

[1] Indicators and themes are specified earlier in this chapter in the section *Data Analysis*.

values of research stakeholders, particularly researchers. For years, the social sciences debate the role of researcher's values in the research process[1]. In this study, interpretive epistemology; dual nature of researcher-participant; dialogic approach and Freirean foundations gave worth and role to my personal values of inclusion, democracy and trust in grassroots' action targeted at emancipation. Carmel Borg and Peter Mayo (2007) speak of the role of the public intellectual "engaged in resisting corporate values and in promoting social justice and human dignity" (p. ix). In the last instance, it is worth noting Shirley R. Steinberg's (2007) urge for critical teachers to retrieve the word "insurrection" from neo-liberal discourse and "re-create it within their own pedagogy" (p. vii). As Freire (1998b) said, "What is my neutrality, if not a comfortable and perhaps hypocritical way of avoiding any choice or even hiding my fear…" (p. 101).

Reliability

A salient criticism of case study and use of qualitative data-generation tools is their level of reliability in terms of how far would the same findings be obtained if the study had to be repeated using the same research design (Schutt, 2012). This is of little relevance to this thesis since this case study involved participatory action research targeting emancipation - hence change was part and parcel of expected findings[2]. Thus, for the purposes of this study, reliability was understood in terms of transparency of method, as detailed by means of this chapter; and accuracy of correlations and causations, substantiated by the analysis techniques

[1] In this regard, views range from positivist aims of 100% neutrality and objectivity, to those claiming these are unreachable and / or undesirable (Schutt, 2012).

[2] The phrase "expected findings" is not underpinned by the assumption that emancipation has taken place. Indeed, forthcoming chapters critically engage with this research question. In this context the phrase "expected findings" refers to the *'ĊKF'*'s rationale as endorsing attempts towards emancipation.

discussed in this chapter.

Practicality

Participatory action research is often highly time-consuming. One potential outcome of action research that is also applicable to participatory action research is that "it is impossible to measure the impact of research in any definitive sense, in that the work may continue to influence personal style and actions and events for many years to come" (Lumby, 1999, p. 79). Nevertheless, from a broader, holistic perspective, the undesirability of this is debatable since if, as a result of participation, participants of this study engage in emancipatory action years from now, that would only feed into research objectives and reinforce the Freirean predicaments underpinning this study. Moreover, in order to prevent the inability to witness possible emancipation in the course of the study itself, the research design included planning and actually engaging with efforts targeting emancipatory praxis in the course of the study itself over a period of years[1], particularly through dissemination activities.

Criticisms of Participatory Action Research

Critics of action research point at a number of issues that need to be considered when opting for participatory action research. For instance, some argue that clearly defined stages of action research restrict the researcher (Carter & Halsall, 1998)[2] or give the illusion of a "tidy" research process in practice (Dadds & Hart, 2001)[3] – the last misleading the researcher into expecting little or no deviation (Burton & Bartlett, 2009). It is also argued that action research

[1] In this regard, the whole doctoral research was carried out between 2008 and 2014 and the actual fieldwork was carried out between 2012 and 2013.

[2] I am indebted to Diana Burton and Steve Bartlett (2009) for linking me to this literature.

[3] I am indebted to Burton & Bartlett (2009) for linking me to this literature.

often starts with "a management issue – a premise that something is wrong that needs to be fixed or made better" (Burton & Bartlett, 2009, p. 9). More specifically on participatory action research, researchers need to be aware of limitations such as "a profound internalization of the 'banking' model of education" (Mallona in Lykes & Mallona, 2008, p. 114); "overvaluing a rational way of knowing and operating due to a sense of hopelessness around solving systemic social problems" (p. 114); dealing with participants whose participation is mainly as "interested bystanders" (Lykes in Lykes & Mallona, 2008, p. 115) or skewed with juggling multiple identities prone to role conflict such as family-work balance, completing a degree, building a résumé (Lykes in Lykes & Mallona, 2008). Undoubtedly, as a researcher and participant I am aware of my own vulnerability in this regard, as well as when it comes to the risk of academic or middle class privilege swamping enthusiasm for the project (Lykes & Mallona, 2008)[1]. Other challenges of participatory action research

[1] Although my concurrent student / academic status and working-class background, as well as personality traits oriented towards social activism and social justice should, in this case, mitigate these risks.

include determining the outcomes of participatory action research projects and going "beyond small local projects to a systemic approach which recognizes the global context and connections" (Mallona in Lykes & Mallona, 2008, p. 115). In other words, how can one be Freirean and fail (Mallona in Lykes & Mallona, 2008) a project's or a person's accomplishment or potential for accomplishment in terms of Freirean emancipation at the same time? The last is a very thorny issue which, in all honest truth I grapple with in everyday life as a family member, a student, a teacher, a citizen and social activist.

In response, some mitigating measures used in this study included the critical communicative and extended case approaches; the research design that allowed plenty of room for voice, space and flexibility throughout the entire research process; the compilation of a portfolio / dossier about the community including fieldwork with stakeholders of another two community projects[1] and the use of advisory committee meetings. Another measure used to mitigate potential shortcomings of participatory action research involved "scaffolding" (Mallona in Lykes & Mallona, 2008, p. 114) engagement in the project and the project experience in participants' lived experience by asking participants to reflect on issues that affected them personally and then contextualize the issues within broader perspective (Mallona in Lykes & Mallona, 2008). Finally, particularly with regard to the thorny issue of having to comment on others' accomplishments in terms of emancipation and my own, it is worth noting how it is precisely this issue that informs the central argument of this thesis (and its title). To explain better, the central argument of this thesis is that the space between domestication and liberation is both an important and more realistic space for educational impact on people's

[1] As explained earlier in this thesis, the projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* were the ones selected since they ran on a regular basis at the time of the study.

lives. This discussion will be elaborated in the analytic and concluding chapters.

Going Native

Although more a risk run when carrying out ethnographies given the constant experience of participant observation to build the life of the group (Schutt, 2012), the risk of going native still needs consideration since prolonged exposure to the community might decrease the ability to carry out research in a professional manner. More so since relationships with *'ĊKF'* participants were strengthened by the intensity of participatory action research. In this study, the critical communicative approach, the extended case method, the investigation of other community projects apart from *'ĊKF'*, consultation with external supervisor Dr Jim Crowther and the use of a relatively wide range of data-generation tools triggered mitigating measures such as appropriate weighting of evidence; following-up unexpected outcomes; looking for negative evidence; checking out alternative or rival explanations and ruling out spurious relations (Miles & Huberman, 1994).

Conclusion

This chapter gave a detailed insight into the methodology underpinning this study in terms of methodological and theoretical approach, sampling of site and participants, data-generation instruments, analytic strategy, potential shortcomings being taken into account and counteracting mitigating measures. In synthesis, the strength of this research design is that throughout the research process there is "participation in intersubjective dialogue… so as to search for a nonhomogenizing educational equality that includes the equal right of each individual and group to develop their own difference" (Fletcha, 1999, p. 72). Methodologically, this study sought to employ multi-faceted critical reflection by involving

more than just the reflection of myself as the researcher, as explained in this chapter. In line with Freirean concepts of praxis and 'conscientização' (Freire, 2005; 1993; 1985) that informed the Freirean educational intervention *'ĊKF'* and the critical theory perspective that frames this thesis, this thesis aims at "raising social, political and cultural issues, questioning purposes and intentions and, if necessary, challenging the assumptions and taken-for-granteds [sic] on which organizational policies and practices are based" (Reynolds, 2011, p. 8). Nevertheless, this might not always be welcomed, particularly by those who hope that 'common-sense' prevails (Reynolds, 2011).

In the context of this doctoral study, this last possibility – as well as other spaces between domestication and liberation - entail engagement with Otherness. In turn, such engagement gives rise to the possibility of coming into presence (Biesta, 2009) and thus have an educational purpose. This argument will be further elaborated in the analytic discussion of the next and later chapters.

6

The Curriculum of

'Ċirkolu Kulturali Freirjan'

Introduction

In Chapter 5 I engaged with a detailed discussion of the contributions of critical communicative methodology and intuitive methodology to the extended case study at the core of the participatory action research project *'ĊKF'*. To this end, the discussion delved into an explanation and analysis of primary and secondary data-generation instruments used, potential shortcomings, mitigating measures and ethical approach.

Before fully delving into the analysis and discussion, it is also important to reiterate the research questions underpinning this whole study, namely:

- Have *'ĊKF'* participants (including myself) experienced emancipation as a result of the *'ĊKF'* project experience? If yes, in what way/s and to what extent?

- Was *'ĊKF'* participants' experience and engagement with emancipation (if any) affected by participants' agency? If yes, in what way/s?

- What is the role of the educator involved in this kind of community-based educational intervention?

- What is the relevance of a Freirean approach to the analysis of emancipation, particularly in the context of the community that participated in the study?

These research questions will be addressed at different points of this chapter and forthcoming chapters, as indicated. This particular chapter lays out the curriculum of *'ĊKF'* as a Freirean cultural circle. It starts off with data analysis of how *'ĊKF'* was set up logistically and pedagogically, thus addressing research questions concerning the assessment and contributions of the Freirean approach to the analysis of emancipation in the community and the study of emancipation in general. Data analysis related to research questions about the nature and experience of power, the role of agency and contributions of the Freirean approach are addressed in the remaining sections of this chapter. These consist of data analysis related to the circle's thematic meetings; the insights gained through collaborative discussion of analysed data; an analysis of *'ĊKF'*'s dissemination activities and analysis of data concerning the future of *'ĊKF'* - as perceived and understood at the time of writing of this

thesis[1]. In terms of structure and approach, the forthcoming sections of the chapter present and discuss data with some theoretical analysis to lay down the salient principles and practices of the curriculum of *'ĊKF'* as Freirean cultural circle. Further to this, the final section of this chapter raises the analysis to a theoretical synthesis by drawing on the discussion of the entire chapter that weaves in the theoretical implications in connection with the curriculum of *'ĊKF'*.

Background and Early Stages

My research work for the purposes of the European Union Sixth Framework Programme Project *Strategies for inclusion and social cohesion in Europe from education* (EU FP6 Includ-ED) between 2007 and 2010 tipped my interest in carrying out research within its participating Maltese community, primarily to carry out participatory action research on adult education targeting emancipation in Malta. This may be understood from a Freirean perspective since in classic (yet not mandatory) Freirean terms an investigation is done further to engagement in an area with community members (Freire 2005; 1993). Such engagement feeds into the identification of issues and themes that are relevant to the life of the community. Hence, my earlier research for the Includ-ED project gave me the opportunity to identify the potential for Freirean investigation in the community.

[1] There are various ways of engaging with data generated by Freirean-based initiatives. For example, Kirkwood and Kirkwood (2011) present synthesized accounts (sometimes using bullet points and pictures) in their discussion of the themes and educational activity related to the Scottish Adult Learning Programme (ALP). This thesis' analytic discussion of *'ĊKF'*'s treatment of generative themes and educational activity is different since data are mainly language and dialogue based. Further to discussion during supervisory meetings (Julian and Maria, SM, 26th May 2014) it was decided to sustain the analytic discussion of the analytic chapters with selections from dialogue and other language-based data (thematic meetings; folk song and lyrics; prose; poetry; collaborative discussion of data) generated by means of the various research instruments discussed in Chapter 5.

I shared this preliminary research proposal with Julian during one of our early doctoral supervision meetings. We both agreed on the need to emphasize the Freirean approach in view of the many community and adult education initiatives in Malta leading more to charity or superficial and / or temporary change (Borg & Mayo, 2006; Julian and Maria, SM[1], 15th July, 2011; 15th July 2013; Julian, Jim and Maria, SM, 27th May 2013; 15th July 2013) – within the framework of "false charity" (Freire, 1993, pp. 26-7) and "assistencialism" (Freire, 2007a, p. 12)[2] - good intentions notwithstanding (Freire, 1993; Julian and Maria, SM, 15th July, 2011; 15th July 2013). In line with Freire's recommendations (Freire, 1998b, 1985; Kirkwood & Kirkwood, 2011), we carried out initial brainstorming on how Freire could be re-invented in the said community, particularly in view of some of its distinctive and valued subcultural traits, such as the community's dialect and tradition of 'għana' (traditional Maltese folklore singing) (Julian and Maria, SM, 15th July, 2011; FG[3], 26th June, 2013). We both agreed to seek guidance from the community in relation to this and other project-related and research-related matters (Julian and Maria, SM, 15th July, 2011).

Hence, a preliminary advisory committee meeting with the community's Mayor and Deputy Mayor of the time took place. During this meeting my doctoral studies and *'ĊKF'* were discussed in terms of setup and rationale (discussed in the next section). The meeting's discussion fluctuated between doubts, fears, piques, fatalism, resistance and proactive approaches, hopes and dreams. Issues discussed included worries about who ought to be

[1] SM stands for supervisory meeting. A full list of data source codes may be found in Appendix 13.

[2] "False charity" (Freire, 1993, pp. 26-7) and "assistencialism" (Freire, 2007a, p. 12) are discussed on a more theoretical level in Chapter 4, in the last section of this chapter and the conclusion of this thesis.
As explained in the introduction of this chapter, as well as in Chapters 1 and 9 of this thesis - theoretical implications of this study are gradually weaved in, particularly with a focused discussion in the chapter syntheses of Chapters 6, 7, 8 and the concluding chapter of this thesis.

[3] FG stands for focus group. A full list of data source codes may be found in Appendix 13.

approached to join *'ĊKF'*, particularly due to longstanding piques between some folk singers (Mario and Carmen[1], ACM[2], 4th August, 2011; FG, 24th and 26th June, 2013). Such data are related to minorities (as is the case of Maltese folk singers and enthusiasts; writers and enthusiasts of literature in Maltese and dialect) prone to vulnerability and contestation amidst a number of lobby groups voicing demands at a national level; as well as niche artistic streams within a broader, globalised and commercialized artistic scene. This discussion is further developed in this and later chapters.

In view of the issues discussed so far the name *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF')* was collaboratively coined with the Mayor, the Deputy Mayor and Julian. Freirean principles underpinning the name were briefly discussed at this time. Conceptually, the cultural circle *'ĊKF'* ties with Freire's ideas with respect to how cultural action - entailed in the composition of traditional folk song ('għana') and literary writing in dialect and Maltese - may be used for "cultural synthesis" (Freire, 2005, pp. 179-183; 1985, p. 33). Thus, whereas wider and conventional social changes make these two artistic expressions vulnerable to erosion, within the context of 'ĊKF', 'għana' and writing in dialect are envisaged as

> a mode of action for confronting culture itself, as the preserver of the very structures by which it was formed. Cultural action, as historical action, is an instrument for superseding the dominant alienated and alienating culture. In this sense, every authentic revolution is a cultural revolution (Freire, 2005, p. 180).

[1] Pseudonyms. These are used for all research participants, excluding me, to facilitate attribution of data within the limits of ethical considerations advised by the University of Malta Research Ethics Committee (UREC) and the Faculty of Education Research Ethics Committee (FREC), as explained earlier in this thesis. A full list of pseudonyms is available in Appendix 12.

[2] ACM stands for Advisory Committee Meeting. A full list of data source codes is available in Appendix 13.

The Mayor and Deputy Mayor already had a sound background of Paulo Freire and basic knowledge of Freirean principles. Indeed, they contextualized this familiarity and knowledge within the framework comprised by their tertiary educational level, their interest in educational initiatives and the local Paulo Freire Institute[1] (ACM, 4th August, 2011; RJ[2], 4th August, 2011; Mario, SSI, 29th January, 2013; Carmen, LS, 19th February, 2013). Having said this all *'ĊKF'* participants engaged with in-depth discussion of Freirean principles underpinning *'ĊKF'* at various points of the project experience, as detailed in Chapters 7 and 8.

The early stages also involved identifying an adequate physical space where the cultural circle can meet. It is worth noting how during the preliminary advisory committee meeting at the Local Council there was agreement on the importance of forming a community space for folk singers due to lack of provision at the time of this meeting:

[1] As explained earlier in this thesis, the Institute forms part of the Jesuit Centre for Faith and Justice (Paulo Freire Institute, 2009-2011). Its initiatives address formal, informal and non-formal educational activities for different social cohorts (INCLUD-ED, 2010, 2007; Paulo Freire Institute, 2009-2011). Despite its name, the lack of direct involvement of the Paulo Freire Institute in the study at the heart of this thesis is primarily due to *'ĊKF'*'s prime interest in adult community members involved (or having an interest in) 'għana' (Maltese traditional folk song) and writing in the dialect of the community. On the other hand, the Paulo Freire Institute deals more with the inclusion of vulnerable groups in mainstream literacy, culture and society. Moreover, during the set-up and actualization of *'ĊKF'*, participants never expressed the need for collaboration with this Institute for the purposes of *'ĊKF'*. In the context of this study, this lack sheds light on the relevance of delving into the processes inherent to the setup, dynamics and future of *'ĊKF'*. These issues are engaged with in the analytic chapters of this thesis. More information about the Paulo Freire Institute in the locality may be found at this link: http://www.pfi.org.mt

[2] RJ stands for Reflexive Journal, which I compiled throughout this doctoral research experience as explained in other parts of this thesis. Hence all data referenced as RJ involves data generated by myself in my reflective journal. A full list of data source codes is available in Appendix 13.

Jixtiequ jkolhom ċentru imma l-Kunsill Lokali għadu ma wasalx itihulhom (Mario, LKK, 4 t'Awwissu, 2011).	They wish to have a (folk song) centre but the Local Council has not accomplished this so far (Mario, ACM, 4th August, 2011).

As mentioned in other parts of this thesis, together with the dialect issue and the strong desire of participants to perform at the University of Malta[1], the desire for a permanent centre for folk singers (preferably in the community) was a recurrent theme, a leitmotif, throughout this participatory action research project (FG, 24th June, 2013; FG 26th June, 2013). The timeframe of activism in this regard goes beyond the finalization of this thesis (FG, 24th June, 2013; FG 26th June, 2013)[2]. Nevertheless, such desire testifies to the demand for voice and space of Maltese folk singers as a recognized minority. Data presented later in this chapter strengthens this analysis, particularly in terms of competition for recognition with other minorities and lobby groups in Malta (such as hunters and trappers) and a broader commercialized artistic scene.

Carmen, at the time Deputy Mayor of the community, suggested the community's newly restored 'Ċentru Arti u Artiġjanat' (Art and Artisan Centre) (Carmen, ACM, 4th August, 2011) as premises for the thematic meetings. In this regard, in Gerri Kirkwood's and Colin Kirkwood's (2011) discussion of the Scottish Adult Learning Programme (ALP), assets identified for appropriate adult education sites include "*outreach*" (p. 31) (italics in the source) in referring to "meeting people in their own contexts" (p. 31). The literature also testifies to a concern with the use of "schools and other conventional learning sites for adult education

[1] Performing at the University of Malta is a target that was accomplished by *'ĊKF'* project participants on the 5th of August 2013 when we collaboratively organized and participated in an event that disseminated the fruits of the work of the cultural circle during the University of Malta annual cultural festival *Evenings on Campus 2013*. This is discussed in detail in other sections of this thesis.

[2] In fact, should a permanent centre for folk singers be eventually established, further research would be required to understand Freirean and emancipatory aspects (if any) in its setting up, running and so on.

purposes" (Mayo, Pace & Zammit, 2010, p. 105) (as) "they might not constitute the appropriate learning setting for adults" who can easily identify such sites with "a throw-back to their (often / arguably) uninspiring schooldays" and thus adult education would represent alienating 'adult schooling' (Mayo, Pace & Zammit, 2010). It follows that 'Ċentru Arti u Artiġjanat' was an ideal suggestion given its central and convenient location for participants; the fact that it is an alternative site for educational engagement; as well as the cultural heritage it represents.[1] Kirkwood and Kirkwood (2011) also identify "a welcoming environment" as an asset. 'Ċentru Arti u Artiġjanat' features aesthetically pleasant Maltese traditional infrastructure with a rear garden that was occasionally used as a recreational space before or after meetings. It also has required utilities such as a screen to project discussion prompters, internet access, chairs and a table around which we could all sit, coffee and tea-making facilities. We also used to provide refreshments to enjoy during meetings. Finally, Kirkwood and Kirkwood (2011) also speak of "emphasis on intentional activity. It is not a place to hang around in" (p. 31). Indeed, the Local Council entrusted participants with the key to the premises yet the use of 'Ċentru Arti u Artiġjanat' as premises was limited to the duration of *'ĊKF'* meetings during which participants would engage with the curriculum of *'ĊKF'* laid out and discussed in this chapter.

In terms of administrative requirements, it was collaboratively agreed that a draft proposal (Appendix 3) should be jointly formulated on the basis of the discussed principles (further elaborated in the next section), so as to enable the Mayor and the Deputy Mayor to discuss it during a formal council meeting with the other decision-makers of the council, as procedurally

[1] Probably the oldest building in its street as well as predating the street it is found in, the building bears the eight-pointed cross of the Order of Saint John (Wirt iż-Żejtun, 2012) that colonized Malta between 1530 and 1798 (Sovereign Military Order of Malta, n.d.). Historians also speak of a tower that once formed part of it and that no longer exists today (Zahra, n.d., as cited in, Wirt iż-Żejtun, 2012).

required, and eventually, with those who opting to enrol in *'ĊKF'*. In this regard, it was also agreed that further to council approval, the Mayor and Deputy Mayor would take care of enrolling *'ĊKF'* participants by approaching community members with a previously manifested interest in folk song and literary writing; as well as by issuing an open call in the community (Appendix 4) (ACM, 4th August, 2011).

By nearly mid-October 2011 it was possible to hold an advisory committee meeting with the community members that had manifested an interest in joining *'ĊKF'.* Thus, Julian and I were able to meet them together with the Mayor and the Deputy Mayor and collaboratively discuss the setup and Freirean principles envisaged for *'ĊKF'.* The need of a collaborative approach that problematizes hierarchal relations featured from this very first meeting and the early days of the project, till the time of writing of this thesis:

Hawnhekk jien ma ġejtx bħala l-professur tal-Università, fit-torri tal-avorju, iżda jiena ġejt bħala Julian – parteċipant tal-proġett, bħalkom… (Julian, LKK, 12 ta' Ottubru, 2011).	I did not come here as the University Professor, in the ivory tower, but I came here as Julian - a project participant, like yourselves… (Julian, ACM, 12th October, 2011).

"O*utreach*" and "*ease of access*" (Kirkwood & Kirkwood, 2011, p. 31) (italics in the source) were also adopted in addressing administrative issues, such as scheduling thematic meetings[1]. Thus, we brainstormed and discussed meeting dates in such a way as to minimize inconvenience to participants' personal commitments (work, family, studies, interests); to the local council and the community (events).

[1] A detailed analytic discussion of thematic meetings is developed later in this chapter.

Dawn id-dati tal-laqgħat huma biss indikattivi, huma negozjabbli. Jekk hemm xi data speċjali għall-parteċipazzjoni, għidulna! (Julian, LKK, 31 t'Ottubru, 2011).	These meetings dates are only indicative, they are negotiable. If there is some special date that affects your participation, tell us! (Julian, ACM, 31st October, 2011).

One and a half years later, Carmen – then Deputy Mayor – recalled her perceptions of the atmosphere during this advisory committee meeting during the life story interview. During the interview, she problematized inhibitions, doubts and uncertainties of the time:

Forsi meta bdew...forsi bdew jistħu li jiltaqgħu ma' ċertu nies...'once' li bdew, l-ewwelnett bdew jaraw il-'common factor' bejnietkom (Carmen, SĦ, 19 ta' Frar, 2013).	Perhaps when they started...perhaps they were shy to meet certain persons...once they started, first of all they started seeing the common factor between you...(Carmen, LS, 19th February, 2013).

Indeed, data show that further to this and subsequent early meetings, it was thus possible to work at shedding hierarchical and other limiting perceptions (Carmen, LS, 19th February, 2013) and focus more on the implications of our common identity as *'ĊKF'* participants. For this to take place early meetings focused on the collaborative development of a *'ĊKF'* rationale. This discussed in detail in the next section.

Pedagogical Rationale of *'ĊKF'*

The *'ĊKF'* rationale is the generative theme (Freire, 2005; 1993) which connects the project to the life of the community. In other words, the rationale explains the relevance of this particular project for this particular community. In this regard, primary and secondary data derived from fieldwork within *'ĊKF'* and other community projects running at the same time testify to the relevance of founding a cultural circle that gives space and voice specifically to 'għannejja'

and writers in the select community in view of the locality's traditional association with 'għana'; the community's dialects; the struggle experienced by 'għannejja' and literature enthusiasts as minorities; the local council's experience with community projects related to education and/or arts initiatives (among other variables). More data related to these variables is discussed in this and forthcoming chapters. This rationale is sustained by recent research findings showing that

> Broad popular sentiments of dissatisfaction with current conditions are a prerequisite for sustainable change movements. But such sentiments also have to be deeply grounded in the material conditions and consciousness of those most directly experiencing such inequities in order for the oppressed to be moved to act on their own behalf (Livingstone & Raykov, 2012, p. 7).

It is also argued that an educational initiative like *'ĊKF'* "cannot be brought into existence in any deliberate and technical manner" (Biesta, 2006, p. 69). Indeed, in the course of research, the deployment of a pedagogical rationale was problematized; the rationale was not handed down but collaboratively formulated; it was never finalized nor cast in stone but challenged throughout the project experience. On the one hand, positioning *'ĊKF'*'s pedagogical rationale was an exigency that emerged from the early days of the project in the process of making contact with the community and explaining the project proposal. On the other hand, by means of dialogue with participants, the rationale of *'ĊKF'* was constantly problematized bearing in mind Freire's (1993) advice to re-invent his pedagogy. These concerns were addressed during the preliminary advisory committee meetings.

Generally speaking, when we first met, most of *'ĊKF"*s participants'[1] knowledge of Paulo Freire was limited to association with the locality's Paulo Freire Institute[2] (RJ, 12th October 2011; Julian and Maria, SM, 7th November 2011). During the early advisory committee meetings, the Mayor echoed some thoughts expressed by Julian and me during the previous supervision meetings (SM, 15th July, 2011; SM, 9th August 2011). More specifically, he problematized educational initiatives in Malta and he also expressed harsh criticism – although sometimes underpinned by unquestioned generalizations - towards the Maltese education system. On the basis of such reflections, the Mayor described Paulo Freire as an educator who understood human nature (Mario, ACM, 4th August 2011; ACM 12th October 2011). Data related to these research findings include:

[1] Save for the Deputy Mayor and the Mayor, as explained earlier.

[2] More details on this research's engagement with this Institute are available in Chapter 2. A footnoted synthesis is also available earlier in this chapter.

… ma kien hemm imkien realizzazzjoni [sic] ta' Paulo Freire f'Malta… l-edukazzjoni f'Malta qisa 'zoo' li tgħallmek kif tipperformja [sic] biex tkun aċċettat fiz-'zoo' (Mario, Laqgħa tal-Kumitat Konsultattiv (LKK), 4 t'Awwissu, 2011).

… there was never an actualization of Paulo Freire's teachings in Malta… education in Malta is like a zoo that teaches how to perform in order to be accepted in the zoo (Mario, ACM, 4th August, 2011).

Another important outcome was the expression of vision of the Mayor:

Il-ħajja hija avventura… permezz tal-esperjenza tal-ħajja nsir naf lili nnifsi… aħna nitwieldu b'ġisem, moħħ, ħajjin u ma nirrealizzawx mal-ewwel sa' fejn nistgħu naslu – l-esperjenza tista' turina (Mario, LKK, 4 t'Awwissu, 2011).

Life is an adventure… by means of life experience I get to know myself… we are born with a body, a mind, that are alive and we do not immediately realize our potential – experience can show us (Mario, ACM, 4th August, 2011).

The understanding of the *'ĊKF'* pedagogical rationale calls for a problematization of this vision expressed by the Mayor (and similar participants' contributions discussed in later parts of this thesis) in order to assess the degree of humanism[1] inherent to such contributions; as well as the implications of humanistic principles for the issues of domestication and liberation[2] at the heart of this study. Freire (2005) makes a critique of the deployment of humanism as a smoke-screen for efforts to turn individuals into automatons since this negates individuals' "ontological vocation" (p. 74) to be human. This takes place when humanism is fostered by the banking paradigm (Freire, 2005). Since data above testify to the Mayor's call for experiential education for self-development there is evidence of the Mayor's problematization of banking-based humanism. In this regard, Gert J.J. Biesta (1993) advocates a radical and open approach to the treatment of "the question of what it means to be human" (p.4). The

[1] The discussion of humanism in this thesis is not intended to be exhaustive. It draws on and is limited to Freire's (2005, 1993) and Biesta's (2006) engagement with humanism to a deeper understanding of education.

[2] In this thesis Freire's concept of liberation is being equated to Inglis' (1997) emancipation as thoroughly discussed and explained in the literature review Chapters 3 and 4.

experience of *'ĊKF'* highlights ambivalence vis-à-vis Biesta's position. To explain better, the experience of *'ĊKF'* clearly testifies to the implementation of Biesta's recommendation to approach this question "by engaging in education rather than... (answering it) *before* (italics in the source) we can engage in education" (pp. 4 - 5). On the other hand, the experience of *'ĊKF'* features a number of traditionally-considered humanist approaches that are nonetheless subject to the previously-mentioned Freirean (2005) critique - as discussed in other parts of this thesis. Drawing on Emmanuel Levinas (1990)[1], Biesta (2006) argues that humanism has a dark-side as it implies a limited experience that "stands on the assumption that it is possible to know and articulate the essence or nature of the human being and to use this knowledge as a foundation for our educational and political efforts" (p. 5). Not only was humanism, in terms of "the recognition of an invariable essence named 'Man'" (Levinas, 1990, p. 277), used as a foundation for some of the worst atrocities committed by humanity – humanism itself was unable to effectively address such inhumanities (Levinas, 1990). Therefore, it is the purpose of these analytic chapters to engage with the data generated for any evidence of this negation in order to investigate the strengths and limitations of *'ĊKF'* with respect to participants' engagement with humanism.

Early discussions within *'ĊKF'* (Mario, Carmen, Julian and Maria, ACM, 4th August, 2011) and reflection (RJ[2], 4th August, 2011) engaged with how the Mayor's claim about people realizing their potential through experience might not always be valid since peoples' experiences might be limited. This testifies to engagement with and problematization of

[1] I am indebted to Biesta (2006) for linking me to this literature.

[2] RJ stands for Reflexive Journal, which I compiled throughout this doctoral research experience as explained in other parts of this thesis. A full list of codes is available in Appendix 13.

Freirean (2005; 1993) 'limit-situations' within *'ĊKF'*. Discussion and reflection engaged with how the community, and the setting up of the cultural circle *'ĊKF'*, may act as resource and space for the realization of peoples' potential. It follows that it is useful to engage with how Freire draws on the work of Alvaro Vieira Pinto (1960, as cited in, Freire, 2005) in the analysis of data gathered through my fieldwork that testify to 'limit-situations' within *'ĊKF'*. From this perspective, within the pedagogical rationale of *'ĊKF'*, 'limit situations' are not engaged with as

> …"the impassable boundaries where possibilities end, **but** (emphasis added) the real boundaries where all possibilities begin"; they are not "the frontier which separates being from nothingness, **but** (emphasis added) the frontier which separates being from being more." Alvaro Vieira Pinto, *Consciencia e Realidade Nacional* (Rio de Janeiro, 1960), Vol. II, p. 284 (Freire, 2005, p. 99).

Moreover, as evident in the project proposal (Appendix 3), *'ĊKF'*'s pedagogical rationale resonates with other Freirean-inspired analyses. In this regard, Mary Hamilton, Lyn Tett and Jim Crowther (2012) argue that

> We have to begin to think in pluralistic terms about the variety of literacies that are used in different contexts in order to make meaning – and in order to make literacy practice meaningful to people… then the focus moves to what people have, rather than what they lack, and what motivates them, rather than what is foisted on them by others (p. 3).

Similarly, Carlos Alberto Torres' (2013) fifth adult education learning model[1]: Popular Public Adult Learning Education (ALE) / Partnerships and Alliance. In this model education occurs

[1] Torres (2013) presents his analysis of adult learning education through a typology of five possible models, namely Welfare State, Recruitment / Franchisement [sic], Forced Modernization, Revolutionary and Popular Public Adult Learning Education (ALE) / Partnerships and Alliances. He analyses each model in terms of rationale, participatory / non-participatory dynamics, narrative, ALE orientation, main problem addressed and teacher and / or ALE coordinators / facilitators.

"in a culture of collaboration (and) dialogue" (p. 30)[1]. In turn, Torres' (2013) analysis and *'ĊKF'* project proposal are also in line with the (also Freirean-inspired) Scottish Adult Learning Programmes (ALP)'s when the latter targets "growth orientation, rather than a compensatory orientation" (Kirkwood & Kirkwood, 2011, p. 31). To explain better, ALP's engagement with empirically-evidenced disadvantage such as "poverty and lack of uptake of public service" (p.31) is to approach such "disadvantage from a completely different angle…The contradictions and limits…are a source of energy, enabling people to change and to act on their situation" (Kirkwood & Kirkwood, 2011, p.31).

A central feature of the pedagogical rationale of *'ĊKF'* is the process of problematization consisting of "reflection on a content which results from an act, or reflection on the act itself in order to act better together with others within the framework of reality" (Freire, 2007a, p. 136)[2].

Thus, data from the collaboratively formulated project proposal[3] show that:

[1] Nevertheless, due to this study's interest in the concept of emancipation (discussed in various parts of this thesis) there is ambivalence when it comes to correspondence between *'ĊKF'* and Torres' (2013) narrative of the fifth model since he describes the latter as "(r)edistributionist, pursuing models of empowerment and collaboration in human rights and sustainable development" (p. 31). The ambivalence lies in the complex and nuanced engagement with the notion of power inherent to this study, as explained in other parts of this thesis.

[2] During my *'ĊKF'* experience I engaged with this type of problematization even at theoretical level in the writing of this thesis. To explain better, it is clear from the abstract above how in the beginning of the research process, the theoretical framework underpinning the project focused entirely on transformation. As the research progressed I developed an interest in empowerment, emancipation and the distinction between the two. The literature review of Chapter 3 testifies to this theoretical engagement and this discussion is further developed in the concluding chapter as a reflection of my immersion in the research project.

[3] The full proposal is available in Appendix 3. '*ĊKF' Project Proposal* was discussed and formulated collaboratively between the Mayor (Mario), the Deputy Mayor (Carmen), Julian and I. This was explained in the Introduction and the Methodology chapters including how '*ĊKF'* was founded on the basis of Freirean principles collaboratively discussed, initially with the Mayor and the Deputy Mayor of the locality and thereafter with the participants recruited from the community through Local Council networks as well as an open recruitment call (Appendix 4).

Il-proġett jinvolvi t-twaqqif ta' ċirkolu kulturali f'sens Freirjan: jiġifieri ċirkolu ta' parteċipanti li jissieħbu fi djalogu kulturali b'għanijiet ta' trasformazzjoni politika għall-parteċipanti u l-koordinaturi tiegħu. Dan ifisser li permezz ta' sensiela ta' laqgħat ta' diskussjoni l-parteċipanti u l-koordinaturi ħa jidħlu f'riflessjoni dwar suġġetti ta' nteress lokali, nazzjonali u globali. Matul il-proċess ta' riflessjoni, l-għan ħa jkun it-trasformazzjoni kulturali u politika fuq livelli differenti – ta' individwu, ta' grupp...Din it-trasformazzjoni ħa tiġi espressa f'azzjoni konkreta u oriġinali permezz ta' kitba mużikali ta' l-għana [sic] u kitba letterarja (*Proposta tal-Proġett Ċirkolu Kulturali Freirjan (ĊKF) għall-Għannejja u l-Kittieba tal-Komunità* (Appendiċi 3), p. 1).

The project involves the establishment of a Freirean cultural circle: hence participants that collaborate in cultural dialogue targeting political transformation for participants and its coordinators. To explain better, by means of a series of discussion meetings participants and coordinators engage in refection upon themes of local, national and global interest. Throughout the reflection process, the aim will be the cultural and political transformation on different levels – individual, group… This transformation will be expressed through concrete and original action by means of composition of folk music and literary writing (‘*Proposta tal-Proġett Ċirkolu Kulturali Freirjan (ĊKF) għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF' Project Proposal)* (Appendix 3), p. 1).

Further to this discussion of the preliminary collaborative logistical organization and collaborative development of the pedagogical rationale of *'ĊKF'*, the discussion of the next section delves into an analytic discussion of the actual *'ĊKF'* thematic meetings.

Thematic Meetings

Generation of Themes

Further to the suggestion forwarded by Julian during the advisory committee meetings (ACM 4th August, 2011; 28th August, 2011; 12th October, 2011), participants agreed to schedule ten thematic meetings between October 2011 and March 2012 at the 'Ċentru Arti u Artiġjanat' – a central location in the locality. In the context of '*ĊKF*', a thematic meeting consisted of a collaborative participatory discussion of approximately one and a half hours duration, about a specific theme of interest for project participants. Participants also manifested interest in

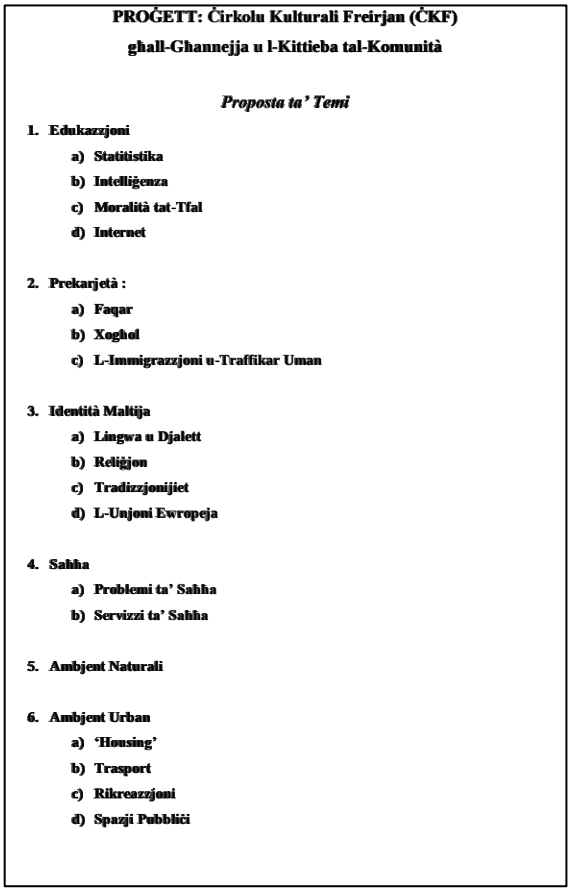
collaboratively generating a list of themes during the early meetings through dialogue. This was done by drawing on Freire's (2005) recommendation inferred from the experience of

> Gabriel Bode, a young Chilean civil servant in one of the most significant Chilean governmental institutions: the *Instituto de Desarrollo Agropecuario* (INDAP)...Bode observed that the peasants became interested in the discussion only when the codification related directly to their felt needs (p. 117).

Moreover, "(t)here can be no problematization without reality. Discussion about *transcendence* must take its point of departure from discussion on the *here*, which for humans is always a *now* too" (Freire, 2007a, p. 136) (italics in the source). In the context of *'ĊKF'* this is testified by data derived from the early days of the project such as the content of the first version[1] of the list of themes that was collaboratively generated and agreed upon with *'ĊKF'*'s participants (Figure 1):

[1] The list of generative themes engaged with during the project experience underwent changes as discussed in this and later chapters.

Figure 1: 'ĊKF' Generative Themes



PROĠETT: Ċirkolu Kulturali Freirjan (ĊKF)
għall-Għanejja u l-Kittieba tal-Komunità

Proposta ta' Temi

1. **Edukazzjoni**
   a) **Statitistika**
   b) **Intelliġenza**
   c) **Moralità tat-Tfal**
   d) **Internet**

2. **Prekarjetà :**
   a) **Faqar**
   b) **Xogħol**
   c) **L-Immigrazzjoni u-Traffikar Uman**

3. **Identità Maltija**
   a) **Lingwa u Djalett**
   b) **Reliġjon**
   c) **Tradizzjonijiet**
   d) **L-Unjoni Ewropeja**

4. **Saħħa**
   a) **Problemi ta' Saħħa**
   b) **Servizzi ta' Saħħa**

5. **Ambjent Naturali**

6. **Ambjent Urban**
   a) **'Housing'**
   b) **Trasport**
   c) **Rikreazzjoni**
   d) **Spazji Pubbliċi**

The generative themes were: Education (correlated to statistics, intelligence, children's morality and internet); precariousness (correlated to poverty, work, immigration and human trafficking); Maltese identity (correlated to language and dialect, religion, traditions and European Union); health (correlated to health problems and health services); natural environment and, finally, urban environment (correlated to housing, transport, recreation and public spaces). Participants' engagement with the thematization of their universe (Freire 2005; 1993) is evident in this first draft since the chosen themes constituted the "*here*" (Freire, 2007a, p. 136) and "*now"* (p. 136) (italics in the source) experienced by participants at the time of this study. Some specific examples include how participants' universe at the time of

the study featured engagement with internet; privatization of services such as transport and healthcare; an influx of illegal migration from African countries and related socio-economic and cultural issues. Hence, the relevance of discussing the broad and immediate contexts of this study (Chapter 2); as well as the contextualization of *'ĊKF'* through a community profile that gathers data about the community as part of the research design of this study (as explained in Chapter 5). This analysis of participants' collaborative generation of generative themes testifies to *'ĊKF'* being a participatory action research project based on cultural dialogue targeting contextualized (here and now) problematization. In other words, *'ĊKF'* was not a parachuted project that landed on the participants. On the contrary, its rationale sought participants' genuine engagement from the very beginning. Moreover, such engagement sought engagement of a political nature for both participants and coordinators of the project. More evidence of the political nature of participants; engagements will be discussed in this and later chapters.

Reflexive analysis on the way themes were classified in the first list (Figure 1) also yields to interesting insights:

> Collaborative thematic generation immediately led to thematic categorization of social issues. In turn this reflects our world categorisations as project participants. To explore and decode such world categorisations during the actual sessions would allow us to engage in the reflexive dimension of this pedagogy (RJ, 17th November, 2011).

Indeed, some of these world categorisations ambivalently compare to other empirical studies carried out in the community. For instance, on the one hand, *'ĊKF'* participants short-listed the natural environment as a theme – hence giving it relevance. This contrast to findings of a recent study within the same community since environmental and animal welfare was

considered of little relevance (Pirotta, 2013). On the other hand, it is the theme that was less elaborated during this preliminary phase of *'ĊKF'* as it was not correlated to other issues of interest.

There is evidence of problematization in my reflexive journal entries about this experience:

> A high level of consensus characterized the discussion leading to the generation of themes. To be honest, I expected it would take longer and perhaps even feature some disagreement. On the one hand, the fact we are still in the beginning might inhibit confrontation; although on the other hand, there are moments when participants do not express inhibitions such as when they slam palms on table (parliament style) to show approval – a practice that surprised me the first time but seemed very natural to them (RJ, 1st November, 2011).

Inhibitions about disagreement and confrontation (as opposed to the slamming of palms that characterized the early advisory committee meeting of the 31st October, 2011) also indicates that collective expression comes easier than individual confrontation, particularly in the early days of project participation (FG, 26th June, 2013). Moreover, lack of disagreement with other community members about the choice of themes might reflect reluctance to confront one another during the early days in the presence of people such as the Mayor, the Deputy Mayor and, probably even more, Julian and myself. Group dynamics gradually developed in such a way that they started featuring more contestation, as will be discussed later in this and later chapters.

It is important to point out that the theme of the first thematic meeting (31st October 2011), namely, education, was selected by Julian and me on the basis of feedback obtained about the interests of those who responded to the local council's open call (Appendix 4) and attended

the introductory meeting (PO, 12th October, 2011)[1]. Thus, to echo Freire's words (Borg, 2013b) "we had to start from somewhere" (Julian, PO, 5th August, 2013). Data reveals collaborative reflexive problematization between Julian, myself and the other *'ĊKF'* participants with respect to this chosen course of action, which in turn reflects Freire's (1993; Borg, 2013b) recommendation for honesty:

[1] For instance, the agenda of the first advisory (introductory) committee meeting (12th October 2011 - when we first met with community members who expressed interest in *'ĊKF'* participation) was relatively set by the local council and no time was allocated for brainstorming and/or generation of themes. Indeed, this option would have made the meeting too long.

Għalkemm aħna ġejna preparati bit-tema tal-edukazzjoni, dan mhuwiex kif kien jaħdem Freire, li kien idur fil-komunità u jara x'inhuma l-interessi, il-weġgħat tan-nies (Julian, OPR, 31 ta' Ottubru, 2011).

Although we came prepared with the theme of education, this is not how Freire used to work. He used to go round in the community to identify the interests, the aches of people (Julian, PO, 31st October, 2011).

Precisely at this point during this thematic meeting I had reflected and anticipated Julian's later explanation that day about how "after all Freire also recommends us re-inventing his work in our context and education definitely stood out as a theme of interest during advisory committee meetings we've had so far" (RJ, 31st October, 2011).

More data related to reflections on this issue include:

Yesterday we (referring to Julian and myself) prioritized starting off the first meeting with the theme of education, rather than a general / thematic brainstorming session. I think this was an adequate choice as we already addressed the Freirean 'dream' brainstorming technique when we were introduced to participants during the last advisory committee meeting of the 12th of October. Indeed, in analysis, education was a leitmotif of both advisory committee meetings so far. The theme also has a strong link with Paulo Freire in order to engage participants with a problematization of banking education (Freire, 1993) as opposed to liberating education (Freire, 1993), particularly in view of European statistics on education in Malta published this week and used as codifications yesterday (RJ, 1st November, 2011).

Basic Structure of Thematic Meetings

During thematic meetings, a basic and yet flexible organizational structure was deployed, underpinned by engagement with Freirean principles discussed in Chapter 4. However, this structure also targeted the creation of space for the expression and manifestation of participants' agency. For this to occur, dialogue was central throughout the whole project experience (Borg, 2013b). More specifically, dialogue was encouraged by engaging with themes using the Freirean pedagogy of dialogic problematization (Freire, 2007a; 1993). As is

exemplified in other parts of this chapter and elaborated in the next subsection, problematization within the context of *'ĊKF'* entailed presenting participants with codifications and related questions and/or statements to trigger the critical identification, questioning, analysis and re-understanding of any links between the local experience and broader contexts and dynamics. This engagement targeted Freirean liberation (Freire, 2007a; 1993) at self and social levels, for all project participants (including coordinators) by means of 'conscientizaçãо' (Freire, 2007a; 1993). Further to participants' consent (details in Chapter 5), the sessions were audio-recorded, photographs and video were taken and I also made use of note-taking[1]. Participants' thematic engagement was further encouraged and developed through reflection within the group and beyond the group; as well as the production of artistic praxis in the form of folk song composition; prose and poetry writing[2]. Reflection beyond the group (i.e. on individual basis and/or participants' broader daily experience beyond *'ĊKF'*) and artistic praxis would take place on a flexible and voluntary basis during the time interval between one meeting and the next.

Further to participants' engagement during the first meeting on the theme of education, slowly but surely the codifications and the content of discussion became more democratically generated (Borg, 2013b), as will become clearer in the course of this chapter. A related point is that not all generative themes and codified materials were eventually covered during the thematic meetings due to time constraints, group dynamics and pedagogical principles. In this regard, the Scottish Adult Learning Programme (ALP) experience shows that the "co-

[1] Research ethics including issues related to internal confidentiality and data protection exclude the possibility of appending artistic yields, photographs, audio material, video material and field notes to this thesis.

[2] The relevance of encouraging these forms of praxis within the context of *'ĊKF'* is discussed in the next subsection on codification and decodification.

ordinator follows where the group leads, sometimes omitting questions, and always forming supplementary questions from contributions by participants" (Kirkwood & Kirkwood, 2011, p. 62). Indeed, some previously unlisted themes emerged and some of the listed themes were eventually and intuitively (O'Riordan, 2001) categorised in a different way as a result of project participation and reflection. Such offshoots are more evident and better explained in the next chapter about artistic yields. The ALP experience supports and enriches this analysis when, amongst other issues concerning decoding, Kirkwood and Kirkwood (2011) discuss how:

> The unfamiliarity of the method made some people initially suspicious. Being asked questions reminded them of their schooldays, where there was always a right or wrong answer. It took people time to realize that the co-ordinator was trying to ask open questions which didn't have a correct answer implied in them. Sometimes, too, the open questions were seen as too simple, like Mickey-Mouse questions. In their newness to the method, the co-ordinators occasionally stuck to rigidly to the pre-planned framework of questions. They gradually learned to loosen up and find questions appropriate to the themes actually emerging in the discussion (p. 63).

Eventually, familiarity with the pedagogy enhanced the profile of the discussion in terms of depth and intensity. As sessions rolled on, the circle became tighter with participants becoming more familiar with one another:

Nassigurakom (waqt indirizz lill-udjenza ta' *'Evenings on Campus 2013'*) li l-preżenza tal-parteċipanti fil-laqgħat ma kienet passiva xejn! Kellna diskussjonijiet animati ħafna dwar temi differenti magħżula u diskussi demokratikament u kollettivament (Maria, OPR, 5 t'Awwissu, 2013).	I assure you (addressing *Evenings on Campus 2013* audience) that the presence of participants during meetings was not passive at all! We had very lively discussions about different themes selected and discussed democratically and collectively (Maria, PO, 5th August, 2013).

Indeed, along the journey, I realized that

it takes practice for the co-ordinator to gain expertise in session development, particularly when it comes to the treatment of codified material in terms of maximizing its decodification[1] potential and / or balancing quantity of material with quality of discussion (RJ, 1st February, 2012).

Eventually it was collaboratively decided to prioritize quality of discussion over quantity of themes covered (FG, 21st February, 2012).

As the sessions unfolded and familiarization and personal contact were strengthened, this original list of themes underwent many intuitive changes (O'Riordan, 2001) based on intuitive suggestions brought into discussion by participants and co-ordinators with respect to the order of discussion of themes; additional themes to be included with or linked to themes listed in the original themes. Such collaboratively generated thematic revisions would often be linked to the immediate and/or broader context of *'ĊKF'* participants. Some examples include how the occurrence of the 2011 national referendum on the introduction of divorce legislation in Malta and the national general election of 2013 triggered discussion and inspired artistic praxis within *'ĊKF'.* A more detailed engagement with content of discussions and artistic praxis is found later in this chapter. As this point, these examples are being mentioned as evidence to participants' unfinished, democratic and dialogic engagement with the generation and categorisation of generative themes.

[1] Codification and decodification are discussed in detail in the next section of this chapter.

Engagement with each of the generative themes that featured in the project experience is analytically discussed in the next chapter. The next subsection delves into the experience of codification and decodification of '*ĊKF*' thematic meetings.

Codification and Decodification

The Freirean projects reviewed in this thesis, such as those involving Paulo Freire in person (2007a, 2005, 1993), as well as those fostered by the Scottish Adult Learning Programme (Kirkwood and Kirkwood, 2011), relied heavily on visual codifications. However, in the context of *'ĊKF'* the emphasis on artistic compositions such as folk song and literature in dialect and Maltese are more relevant than visual codifications due to the role that these artistic forms have in the community life and in giving this community a sense of pride and identity[1]. Therefore, within *'ĊKF'*, the Freirean principle of re-invention (Freire, 1993) was applied through the exploration of the potential for educational activity entailed in these artistic forms.

The average thematic meeting would start with participants presenting their artistic compositions (folk song, prose and poetry) to refresh the previous discussion and generate further discussion that reflexively problematizes the artistic compositions. Collaborative decodifications of artistic compositions are discussed in detail later in the next chapter. Further to this, the coordinators, namely, Julian and / or myself, would present materials that we would have codified[2] (Kirkwood & Kirkwood, 2011) in advance about the scheduled theme

[1] Hence the relevance of building a community profile that involves fieldwork concerning other projects running in the community; as well as the relevance of contextualizing the broad and immediate contexts of *'ĊKF'* in Chapter 2 of this thesis.

[2] Examples of codifications are presented later in this section.

and/or - as sessions rolled by - participants presented their artistic compositions[1] to the group. This would be followed by collective questioning, problem-posing and discussion of the material presented and 'common-sense' knowledge. With respect to the critical perspective that frames this study, Brookfield (2003) draws on Herbert Marcuse (1964, 1972, 1978) to explain that:

> The only way people can come to a truly critical perspective is by distancing themselves in some manner from the stupefying influence of commonsense [sic] ways of thinking, feeling, and speaking… isolation and separation, the conditions of true autonomy, are potentially revolutionary, the precursors to a commitment to social change" (Brookfield, 2003, p 75).

Some instances of decodifications of codifications about education and health targeting this kind of critical approach are presented below:

[1] An in-depth analytic discussion of artistic yields to investigate them with respect to Freirean codification and praxis is available in Chapter 7.

Figure 2: Codification material (a) used to decodify statistics of the time concerning education in Malta

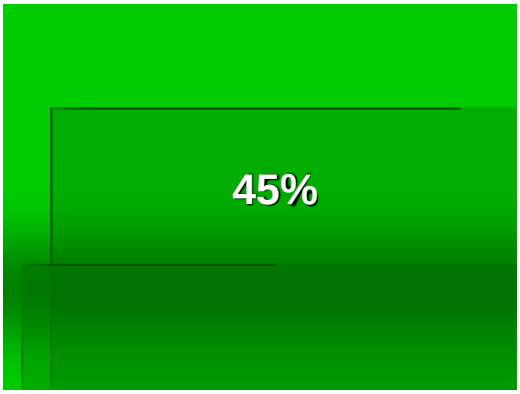
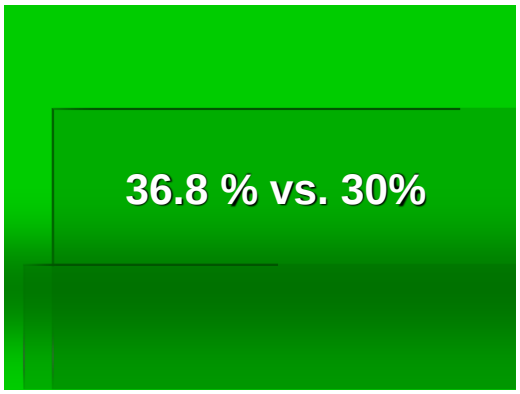


Figure 3: Codification material (b) used to decodify statistics of the time concerning education in Malta



Julian: X'jistgħu ikunu dawn il-figuri?

Angela: Xi statistika?

Julian: Hekk hu! Dwar xhiex?

Alfred: Dwar il-qgħad?

Therese: Tal-'housing'?

Saviour: Kemm jigradwaw?

Julian: Interessanti… Għandkom tkunu tafu li f'ambjenti oħra dawn il-figuri urejthom u anqas biss jippruvaw jirrispondu!… Dawn huma figuri dwar l-edukazzjoni f'Malta fl-aħħar statistiċi tal-Unjoni Ewropeja: 36.8% ma jkomplux l-iskola; 30% minn sittax –il sena 'l fuq joħorgu bla kwalifiki… 45% minn 18 'il fuq ma jkomplux jistudjaw… X'taħsbu… ?

Saviour: Għolja.

May: Għolja.

Philip: Għandu jkun hemm iżjed ikomplu!

Julian: What can these figures be about?

Angela: Some statistic?

Julian: That's it! About what?

Alfred: About unemployment?

Therese: Housing?

Saviour: Graduates?

Julian: Interesting… You ought to know that I showed these figures on other occasions and no answers were even attempted!… These are the figures about education in Malta from the most recent European Union statistics: 36.8% school-leavers; 30% unqualified aged 16 years and over… 45% leave studies aged 18 years and over… What do you think…?

Saviour: High.

May: High.

Philip: There should be more who pursue their studies!

Angela: Ilbieraħ… kienu qed jgħidu fuq l-aħbarijiet kemm telqu mill-'MCAST' ('Malta College of Arts Science and Technology').

Philip: Kienu jiġu b'ċertifikat mill-'MCAST' fuq ix-xogħol fejn kont naħdem jien, iżda livell t'edukazzjoni xejn! (OPR, 31 ta' Ottubru, 2011).

Angela: Yesterday… I heard on the news how many quit MCAST (Malta College of Arts Science and Technology).

Philip: We used to have people certified from MCAST where I used to work, but when it comes to level of education, none! (PO, 31st October, 2011).

Figure 4: Codification material used to decodify privatization of health care

Figure 5: Codification material used to decodify manufactured health risks

Min qiegħed bl-'istraw' taħt l-ilma, jekk iżżidlu l-ilma jegħreq!… Hemm 'mafia' sħiħa fil-kummerċ tal-mediċini. Ituk ġir flok pirmli! (Philip, OPR, 12 ta' Diċembru, 2011).

Who is underwater breathing from a straw will drown if you add more water!… There's a whole 'mafia' behind the market of medicines. They give you lime (plastering material) instead of pills! (Philip, OPR, 12th December, 2011).

Illum lit-tfal nitimawgħhom l-imbarazz u 'addio' drittijiet tal-annimali! (Angela, OPR, 12 ta' Diċembru, 2011).

Today we feed junk food to children and farewell to animals' rights! (Angela, PO, 12th December, 2011).

F'Malta l-liġijiet dwar il-bexx mhux inforzati! Hemm bżonn riforma! (Philip, OPR, 12 ta' Diċembru, 2011).

In Malta, laws about pesticides are not enforced. There is the need of a reform! (Philip, PO, 12th December, 2011).

Il-frażi ‘Miet zopptu’ spiċċat kważi għax illum bl-għarfien li għandna nafu li mhux ‘zopptu’ – ikun ilu ġej!” (Angela, OPR, 5 ta’ Diċembru, 2011).

Today, the Maltese saying ‘Miet zopptu’ (‘He died all of sudden’) has lost nearly all validity. With the knowledge that we have we know that it was not all of a sudden – it would have been coming from long before!” (Angela, PO, 5th December, 2011).

The theme of internet was experienced by means of an interdisciplinary approach. This was done by means of codifications that included references to other generative themes from, or linked to, those of the original list (Figure 1). To explain better, Figure 5 shows a codification that includes a man crouched on a desk in front of a computer (hence possibly implying the use of internet) used to problematize lifestyle developments and their effects on health. Figure 6 targets questioning the extent of which internet may be described as revolutionary in the context of Freirean transformative action. Figures 7, 8 and 9[1] present the use of blogs (hence the use of internet) to discuss the themes of urban development, racism and adoption of children by homosexuals. As mentioned earlier, some themes discussed in the sessions about internet were not in the original list (Figure 1) but were generated collaboratively and intuitively, as in the case of sexual orientations and adoption of children by homosexuals.

[1] Pseudonyms feature in these figures to protect bloggers’ and/or third parties’ identities.

Figure 6: Codification material used to decodify the revolutionary aspects of internet

Figure 7: Codification material used to decodify the online discussion of urban development

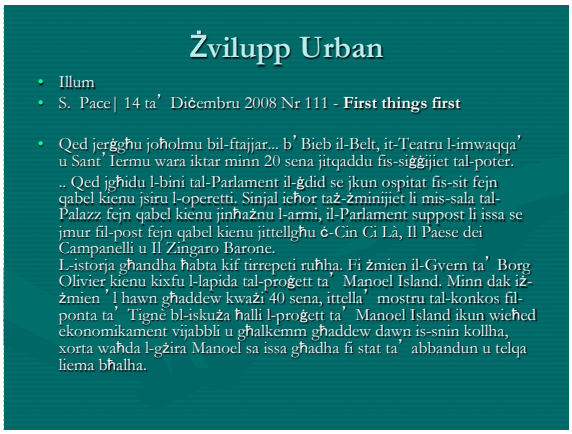


Figure 8: Codification material used to decodify internet blogging about racism

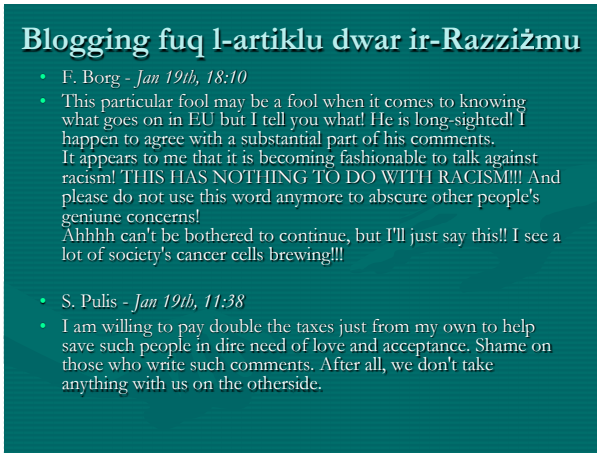
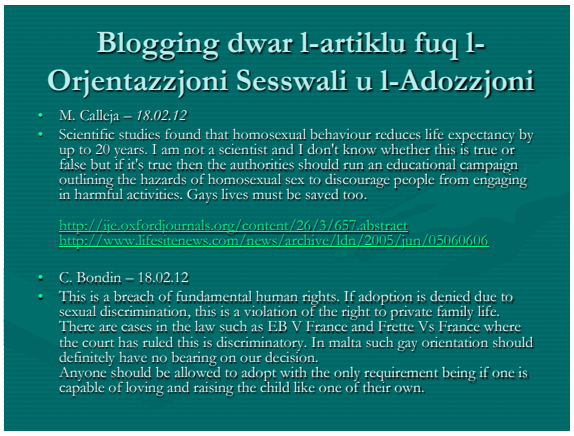


Figure 9: Codification material used to decodify internet blogging about sexual orientation and adoption by homosexuals



Collaborative and reflexive discussion of data points at participants' ambivalent engagement during thematic meetings; as well as instances of critical review of others' participation in the cultural circle. Such reviews spontaneously emerged as an outcome of a *'ĊKF'* project-situated discussion:

Julian: L-impatt tal-partiġjaniżmu u t-tribaliżmu hemm qiegħed … għalkemm waqt il-laqgħa jmorru 'oltre'…

Julian: The impact of the partisan and tribal mind frame is there… although during the meeting they transcend that...

Maria: Eħe, speċjalment meta jirrakkontaw x'jidrilhom minn ċertu aħbarijiet jew kwistjonijiet ta' bejniethom hemm evidenza ta' aktar għaqda (SM, 31 ta' Jannar, 2013).

Maria: Yes, especially when they express their opinions about certain news items or issues between them there is evidence of more union (SM, 31st January, 2013).

Evidence supporting the analysis about the manifestation of partisan and tribal mind frames and piques includes:

Jien jekk ikun hemm Karl Fenech u Joe Pace[1] involuti tqisnix (b'referenza għall-parteċipazzjoni waqt *'Evenings on Campus 2013'*) għax waqt l-*Għanafest* (festival nazzjonali u annwali tal-Għana) stmawni taż-żejjed u n-nieqes! (Saviour, LKK, 19 ta' Ġunju, 2013).

If there is Karl Fenech and Joe Pace[2] involved count me out (with reference to his participation in *Evenings on Campus 2013*) because during *Għanafest* (annual national festival of Folk Song) they treated me unfairly! (Saviour, ACM, 19th June, 2013).

[1] Psewdonimi. Lista kompluta ta' psewdonimi tinstab f'Appendiċi 12.

[2] Pseudonyms. A full list of pseudonyms is available in Appendix 12.

Examples that support the analysis about the ability to transcend one's immediate interests and social realities include spontaneous instances of meta-analysis and reflexive analysis about the themes and the project itself:

L-internet jagħti 'ndipendenza iżda ħoloq dipendenza fija! (May, OPR, 8 ta' Marzu, 2012).	The internet gives independence but also created a dependency in me! (May, PO, 8th March, 2012).
Meta l-arti tkun nieqsa mill-kontenut problema, kontra dak li qed nipproponu f'*ĊKF*! (Philip, OPR, 3 ta' Mejju, 2012).	When art is deprived of content it is a problem, it is against what we are proposing in '*ĊKF*'! (Philip, PO, 3rd May, 2012).

It follows that the analysis of these data may be raised to abstract "patterns of behavior as a cultural manifestation, in order subsequently to discuss resistance to change" (Freire, 2007a, p. 73). The Freirean perspective also raises the relevance of data discussed in this subsection to the objectives of this thesis since the data testify to *'ĊKF'* participants' engagement with

> … the decoding of the unique living code. As each person…relate(ed) how he perceived or felt a certain occurrence or situation, his exposition challenge(d)…other decoders by re-presenting to them the same reality upon which they have themselves been intent. At…(those)…moment(s) they "re-consider," through the "considerations" of others, their own previous "consideration." Thus the analysis of reality made by each individual decoder sen(t) them all back, dialogically, to the disjoined whole which once more (became) a totality evoking a new analysis… (Freire, 2005, p. 112).

This analysis is further elaborated in the synthesis that concludes this chapter. More meta-analysis and reflection is evident in the language used during the thematic meetings and the overall '*ĊKF*' experience, as discussed in the next subsection.

Language

The '*ĊKF*' experience of language is multi-dimensional. It is, first of all, a generative theme listed in the original list of themes (Figure 1). Although eventually it was never directly addressed as a generative theme in a particular meeting - due to time constraints and the intuitive dynamics of the project experience - it was actively explored and experienced throughout, to the extent that Saviour composed a folk song entitled *'Il-lingwa bi djalett' (Dialect Language*[1]*).* Thus, there was (O'Riordan, 2001) intuitive engagement with a theme by a project participant following an independent lead as an outcome of project participation.

To explain better, let me begin with findings of the questionnaire that I administered to participants of '*ĊKF*' and participants of the two other community projects running at the time of the study, namely *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices).* These findings show that, at the time of the study, the percentages of respondents (coming from the three researched projects) who use dialect at home and their neighbourhood / community is equal, a minority of 5% (Figures 10 and 11).

[1] Main points emerging from the analytic discussion of this folk song are discussed more in detail later in the next chapter which engages specifically with *'ĊKF"*s artistic yields.

Figure 10:
Main linguistic medium used at Home

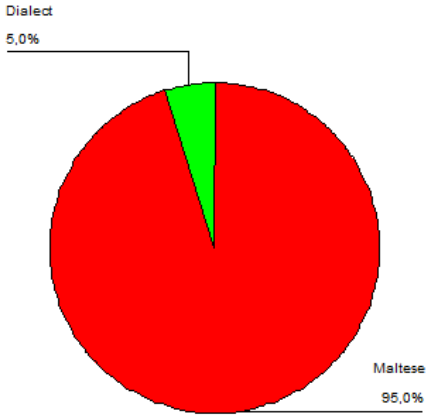
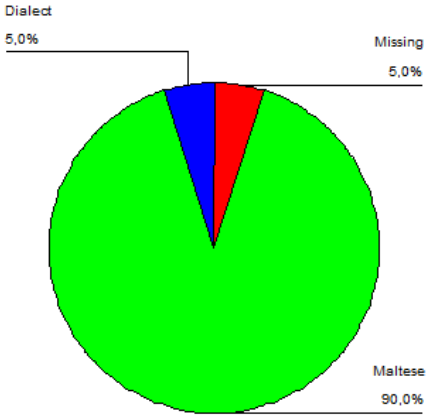


Figure 11:
Main linguistic medium used in the neighbourhood / community



Statistical data findings show that use of dialect within the home is equivalent to use of dialect in the neighbourhood / community also when grouping respondents according to the project/s in which they participate (Tables 2 and 3).

Table 2: Main linguistic medium used at home and participation in community project/s

Main linguistic medium used at home	***Chapel to Chapel***	***'Ilħna Poeżija'***	***'ĊKF'***
Maltese	60.0%	40.0%	26.7%
Dialect	0.0%	6.7%	6.7%
Total	60.0%	46.7%	33.4%
$X^2(21) = 1.768$, $p = 0.413$			

Table 3: Communication medium used in the neighbourhood / community and participation in community project/s

Main linguistic medium used in the neighbourhood / community	***Chapel to Chapel***	***'Ilhna Poeżija'***	***'ĊKF'***
Maltese	60.0%	40.0%	26.7%
Dialect	0.0%	6.7%	6.7%
Total	60.0%	46.7%	33.4%
$X^2(21) = 1.768$, $p = 0.413$			

[1]

When discussing this quantitative analysis with other *'ĊKF'* participants with the purpose of obtaining feedback that would feed in the writing of this thesis, Carmen expressed her admiration and fascination for the Mayor's ability to instinctively switch from mainstream Maltese to the community's dialect when speaking to someone who addresses him in dialect (Carmen, LS, 19th February, 2013)[2]. It is interesting to note that this thesis could benefit from this insight and knowledge about the Mayor's use of dialect[3] thanks to the use of qualitative data-generation tools and collaborative discussion of data analysis – in this case, Carmen's interest in and fascination by this phenomenon. Indeed, she manifested this interest in the context of a dialogic discussion about her own origins, since she was not born in the community and thus she is more sensitive and alert to the use of dialect by community

[1] Although none of the participants of the project *Chapel to Chapel* indicated use of dialect in their homes and neighbourhoods / communities, statistical analysis shows no significant difference between the medium respondents use to talk at home and in their neighbourhood / community and the project in which they are involved. The results and analyses shown in Tables 2 and 3 are identical with a constant p-value of 0.413. Since this is higher than the 0.05 level of significance, there is no association (Schutt, 2012) between project participation and linguistic medium. This might be due to the small size of the sample. Hence, the relevance of using mixed methods and collaborative discussion of data analysis as part of the extended case method (Burawoy, 1998) research design of this study to retrieve the more comprehensive understanding about language and dialects discussed in this section.

[2] Qualitative data about this is presented and discussed later in this section.

[3] In this regard it is important to point out that although the Mayor is a participant in *Chapel to Chapel*, he did not declare his use of dialect at home and / or in the neighbourhood / community, since in Tables 2 and 3 the percentage of *Chapel to Chapel* participants who make use of dialect at home and/or in the neighbourhood / community is 0%. However, in analysis one has to consider that the question in the questionnaire asked for the linguistic medium that is used **"mainly"** (Appendix 11).

members (Carmen, LS, 29th January, 2012). This testifies to the relevance and validity of participants' agency, participants' feedback on data analysis and the use of the life story as a data-generation tool.

Qualitative data analysis also shows that, in general, during '*ĊKF*' meetings, there were occasions when participants spontaneously manifested a special interest in pursuing discussion on the generative theme of language:

> Participants engaged in literary reading and writing are so enthusiastic to discuss the dialect issue that they capture every minor opportunity to mention it. Although further to the initial spark, the discussion quickly gains momentum with the support from the others (RJ, 5th December, 2011).

Indeed, as confirmed months after this journal entry and as mentioned earlier in this section, eventually, one of the folk singers, Saviour, even wrote a folk song about this theme[1]. This echoes the Gramscian perspective on how "every intellectual activity tends to create its own cultural associations" (Gramsci & Buttigieg, 2002, p. 72).

Collaborative discussion of data analysis concerning this generative theme indicates that, as participants, we engaged with the issue of dialect from two principal aspects (FG, 24th June, 2013). The first aspect has to do with the use of the community's dialect with respect to the use of mainstream Maltese language. In this regard, as participants we deeply engaged in discussing some findings of the quantitative questionnaire (FG, 24th June, 2013), namely those showing that there is a significant correlation between the use of dialect in the home and

[1] Main points emerging from analysis and collaborative discussion of this folk song are discussed more in detail in Chapter 7.

neighbourhood / community and level of education and employment status of questionnaire respondents. Statistical analyses show that those pertaining to the minority that makes use of dialect at home and in the neighbourhood / community all have primary level of education and are all unemployed (see Tables 4,5, 6 and 7). The association between these variables of agency is statistically certified in all cases as the p-values presented in the tables are all lower than 0.05 level of significance (Schutt, 2012).

Table 4: Language used at home and level of education

Level of Education	Maltese	Dialect
Finished primary school	5.0%	5.0%
Finished secondary school	20.0%	0.0%
Attends / Finished vocational / technical school	10.0%	0.0%
Attends / Finished tertiary education	60.0%	0.0%
Total	95.0%	5.0%
$X^2(20) = 9.474$, $p = 0.024$		

Table 5: Language used in the neighbourhood / community and level of education

Level of Education	Maltese	Dialect
Finished primary school	5.3%	5.3%
Finished secondary school	15.7%	0.0%
Attends / Finished vocational / technical school	10.5%	0.0%
Attends / Finished tertiary education	63.2%	0.0%
Total	94.7%	5.3%
$X^2(19) = 8.972$, $p = 0.030$		

Table 6: Language used at home and employment status

Employment Status	Maltese	Dialect
Full-time	47.4%	0.0%
Part-time	10.5%	0.0%
Both full-time and part-time	5.3%	0.0%
Unemployed	0.0%	5.3%
Inactive	10.5%	0.0%
Full-time student	10.5%	0.0%
Retired	5.3%	0.0%
Other	5.3%	0.0%
Total	94.7%	5.3%
$X^2(19) = 19{,}000$, $p = 0.008$		

Table 7: Language used in the neighbourhood / community and employment status

Employment Status	Maltese	Dialect
Full-time	50.0%	0.0%
Part-time	11.1%	0.0%
Both full-time and part-time	0.0%	0.0%
Unemployed	0.0%	5.6%
Inactive	11.1%	0.0%
Full-time student	11.1%	0.0%
Retired	5.6%	0.0%
Other	5.6%	0.0%
Total	94.4%	5.6%
$X^2(18) = 18{,}000$, $p = 0.006$		

During collaborative discussion of data analysis, participants engaged with this statistical analysis by expressing concern about the status of village's dialect, problematizing their bringing-up and language learning. Angela spontaneously expressed her regret vis-à-vis not being able to speak in dialect due to her parents' conscious effort not to speak in dialect in front of her and her siblings so that they would learn and speak mainstream Maltese:

Jiena ommi ma kinitx titkellem bid-djalett quddiemna. Għalhekk jien ma tgħallimtux… kieku llum il-ġurnata nitkellmu! Imma dak iż-żmien hekk ħasbitha, biex nitkellmu "bil-pulit", mhux bid-djalett (Angela, FG, 24th May, 2013).

In my case my mum did not speak in dialect in front of us. This is why I did not learn it… else today I would speak in dialect! Yet that was her mentality at the time, so that we would speak the "politely", not in dialect (Angela, FG, 24th May, 2013).

Another interesting research outcome is how the research design fed into data generation concerning the variety of dialects existent in the community and related social implications. Indeed, engagement within the community within the framework of the extended case method deployed for this study (Burawoy, 1998) informed the research about the distinction between the dialect of the northern village and the dialect of the southern village. This engagement also testifies to the relevance of discussing data generated during fieldwork with *'ĊKF'* participants. To explain better, both in the questionnaire and in the semi-structured interviews I asked about dialect, yet I did not mention any distinctions due to lack of knowledge from my end at the stage of questionnaire and interview formulation. Moreover, it occurred that participants did not go into explaining distinctions in those moments. Had we not discussed the issue of dialect during participant observation sessions and collaborative discussion of select data analysis; as well as referred to some '*ĊKF*' participants' simultaneous engagement in the other community project *'Ilħna Poeżija'*, I would have overlooked how keen some participants are on the distinction between the dialect of the northern village and the dialect of the southern village (RJ, 6th July, 2013). Spontaneous reflections from Julian's speech during the *Evenings on Campus 2013* dissemination event also confirm this methodological dimension:

Din xi ħaga li skoprejna meta morna hemm: Ir-rikkezza lingwistika riflessa fid-djaletti (tal-komunità)... (Julian, OPR, 5 t'Awwissu, 2013).	This is something that we discovered during fieldwork: The linguistic wealth manifested in the dialects (of the community)... (Julian, PO, 5th August, 2013).

Therefore, the generative theme of dialect was intuitively developed; as well as deeply and heterogeneously engaged with. To explain better, some participants emphasized one aspect of this generative theme more than others - thus testifying to heterogeneous engagement. For instance, some were more eager to discuss the community's dialect juxtaposed with mainstream Maltese language; others were more eager to bring out the difference between the dialect of the northern part of the village and the dialect of the southern part of the village (RJ, 5th December, 2011; RJ, 25th June 2013; RJ, 27th June 2013). Indeed, the generative theme of the dialect was also addressed from the aspect of the existence of two different dialects in the community - 'id-djalett tar-raħal ta' fuq' (the dialect of the northern village) and 'id-djalett tar-raħal t'isfel' (the dialect of the southern village). It is important to point out how all this emerged in the form of qualitative data retrieved from collaborative discussion of both quantitative and qualitative data.

> Din hija poeżija, miktuba bid-djalett… u jien nispeċifika, djalett tar-raħal ta' fuq. Għax hawn min jgħidlek li mhux vera hawn id-djalett tar-raħal ta' fuq u d-djalett tar-raħal t'isfel. Mentri jien żgur! Għaliex? Għaliex jien mir-raħal ta' fuq, naf nies mir-raħal t'isfel, bħal mara tiegħi, u ma nitkellmux l-istess (Philip, OPR, 5 ta' Diċembru, 2011).
>
> This is a poem written in dialect… and I specify, in the dialect of the northern village. There are some who deny the existence of two separate dialects in this village. Whereas I am sure of this existence! Why? Because I come from the northern village, I know people from the southern village, like my wife, and we do not speak in the same way (Philip, PO, 5th December, 2011).

This emphasis on the contrasts between the two dialects sheds light on instances of sectarianism (Freire, 2005; 1993) - occasionally and spontaneously expressed by some participants and questioned by the researcher - that reflect instances of domestication (Freire, 2005; 1993) to social fragmentation between the two parts of the village that has roots in history:

Maria: Tista' tispjegalna… id-differenza bejn ir-raħal ta' fuq u r-raħal t'isfel? Minn fejn ġejja?

Maria: Will you explain… the difference between the northern village and the southern village? Where does it come from?

Philip: Li aħna ġiex [sic] irħula jiġifieri?

Philip: You mean that we are two villages?

Maria: Jekk tikkonsidrawkom hekk…

Maria: If you consider yourselves as such...

Angela: Mhux ġiex irħula, 'ħabba ġografija, ir-raħal ta' fuq qiegħed aktar 'il fuq mir-raħal t'isfel.

Angela: Not two villages, it is because of the geography, the northern village is geographically higher than the southern village.

Philip: Le imma kien hemm kas kbir qabel… Dik kien hemm polemika għaliex … meta ġiet biex tinbena (l-knisja) l-ġdida… l-ħakem tal-Imdina… affaxxinat fuq… (isemmi l-isem tal-lokal) dak ried jibnieha fejn hemm ir-'roundabout' illum… (tan-naħa t'isfel) ipprotestaw għax qalulu, 'Int ħa takkomoda lil tan-naħa tiegħek!'… Xtara l-art fejn hi l-knisja illum biex jikkuntenta ż-żewġ naħat… In-naħa t'isfel… jgħidu kien hemm… ammont ta' Sqallin … infiltraw fid-djalett… dak li jkun il-Malti forsi jħossu nferjuri, jibda jieħu kliem, jikkummenta bħalhom… (OPR, 5 ta' Diċembru, 2011).

Philip: No there was a big case in the past … There was a polemic because… when the new one (church) was going to be built… the ruler of Imdina (once capital city of Malta)… fascinated by… (names the locality) he wanted to build it where there is the roundabout today… (the southerners) protested as they told him, 'You are going to accommodate those of your side!'… He bought the land where there is the church today to make both sides happy… It is said that in the southern side… there lived… a number of Sicilians… they influenced the dialect… perhaps the Maltese, feeling inferior, took on some words, commenting like them… (PO, 5th December, 2011).

In reaction to this discussion later that day I had noted:

> The dialect issue is very important to research participants. Philip's emphasis on the difference between the two dialects is a matter of identity, if not class – an argument that may be both strengthened or weakened when considering his wife May comes from the southern village. Thus, marrying someone from the southern village weakens the interpretation; whilst the fact in itself and the fact that May does not speak the dialect of the southern village today on an ordinary basis and writes prose in mainstream Maltese strengthen the interpretation that Philip's notion of the community is domesticated to hierarchical categorisations (RJ, 5th December, 2011).

More data in this regard was provided by Therese, who comes from the southern village:

Dak kien jersaq ir-raħal t'isfel sakemm iżżewweġ! Imbagħad ma resaqx ħdejn' iżjed! (Therese (tiċċajta ma' Philip), OPR, 23 ta' Jannar, 2012).	That one used to come to the southern village till he got married! Then he never came back! (Therese (joking with Philip), PO, 23rd January, 2012).

The use of this methodological approach made it possible for me as a researcher and a participant to engage with the research in a deeper, more personal, active, reflexive and intuitive (O'Riordan, 2001) manner. In other words, data above raised questions that I subsequently researched during fieldwork, using the extended case method (Burawoy, 1998). In turn, this approach shows that, in line with Freirean principles (1998a), during research, project participants and the community were not idealised in a romantic fashion. Perceived sectarianism was not acquiesced (Freire, 1998a) but ethically and critically questioned. This approach generated relevant data, such as:

Maria: Iż-zewġ partijiet (tal-belt)...ġie li nisma affarijiet pożittivi, ġie li nisma affarijiet li huma daqsxejn iktar ta' kunflitt. Forsi inti tgħix...(hawn)...imma m'intix (minn hawn), tista' taraha daqsxejn iktar...Jien trabbejt il-Ħamrun, dawn fil-festa jitqatlu, bħal speċi mhux ħa nitkaża...(bi tbissima)...

Maria: The two parts (of the town) ...sometimes I hear positive things, other times I hear things that are characterised more by conflict. Perhaps living here without being born here enables you to assess it better...I was brought up in Ħamrun, in the parish feast they kill one another, sort of, I will not be shocked...(smiling)...

Carmen (titbissem): Ħa ngħidlek. Jien naraha...għandek ir-raħal ta' fuq u r-raħal t'isfel...tar-raħal t'isfel forsi kienu jħarsu lejhom bħala nies ta' klassi baxxa...allura forsi tar-raħal ta' fuq pretendew...per eżempju jien noqgħod ir-raħal ta' fuq pero' qatt ma ħassejtni...dejjem ħassejtni...(kulħadd) l-istess għalija...(SĦ, 19 ta' Frar, 2013).

Carmen (smiles): Let me tell you. The way I see it...there is the northern village and the southern village...people from the southern village were perhaps classified as low class...so perhaps people from the northern village pretended...for example I live in the northern village but I never felt...I always felt...(everyone) is the same for me...(LS, 19th February, 2013).

Carmen also spontaneously problematized everyday jargon used to distinguish between dialect and mainstream language expressions:

...nammira ħafna meta jitkellmu bih (bid-djalett)...Is-Sindku filli qed jitkellem pulit, bħalna - għalkemm ngħidulu 'pulit' imma m'hemm xejn - imbagħad...magħhom...jitkellem *(isem id-djalett)*...Hawn min jistkerrħu min jitkellem bid-djalett. Jien ma naqbilx magħha. Hija xi ħaġa kulturali...Kellna 'seminar' tad-djaletti...tgħallimt fid-djalett hemm erbatax –il vokali...tisma studjużi jitkellmu dwaru...xi ħaġa sabiħa (Carmen, SĦ, 19 ta' Frar 2013).

...I feel strong admiration when they speak it (dialect)...The Mayor switches between 'polite' language, like us – although we refer to it as 'polite' but there is no such thing – then...with them (people from the community)...he speaks in (names dialect)...There are some who look down upon those who speak in dialect. I do not agree with that. It is something cultural...We had a seminar about dialects...I learnt that in the dialect there are fourteen vowels...listening to scholars taking about dialect...is something beautiful (Carmen, LS, 19th February, 2013).

Another situation involves another '*ĊKF*' participant, Therese, who comes from the southern part of the village, yet she eagerly volunteers to read Philip's poems written in the dialect of the northern part of the village (PO, 8th March, 2012; ACM, 19th June, 2013; ACM 1st August, 2013). There is also evidence that Therese has come to see herself as part of the minority who understands, speaks and writes dialect as a result of her experience in *'Ilħna Poeżija'* and '*ĊKF*':

Therese: Nikteb u naqra bid-djalett...Waħda mill-ftit (nies fil-komunità)...konna niġu hawnhekk (b'referenza għall-laqgħat ta' *Ilħna Poeżija* fil-Kunsill Lokali) naqraw il-poeżiji...kienu jtuni ħafna poeżiji bid-djalett...kont naqrahom tant tajjeb jiġifieri li tnejn minnhom kienu jkunu jridu li naqrahomlhom jiena...(Therese, ISS, 12 ta' Frar, 2013).

Therese: I write and I read in dialect...One of a small minority (of people in the community)...we used to come here (with reference to the meetings of *'Ilħna Poeżija' (Poetic Voices)* at the Local Council) to read poems...I used to be assigned the reading of many poems in dialect...I used to read them so well that two of the participants used to insist that I read them...(Therese, SSI, 12th February, 2013).

Data discussed in this section show that the issue of language/dialects is associated with identity and is felt deeply by participants. Data show that *'ĊKF'* participants' use Maltese language and dialects to struggle with broader national and international contexts where other languages dominate in elitist fashion - in the case of Malta, primarily English (Borg & Mayo, 2006). In the current era of globalisation and generalized mobility of people and products, there is a growing conviction that multi-linguistic approach and practice hinders development in that it goes against the 'universal thought' that is supposed to rationalize society (Vedovelli, 2010). Contemporary linguistic organization targets a hierarchical engagement with languages and dialects so as to identify and disseminate the 'messianic' value of one language that will enable us to understand one another (Vedovelli, 2010). The Gramscian analysis of differences

between Latin (as the language of the elite) and native/popular language informs the understanding of this contested context at the individual's level of experience:

> How could the continuous comparison between Latin and the language one speaks not be educationally significant? It encompasses the distinction and definition of words and concepts; the whole of formal logic, including the contradiction between opposites and the analysis of distincts; the historical movement of language as a whole that changes over time and is not static (Gramsci & Buttigieg, 2002, pp. 79-80).

This discussion is also informed by Don Lorenzo Milani's argument that those who have relevance in society are those who know most words (as cited in Vedovelli, 2010). This argument is relevant in engaging with problems related to the role that language has in structuring relationships between different social groups; the role of words and of vocabulary and language itself (Vedovelli, 2010). Milani's discussion also informs educational projects like *'ĊKF'* with respect to the role that language has in changing the structure of society or - at least - inform the individual's response to its needs (Vedovelli, 2010). In the context of this study the call is for a *critical* response.

From the perspective of a critical educator, I am also interested in the relationship between language/dialects, identity and critical consciousness. A central question at this point is: Can participants' identities expressed through their use of language (in this case study - Maltese and the town's dialects) hamper the development of critical consciousness? In this regard, Paulo Freire (1987) explains that concepts of world literacy cannot be

> divorced from the practice that informed them…Accordingly these texts[1] could not be neutral. In truth, the opposite of manipulation is learners' critical, democratic participation in the act of knowing that they are also subjects. The opposite of manipulation, in brief, is people's critical and creative participation in the process of reinventing their society… (Freire, 1987, p. 63 – 65).

In the same text, Freire (in Freire & Macedo, 2007) strengthens the above-stated points by mentioning the communities of Sãto Tomé and Prìncipe as examples in view of their recent freedom (at the time of publication) "from the colonial yoke to which it was subjected for centuries" (p. 65). This analysis is relevant to *'ĊKF'* when considering Malta's history as a colony and the neo-colonial / neoliberal context of the project discussed in Chapter 2. From this perspective, and in response to my earlier questions, data presented in this section testifies to *'ĊKF'* participants' active engagement to deploy their linguistic agency as they respond to their immediate and broader contexts with a clearer understanding of "difficulties in the permanent process of their liberation, difficulties they have to confront in economic, social, and cultural domains" (p. 66). Therefore, from an analytic perspective, this section shows that participants' linguistic practices "contribute to the people so that by taking more and more history into their own hands, they can shape history. To shape history is to be present in it, not merely represented in it" (p. 65).

From a methodological perspective, the analytic discussion of this section recalls the literature review on Bourdieu's (1977) theory of practice (Chapter 4). This perspective feeds into the analysis of these findings on the community's dialects by drawing attention to the deficit that would have resulted had I adopted an objectivist and detached analysis of linguistic practices

[1] In the context of the discussion of this section the 'texts' mentioned by Freire represent *'ĊKF'* participants' linguistic expressions in Maltese and the town's dialects.

of *'ĊKF'* participants. In other words, the objectivist approach would have severely limited the understanding of

> the practical mastery of the symbolism of social interaction - tact, dexterity, or savoir-faire - presupposed by the most everyday games of sociability and accompanied by the application of a spontaneous semiology, i.e . a mass of precepts, formulae, and codified cues. This practical knowledge, based on the continuous decoding of the perceived - but not consciously noticed - indices of the welcome given to actions already accomplished, continuously carries out the checks and corrections intended to ensure the adjustment of practices and expressions to the reactions and expectations of the other agents (Bourdieu, 1977, p. 10).

In other words, the research methodology and the pedagogy of *'ĊKF'* enabled my engagement as a researcher with misfires and strategies (Bourdieu, 1977) implied in the primary phenomenological experience featuring the use of (or lack of) dialects and mainstream Maltese language among *'ĊKF'* participants and within the broader community.

From a Freirean perspective, *'ĊKF'*'s thematic meetings gave space and voice to *'ĊKF'* participants to engage in authentic dialogue (Freire, 1993); reflect upon what is said (Freire, 1993) and further the discussion, also, by intuitively generating and categorising themes. The outcomes manifest different levels of 'conscientização' (Freire, 1993).

This discussion is further developed in the next section of this chapter through an analytic discussion of *'ĊKF'*'s participants' contributions to understanding data generated in the process of fieldwork. Nonetheless, prior to that, the next subsection delves into salient aspects of the curriculum dynamics of *'ĊKF'*, relevant particularly in the Maltese and community contexts of the project – namely, the dynamics of chaperoning and mentoring.

Chaperoning and Mentoring

In the context of this thesis, the term 'chaperoning' is being used to refer to the situation where project participation was triggered and / or supported by the participation of one or more other participants. This card was played by the local council when preliminarily approaching folk singers with information about the project (ACM, 4th August, 2011). There is also evidence of how participants' pre-established contacts with the local council initiatives guided the Mayor's and Deputy Mayor's engagement with chaperoning as a strategy (ACM, 4th August, 2011). To exemplify, the participation of Philip, May and Therese[1] in *'Ilħna Poeżija'*[2] guided the council in this regard (ACM, 4th August, 2011). Therese is also the sister of one of the folk singers, Saviour. Philip and May are married. Indeed, there is evidence of them participating together in various community initiatives (ACM, 4th August, 2011; PO, 10th August, 2013).

The term 'mentoring' is being used to refer to a stronger and deeper relationship between project participants whereby one participant advised and guided another participant in view of his / her expertise. In this regard, there were two main manifestations of this kind of relationship - my relationship with Julian and the relationship between Alfred and Lawrence.

The origins of the mentoring relationship between Julian and me obviously lied in his supervisory role throughout my doctoral studies[3]. In this regard, the mentoring process was

[1] For more information on individual participants refer to the detailed analytic encounters with participants discussed in Chapter 8.

[2] This is one of the community projects, running at the same time of *'ĊKF'*. It was included in the research design so as to gauge a more holistic understanding of the community contextualizing *'ĊKF'* – as explained more in detail earlier in this thesis.

[3] The focus in this section is on the analytic discussion of the mentoring aspect of my relationship with Julian. A reflective and analytic discussion of our role as professional educators working and participating in a Freirean-based initiative is found in the concluding chapter of this thesis.

not just formally required, but essential in view of Julian's expertise. The mentorship framework was essential to me particularly when it came to dealing with ethical issues such as management of data (discussed elsewhere in this thesis) and engagement in reflection about the project objectives and experience, particularly when challenged with personal agendas of all participants, as discussed elsewhere in this thesis:

Maria: Qed niġi f'dilemmi ta' natura etika dwar kif nirreferi għan-nies u sitwazzjonijiet fid-diskussjoni...Meta (l-parteċipanti) jsemmu studjuži / artisti MEJTIN (enfaži fis-sors)...qed insemmihom b'isimhom propja u nagħmel 'footnote' b'informazzjoni fuqhom, speċjalment għal qarrej barrani - x'taħseb? Hija etika li nsemmi dawn in-nies u li nsemmi li l-parteċipanti semmewhom?...	*Maria:* I am facing ethical dilemmas when discussing people and situations...When they (participants) mention LATE (capitalized in the source) scholars / artists...I am using the real names and putting a footnote with a brief bio-note, especially for the benefit of the foreign reader – what do you think? Is it ethical to mention these people and to mention that participants mentioned them?...
Julian: M'hemmx problema etika li ssemmi dawn in-nies...	*Julian:* There is no ethical problem involved in mentioning these people...
Maria: Meta (l-parteċipanti) jsemmu… figura pubblika li għadha ĦAJJA (enfaži fis-sors) eż. kittieb...jew politiku...nagħmel psewdonimu peress li l-persuna konċernata ma tatnix kunsens?	*Maria:* When they (participants) mention a public figure who is still ALIVE (capitalized in the source), for example a writer...or a politician...shall I use pseudonyms since the person being mentioned did not give me consent?
Julian: Aħjar. Għalkemm meta nara l-ismijiet f'kuntest inkun nista' niġġudika aħjar...	*Julian:* Better. However when I will see the names in a context I will be able to judge better...
Maria: ...ritratti tal-grupp tagħna u 'posters' dwar attivitajiet...'posters' tal-Kunsill....nista nagħmel?	*Maria:* ...May I include our group's photos and posters of activities...Local Council posters...?
Julian: Biex tkun konsistenti trid tevithom...(SM, (korrispendenza elettronika), 30 t'Awwissu, 2013).	*Julian:* You have to avoid them for the sake of consistency...(SM, (electronic correspondence), 30th August, 2013).

Nonetheless, reflection in the context of this mentorship relationship entailed a strong element of dialogic reciprocity in that Julian regularly problematized his position and opinion concerning various issues such as how to address particular participants and how to go about the organisation of thematic meetings and dissemination activities:

Maria: L-aħħar sessjoni li kellna ndunajt li Therese ħarġet karta u lapes u bdiet tieħu n-noti. Min jaf kieku nibdew is-sessjoni bi frażijiet tagħhom dwar is-sessjoni ta' qabel fuq 'flipchart' per eżempju?	*Maria:* During the last session we had I noticed Therese was making notes. Should we start thematic meetings with a flip chart exposition of phrases formulated by participants further to the previous session?
Julian: Irridu niddeċiedu fuq il-'modus operandi' tas-sessjonijiet li ġejjin. Jien ninkwieta li npoġġulhom karta u lapes minħabba li ma nafux eżatt il-livell ta' litteriżmu li għandhom u jekk nistaqsu nafu nimbarazzawhom u ngerrxuhom...inti x'taħseb dwarha?	*Julian:* We need to decide on the 'modus operandi' of the coming sessions. The thought of presenting them with pen and paper worries me because we do not have sufficient knowledge about their literacy and if we ask we might embarrass them and deter their participation...what do you think?
Maria: Naqbel miegħek...Filkaż tal-għannejja, jekk hemm problemi ta' kitba u preparazzjoni minn qabel wieħed jista jesplora l-possibilità tal-għana spirtu pront...(SM, 7 ta' Novembru, 2011).	*Maria:* I agree with you...If there are issues with writing and preparation, in the case of folk singers, one could explore the possibility of improvised folk song...(SM, 7th November, 2011).

Within *'ĊKF'* Julian and I also had autonomous experiences and we both had space to propose independent leads which were then dialogically coordinated in line with the Freirean basis of the project. Thus, to exemplify, as explained earlier in this chapter, it was due to my previous research experience with the community that we collaboratively decided to contact this particular community for the purposes of the research project. Another example involves various instances when I autonomously disseminated research findings in various academic events and I independently explored other settings for other Freirean-based initiatives. Thus, there is evidence of Julian's engagement with mentoring on Freirean terms since

> for the teacher to become a mentor it is important that he or she challenges the student's creative freedom and that he or she stimulates the construction of the student's autonomy (Freire, 1997, p. 324).

Moreover, our roles within *'ĊKF'* were relatively interchangeable when it came to administrative issues such as preparation of codifications for the thematic meetings and making contact with stakeholders, particularly those external to *'ĊKF'*, such as the media[1]. These data show evidence of adherence to the Freirean tradition that warns against the "risk that the mentee, the student, could run is having the mentor attempt to transform his or her mentees into his or her workers" (p. 325).

Another mentor-mentee relationship manifested itself between, Alfred, a veteran folk singer of 'għana Bormliża'[2], and the youngest *'ĊKF'* participant and folk singer, Lawrence. Alfred takes Lawrence with him for every folk-related activity in which he participates, ranging from shows to regular meetings with other folk singers, particularly the traditional Sunday meeting at the village bar (Lawrence, SSI, 29th January, 2013). Thus, Alfred networks Lawrence with who is who in the world of Maltese folk. By mentoring Lawrence, Alfred provides an example of how project participants have a fundamental role in other people's engagement in society that potentially leads to empowerment or emancipation. This analysis is sustained by literature that considers the significance of community settings for the purposes of lifelong learning when fostering "(m)entoring, coaching, 'sitting next to George' and 'hanging out on the

[1] One needs to consider that practically these were the only issues that were dealt with solely by Julian and I since all other discussions and decision-making were addressed by all participants during advisory committee meetings, as explained in other parts of this thesis.

[2] In this type of folk song, the typical characteristic is the drawl. It is the voice's management of notation during the drawl that is most important. Lyrics come second and their audible clarity is not important. (ACM 4th August, 2011; ACM 13th April, 2012; ACM 1st August, 2013; PO, 6th February, 2012; PO 8th March 2012). More discussion on how this is related to participants' project experience and to the objectives of this project is found in Chapter 8 of this thesis.

periphery'…(as)…forms of social pedagogical interaction" (Brown, Golding & Foley, 2008, p.1). The reciprocal gain in the relationship between Alfred and Lawrence also resonates with this literature in how, at the time of the study, Alfred and Lawrence may also be described as "life partners" (p. 4).

When collaboratively discussing related findings of the quantitative study within '*ĊKF*', participants pointed at the relationship between Alfred and Lawrence to problematize data from this study's questionnaire (Table 8) showing that *'ĊKF'* participants ranked friends as influence/s on and / or reinforcements of cultural interest/s lower than they expected and lower than respondents from other projects[1] (DAFG, 24th June, 2013):

Table 8: Influence/s and / or reinforcement/s of cultural interest/s and participation in community project/s

Influence/s and / or reinforcement/s	***Chapel to Chapel***	***'Ilhna Poeżija'***	***'ĊKF'***	**Total**
Family	46.2%	46.2%	38.5%	84.6%
Friends	38.5%	23.1%	15.4%	53.8%
Education	38.5%	23.1%	23.1%	53.8%
Work and Employment	15.4%	0.0%	0.0%	15.4%
Local Council	38.5%	38.5%	38.5%	69.2%
Community	23.1%	38.5%	30.8%	53.8%
NGOs	7.7%	23.1%	30.8%	30.8%
Other/s	0.0%	7.7%	7.7%	7.7%
Total	61.5%	46.2%	38.5%	Totals[2]
$X^2(14) = 9.153$, $p = 0.821$				

There is also evidence that the mentor-mentored relationship between Alfred and Lawrence comprises dialogic reciprocity. This does not infer that the mentorship experience is pure from

[1] Nevertheless, as I had explained to participants at the time, the p-value of 0.821 is higher than the 0.05 level of significance (Schutt, 2012); thus the discrepancy is not statistically relevant.

[2] Since some participants participate in more than one project at the same time and participants could tick more than one answer the totals do not add up to 100%.

'banking' (Freire, 1993) instances. It is also arguable whether this is done consciously or unconsciously. There is also no proof that such dialogic reciprocity was exclusively triggered by engagement with *'ĊKF'*, yet there is evidence that *'ĊKF'* gave space for the practice of dialogic reciprocity:

Maria: ...l-esperjenza tal-ħajja tiegħek, jirnexxielek tgħannija?

Alfred: Kieku ngħid lil Lawrence jagħmilhieli. Għax Lawrence irid jikteb poeżija...Imma dik trid tagħmel bil-makketti...erba' strofi u tieqaf...biċċiet...tiġi l-garaxx insemmagħhomlok...trid tiktibha l-ewwel u tagħmilha bil-mod. Imbagħad tirrekordjaha, tiġi sabiħa...(ISS, 29 ta' Jannar, 2013).

Maria: ...would you be able to sing folk about your life experience?

Alfred: I would tell Lawrence to sing it. Because Laurence wants to write a poem...For that you need stanzas...of four verses...if you come to the garage (the place where he keeps all folk related items and where he holds informal gatherings of folk singers)...you have to first write it then gradually sing it. Then record it, it would make a fine folk song...(SSI, 29th January, 2013).

As discussed elsewhere in this thesis, mentorship is common practice in the sphere of folk song. With Alfred as his mentor, Lawrence is no exception. It is less common perhaps that a folk song mentor introduces his mentored to a Freirean cultural circle, as in this case:

Lawrence: ...qabel kont immur u nismagħhom biss...imbagħad qalli Alfred ukoll li ħa jibda jkollna l-laqgħat ukoll (b'referenza għall-laqgħat ta' ĊKF)...

Alfred: Kull fejn immur kont nieħdu miegħi...

Lawrence: F'temp ta' sitt xhur li bdejt niltaqa' ma' Alfred bdejt ngħanni ukoll...

Lawrence: ...before I used to go and just listen to them...then Alfred told me that we shall be attending meetings too (referring to 'ĊKF' meetings)...

Alfred: I used to take him with me everywhere I go...

Lawrence: After six months of meeting Alfred I started singing folk too...

Alfred: Ħadtu anki ġo sala mal-Priministru u l-Ministri...laqgħat tal-għannejja...(ISS, 29 ta' Jannar, 2013).

Alfred: I took him with me even in a hall with the Prime Minister and the Ministers...for meetings with folk singers...(SSI, 29th January, 2013).

Even during fieldwork, when Lawrence walked in for the semi-structured interview, Alfred came in too and contributed. To them, this was the natural way of going through it. Alfred filled-in where Lawrence had difficulties with fully expressing himself. On the basis of the intuitive, democratic methodological stance at the heart of this research, I did not object to this interview set-up. Besides, it also gave me the opportunity to closely observe more instances that combine autonomy and dependence, liberation and domestication, problem-posing and banking education (Freire, 1993):

Had it not been for Alfred, it would have been close to impossible for Lawrence to participate in *'ĊKF'*. Personally I found nothing wrong with Alfred's presence during Lawrence's interview. It made no sense for me to insist for it to be a one-to-one interview. Probably, it would have been more harmful than beneficial; breaching research ethics if involving unspoken enforced consent. It would also have precluded the possibility of gaining insights on the relationship between the two (RJ, 30th January, 2013).

This is also valid in the circumstance when I met Philip and May for the semi-structured interview, as well as Therese and Saviour. To them it was an instinctive reflex that they would be together in this and, as a researcher, I responded in the same way as in the case of Alfred and Lawrence.

More ambivalent is May's engagement to the project in relation to that of her husband's, Philip. Philip has a central role in including participation in community initiatives as part of their regular lifestyle and experience, as will become more evident in this thesis' encounter with Philip and May:

May comes along with Philip, her husband. He is very keen on writing poetry and this is the prime motivation underpinning the participation of both Philip and May in *'ĊKF'* and *'Ilħna Poeżija'*. I wonder if May would participate if her husband were not involved. Despite this doubt, May always actively engages in the discussion. She manifests keen involvement in the thematic meetings, contributing with insights from her own knowledge and experience. She also participates in the writing of prose and reading of prose written by her and poetry written by her husband. Both involve reflections on the themes discussed. The couple was telling us about their experiences as a married couple, the death of their daughter shortly after she was born, their son working and living overseas with his family. These hardships had a role in triggering Philip's and May's participation in community initiatives. In turn, they enrich their contributions (RJ, 13th March, 2012).

Thus when it comes to the role of a participant acting as a network agent for the participation of another participant, Philip and Alfred both fulfilled the chaperone role with May and Lawrence, respectively. Nevertheless, it needs to be clarified that, when it comes to writing there is practically no evidence of mentor-mentee relationship between Philip and May. May writes prose, Philip writes poetry. May engaged with writing as an outcome of her '*ĊKF*' experience, Philip has been writing poetry for years[1]. As will become more evident in the seventh chapter which involves in-depth discussion of *'ĊKF'* literature and folk song praxis, there is no resonance of style or vocabulary between the works of these two. The project experience also gave them opportunity to tell us about how they spend their free time in the evenings after dinner, both sharing the same space, yet independently engaged in their activities, including literary writing for the purposes of *'ĊKF'*[2]. Furthermore, for the purposes of dissemination during *Evenings on Campus 2013*, the project featured a liberating situation when it was collaboratively decided to have May's prose translated to the dialect of the southern village, being this her native dialect (ACM, 17th June, 2013); yet simultaneously the

[1] Data sources that testify to this include PO, 6th February, 2012; Philip, SSI, 29th January, 2013; May, SSI, 29th January, 2013.

[2] Data sources that testify to this include PO, 6th February, 2012, 8th March, 2012; Philip, SSI, 29th January, 2013; May, SSI 29th January, 2013.

translation was automatically and consensually limited to Philip's pen, even though he is a native speaker of the dialect of the northern village, as discussed in other parts of this thesis.

Finally, there is some evidence of mentorship when it comes to May's readership of literary pieces during the dissemination events. During dissemination events, May read literary pieces from her own portfolio and her husband's. As explained, in some cases, these were translated to her native dialect by Philip. Hence there is evidence of collaboration between the two and evidence of guidance by Philip (ACM, 19th June, 2013). Nonetheless, the nature of these interactions is not problematized by Philip or by May (ACM, 19th June, 2013; 1st August, 2013).

The Freirean tradition raises the relevance of data related to chaperoning and mentoring in the context of *'ĊKF'*. Indeed, Freire (1997) argues that the

> …fundamental task of the mentor is a liberatory task. It is not to encourage the mentor's goals and aspirations and dreams to be reproduced in the mentees, the students, but to give rise to the possibility that the students become the owners of their own history. This is how I understand the need that teachers have to transcend their merely instructive task and to assume the ethical posture of a mentor who truly believes in the total autonomy, freedom, and development of those he or she mentors (p. 324).

I am very keen on the dynamics of chaperoning and mentoring in the context of *'ĊKF'* for different reasons. First of all, in the early days of the project, I had not anticipated engagement with these experiences, also since my community involvement and understanding of its culture and dynamics was in its infancy. This also sustains the relevance of the community profile that I compiled as part of the research process and the use of collaborative discussion of data to feed into the writing of this thesis.

Moreover, the dynamic of chaperoning adds on to the Freirean analysis on relationships that may possibly develop through participation in a Freirean-based educational initiative. It follows that *'ĊKF'*, as a cultural circle, not only reappraises Freirean pedagogy, but also re-invents Freire (1993) in the context of its community since the "notion of reinventing Paulo Freire can only imply reinvention in connection with the substantivity of…(Freire's)…ideas. That is because if…(one does)…not understand the substantivity of…(Freire's)…ideas, it is impossible to speak of reinvention" (Freire, 1997, p. 325). The Freirean tradition gives relevance to these findings since they imply a collective relationship whereby "(o)rality is dialogical by its very nature to the extent that you cannot do it individualistically" (p. 323).

Thirdly, chaperoning and mentoring informed the intuitive methodology adopted for this research. Indeed, many times I had to consider internal dynamics of chaperoning and mentoring in making decisions throughout the research process.

Moreover, the manifestation of both chaperoning and mentoring in the context of *'ĊKF'* is nurtured by phenomena that precede and are external to *'ĊKF'*. To explain better, Julian mentors my project engagement in view of his pre-assigned role as supervisor of my doctoral studies; Alfred mentors Lawrence in view of their pre-established relationship; Philip chaperones and partly mentors May in view of their marriage tie. This is relevant to this study's research question concerning the relevance of the Freirean approach in that it reaffirms the relevance of the broader context of the any Freirean-based initiative. In other words, this analysis grounds *'ĊKF'* in the context of its community and timeframe. This safeguards participants, particularly me as a researcher, not to experience *'ĊKF'* as though it exists in a vacuum. It also infers that awareness and thorough engagement with both internal dynamics

enabled us as participants to problematize limitations, yet also deploy them in our favour to support project objectives. The relevance of agency in this regard feeds into the investigation of this thesis and its research questions. This chapter's synthesis and the concluding chapter dwell further on this.

'ĊKF' participants' agency was also relevant to another aspect of the cultural circle's curriculum, namely the collaborative discussion of data. This is discussed in the next section.

Collaborative Discussion of Data

The decision of discussing select secondary data, primary raw data and data analyses together with participants derived from my attempts to maximize the Freirean component of the research project, as well as to see spontaneous contributions from participants that would help to gauge further our extent and type of engagement with emancipation, or lack of. I presented '*ĊKF*' participants with data and data analyses in the form of pie-charts, graphs, photographs, pictures, excerpts from artistic yields and primary data retrieved by means of the qualitative tools (interviews, focus group, advisory committee meetings). In other words, data and data analyses that had a familiar (Freire 1993; Kirkwood & Kirkwood, 2011) dimension – in this case, their own and fellow community members' responses to questionnaires and interviews; their own or fellow project participants' artistic yields; data and data analyses representing the journey of '*ĊKF*' and related to other community-based initiatives and the broader community context.

As co-ordinator, I would encourage discussion "by asking questions, listening, and sometimes challenging...not...the person speaking but...the statement made" (Kirkwood & Kirkwood, 2011, p. 42).

Maria: X'taħsbu mir-riżultati li ħarġu dwar l-użu tad-djalett u l-livell t'edukazzjoni u s-sitwazzjoni ta' xogħol? Dawn ħarġu meta ttestjajt bil-kompjuter ir-risposti tal-kwestjonarju li intom stess irrispondejtu, flimkien ma' min qed jieħu sehem mill-proġetti *Chapel to Chapel* u *Ilħna Poeżija*.	*Maria:* What do you think about the results concerning the use of dialect and level of education and employment situation? I obtained these results through computerized testing of responses of the questionnaire responses that you gave me, together with participants from the projects of *Chapel to Chapel* and *'Ilħna Poeżija'*.
Meta inti nkludejt in-nies mill-*Gal Xlokk* (fl-eżerċizzju tal-kwestjonarju) dawk għamlu differenza fil-livell ta' edukazzjoni u l-użu tad-djalett. Wieħed irid jikkonsidra dawn l-affarijiet meta jara dik it-'table' (Angela, FG, 24 ta' Ġunju, 2013).	When you included people from the *Gal Xlokk* project (amongst questionnaire respondents) they made a difference in findings about the level of education and the use of dialect. One needs to consider these things when exposed to that table (Angela, FG, 24th June, 2013).
Ħeqq jien naħseb tajba għamiltha inti l-istatistika imma tajjeb wieħed jistaqsi kemm dawn ir-riżultati jaqblu ma' dak li aħna għidnielek fl-intervisti (Philip, FG, 24 ta' Ġunju, 2013).	I think that you carried out a good statistical analysis but it is worth asking how far these results compare to what we told you in the interviews (Philip, FG, 24th June, 2013).

Data above testify to a critical problem-posing approach vis-à-vis the methodology applied in my study, particularly with respect to research about the community projects. It was possible for participants to problematize data and data analyses in terms of 'inclusive contradictions' (Freire, 1993; Kirkwood & Kirkwood, 2011) discussed earlier in this chapter. The voluminous amount of data, coupled to time constraints, limited the amount of data that could be collaboratively discussed. This discussion is further elaborated in the review of the study's

limitations in the concluding chapter of this thesis. Having said this, collaborative discussion of data analysis shows that *'ĊKF'* participants had no issues with raising questions with the work done by me; irrespective of our different identities and backgrounds. From a Freirean perspective (1998a) this shows that *'ĊKF'* participants did not acquiesce my contribution. Their input also testifies to the efficacy of pedagogical rationale in minimizing the risk of inhibition from the professional educator. Collaborative discussion of data also yielded to confrontation or insights that I would not have anticipated - such as an understanding of linguistic practices of participants and their community (participants' engagement with Maltese and the community's two dialects discussed earlier in this chapter); the different genres of 'għana' and the way folk singers relate to them; with one another and with folk singers from other communities (discussed in this chapter and forthcoming chapters). The evidence points to participants' analysis of "the functioning of the Culture Circle, its dynamic, its significance, the creative power of dialogue and the clarification of consciousness" (Freire, 2007a, p. 75). The Freirean experience is useful to raise the analysis of data presented in this section to shed light on *'ĊKF'* participants' inherent motivation "to analyse the loving, humble, hopeful, critical, and creative foundation of dialogue" (p. 59).

Collaborative discussion of data and data analyses was also an essential resource in the writing of this thesis, particularly when it came to addressing the research questions of the study in a comprehensive and dialogic manner. It also targeted praxis[1] within '*ĊKF*' in that, in line with Freirean principles of education, '*ĊKF*' is a project designed to "be an act of creation, capable of releasing other creative acts" (Freire, 2007a, p. 39). More discussion in this regard in the

[1] An account of how praxis is conceived in the context of *'ĊKF'* is available in the project's proposal (Appendix 3) based on synthesis of literature review Chapter 4 and brought into analytic discussion primarily in this chapter (vis-à-vis dissemination, as an aspect of the curriculum of *'ĊKF'*) and Chapter 7 (vis-à-vis artistic attempts at praxis).

next section engaging with another salient aspect of the curriculum of *'ĊKF'*, namely dissemination.

Dissemination

Dissemination is a central thematic issue in Freirean pedagogy. It is relevant to praxis as well as to the democratization of space and popular culture (Freire 2007a; Kirkwood & Kirkwood, 2011). The main dissemination activities organized by '*ĊKF*' up till the time of writing of this thesis are[1]:

- Press releases on local television programmes, local newspapers and on *News on Campus* - the weekly online newsletter of the University of Malta;

- A live transmission with Julian and I on a weekly radio programme hosted by '*ĊKF*' participant Carmen, also Deputy Mayor of the community at the time;

- A recorded transmission with all '*ĊKF*' participants for a radio programme transmitted by the University of Malta's *Campus FM*;

- An evening of thematic folk song and literature in the community during which participants were also awarded a certificate of participation in *'ĊKF'*;

[1] As explained elsewhere in this thesis, this doctoral thesis is bound by research ethics that limit the possibility of appending materials related to dissemination events (photographs, articles, and recordings).

- An evening of thematic folk song and literature during the University of Malta's annual cultural festival *Evenings on Campus 2013*;

- A certificate awarding ceremony during the community's annual event *'Festa Sajf'* (*Summer Feast*) for participants' contribution during (the above-mentioned) *Evening on Campus 2013;*

- Participation of *'ĊKF'* participants in the *Activist Café* held as part of the programme (http://www.um.edu.mt/__data/assets/pdf_file/0008/206738/PEN_Conf.pdf) of the *The 6th International Conference of the Popular Education Network (PEN)* (http://www.um.edu.mt/events/pen2014) organized in Malta in April 2014 .

- Participation of *'ĊKF'* participants in a public lecture that I delivered in May 2014 to present the findings of my doctoral research as part of the University of Malta's Cottonera Resource Centre Programme .

It is evident that the nature of '*ĊKF*''s dissemination activities was varied. Dissemination media included "the broadcast media (which function as the non-formal educational medium for citizens, together with the print media, in democratic countries)…" (brackets in the source) (Wain in Baldacchino & Wain, 2013, p. 98). Some dissemination activities entailed more preparation than others, particularly the thematic evenings. This exigency created spaces for dialogic reciprocity, manifested in the sharing of resources and in episodes of confrontation, sometimes underpinned by limit situations domesticated by personal agendas, discussed in Chapter 8 of this thesis. What is relevant to this section is how these dynamics appraise the

pedagogical and methodological approach of this participatory action research project in that the dynamics were contextualized by collaborative advisory committee meetings and focus groups. The first was particularly useful in the organisation of dissemination activities. The latter was an essential tool of collaborative discussion of data and data analysis, including data concerning dissemination activities.

The dissemination activities targeted different objectives simultaneously, more so since individual participants engaged in these activities targeting objectives concerning '*ĊKF*' as a project, but also objectives that targeted fulfilment of personal or subcultural agendas. Thus, there is evidence of how various participants had aspirations of becoming or maintaining their status of renowned artists beyond the community, possibly, at national level (Philip, SSI, 29th January, 2013; Alfred, SSI, 29th January, 2013; Saviour, SSI, 29th January, 2013). More specifically, dissemination activities held at the University of Malta represented a long-standing objective for participants (ACM, 31st October, 2011; Alfred, SSI, 29th January, 2013; Saviour, SSI, 29th January, 2013), particularly for folk singers who admire as role-model the late internationally renowned folk singer 'il-Budaj'- the only folk singer who performed at the University of Malta prior to *'ĊKF'* participants (ACM, 31st October, 2011; Alfred, SSI, 29th January, 2013; Saviour, SSI, 29th January, 2013). Thus engagement of participants' in dissemination activities was underpinned by agendas that go beyond '*ĊKF*', although this does not infer that such agendas necessarily conflict or contradict the Freirean agenda of '*ĊKF*'.

In this section, the discussion of dissemination events emphasized the nature, objectives, dynamics and outcomes of such events. Contents and protagonists are discussed in

forthcoming chapters. In the next and last main section of this chapter, the curriculum of *'ĊKF'* will be analytically discussed in relation to the future of the cultural circle.

The Future of *'ĊKF'*

For the purposes of this thesis, the future of *'ĊKF'* is analytically discussed on two levels - the future of the cultural circle itself and the future of the role of the *'ĊKF'* participant. As regards the latter, it is important to keep the focus on the role rather than the individual incumbents that were active in *'ĊKF'* in the course of this doctoral research. The latter aspect will be covered in forthcoming analytic chapters. In this section, the discussion of the future of *'ĊKF'* is posted on the two levels explained to address research questions of this study, mainly those questioning the presence or absence of some form of power and of what nature (emancipation, empowerment, domestication?); research questions about the role of agency; and research questions about the contributions of the Freirean approach to the community and broader studies of emancipation.

At the time of writing of this thesis different plans are in the pipeline concerning the future of *'ĊKF'* as a Freirean cultural circle. The participatory foundations of the project made it possible to develop and discuss these plans. Thus, some proposals and suggestions that came up during advisory committee meetings and focus groups include:

- A second series of thematic meetings;

- A second series of thematic meetings specifically about / to further elaborate one of the themes discussed during the first series of meetings;

- The recording of an album of the collection of folks songs and literary write-ups developed during the thematic meetings;

- The establishment of a permanent centre for folk singers and writers of the community, and

- The establishment of a folk song museum in the community.

Some excerpts concerning the discussion of some of these plans are included below:

Jixtiequ jkolhom ċentru imma l-Kunsill Lokali għadu ma wasalx itihulhom. Dawna mdorrijin jiltaqgħu fil-barijiet [sic]... wieħed jinkwieta mill-kwistjoni ta' pika ta' bejn l-għannejja...hemm kwistjoni ta' finanzi...L-elezzjonijiet qorbu...wieħed irid jara x'ser jiġri (Mario, LKK, 4 t'Awwissu, 2011).	They wish for a folk centre but the Local Council has not accomplished this as yet. Folk singers are accustomed to bar gatherings...the issue of pique between folk singers is worrying...there are financial issues...Elections are close...one has to see what will happen (Mario, ACM, 4th August, 2011).
Aħna m'għandniex ċentru għall-għannejja. Anki l-kaċċaturi u n-nassaba issa ser jagħmlilhom il-Bidnija! (Saviour, FG, 12 ta' Frar, 2013)[1]	We do not have a folk song centre. Even hunters and trappers are being allocated a space in Bidnija! (a rural area in Malta) (Saviour, FG, 12th February, 2013)

These two excerpts represent data generated that testify to piques and tribal mind-frames echoing the literature review's discussion on sectarianism (Freire, 2007a; 1993); as well as non-linear influence from partisan politics explained in Chapter 2 of this thesis and forthcoming chapters. Whereas piques and long-standing rivalries in the sphere of folk overdetermined similarities in political party alignment; Malta's predominant bi-party politics

[1] Hunters' and trappers' lobby in Malta, advocated by the Federation of Hunters and Trappers, has a significant and controversial role in local political affairs, general election campaigns, general and EU members of parliament elections' turnout (Briguglio, 2013).

(Baldacchino & Wain, 2013; Briguglio & Pace, 2013; Briguglio, 2009; Boissevain, 2006) have a significant role in *'ĊKF"*s participants' reflexive engagement with the future of *'ĊKF'* and their personal agendas. Hence, the relevance of an analysis of "…conflict…anchored in those competing histories and ideologies that generated the conflict in the first place" (Macedo, 2005, p. 24). The reflexive contextualization of these data infers that within the national context bi-party politics have relevance in the context of *'ĊKF'* and its community when engaged with as potentially instrumental to achieve ends and / or a determining variable in achieving these ends[1]. This analysis is sustained by "*the politics of place*" (italics in the source) (Baldacchino in Baldacchino & Wain, 2013, p. 171) since

> everyone's choices are intrinsically political by dint of place – which we have both identified with Merleau-Ponty's phenomenological concept of *situatedness* (italics in the source). As Maxine Greene put it, to learn is to be situated. Likewise to be situated means that one is informed by the politics of the place that one inhabits (p. 171).

[1] This theme will be further discussed in Chapter 8 in response to data about the individual participants.

Philip: Hawnhekk il-benniena tal-għannejja!	*Philip:* This community is the cradle of folk singers!
Julian: Hekk hu! Li hu żgur hu li hawnhekk hawn lok għal mużew tal-għana (FG, 23 ta' Jannar, 2012).	*Julian:* Rightly said! It is surely an adequate site for a folk song museum (FG, 23rd January, 2012).

Within a broader global context, the analysis of data that testify to piques and tribal mind-frames that exist (i) between folk singers; (ii) between users of different community dialects and (iii) between folk singers / Maltese and dialect enthusiasts (in general) and other lobby groups needs to be understood in the framework of a broader competitive and commercialized cultural market. This inference is also strengthened by post-colonial perspectives reviewed earlier in this thesis that emphasize how

> (t)oday more than ever, the struggle for linguistic rights must be linked to the racialized constructions of the modern Western nation-state, with its penchant for unbridled economic colonialism and imperialist expansion – now expressed euphemistically through the palatable term of "globalization" (Darder, 2004, p. 232).

Similarly, on reflecting on his experiences at Don Loranzo Milani's School of Barbiana, Edoardo Martinelli's (in his interview with Borg & Mayo, 2007) explains how nowadays "we have lobbies and they have, in fact, negatively substituted the old parochial or lay communities with a logic of control, belonging to the right and also the left" (p. 109). Yet inferences from Martinelli's analysis acquire a new added value and interpretation when this study's data is contextualized in *'ĊKF"*s broader community and national (Maltese) context (discussed in Chapter 2 of this thesis) whereby both Catholicism and partisan politics are at the root of parochialism (Boissevain, 1993). To explain better, recent Maltese political history (also reviewed in Chapter 2 of this thesis) featured partisan hegemonic formations based on the articulation of two main identities - the Catholic and the consumerist, winning support

across class lines and amongst different social groups" (Briguglio, 2010a). Thus, Catholicism and consumerism were two sides of the same coin in Nationalist agenda.

Particularly when it comes to future plans concerning the recording of an album and the establishment of a permanent community centre and / or a museum, it is useful to start drawing an analysis of such data on literature that explains how as

> a space for a pedagogical encounter, the museum is typically considered a place where exhibitions and displays of objects serve as a valued entity for informing the public about the past, culture, art, and nature. As a socially valued institution, its historically defined pedagogical purpose is actively questioned by a range of intellectually challenging scholarship and practice within and beyond the physical museum space. Just as the public museum, with its focus on collections, exhibitions, and research, is actively engaged with pedagogy, so are the discourses of education that increasingly incorporate the museum as a learning site…To understand the pedagogical mandate of public museums, one must understand the colonial practices that aided in their creation (Tofanenko & Segall, 2014, p. 1).

In fact, studies in Malta and overseas have explored "the idea of museums serving as sites of cultural politics and contestation..." (Borg, Cauchi & Mayo, 2006, p. 75)[1]; as well as sites for adult education programmes (Mayo, Pace & Zammit, 2010). Although this literature dwells on museum projects of praxis, it is still relevant in the discussion of other *'ĊKF'* potential projects of praxis listed earlier due to inherent elements of politics and contestation. Thus, should *'ĊKF'* eventually embark on these projects, the Freirean basis of *'ĊKF'* would inform the literature on how "a democratic approach in the process of representation...should entail

[1] Such literature is conceptually classified as "new museology" since it investigates "the political, ideological and sociological implications of normative museum practices, past and present" as opposed to "old museology taught pre-professionals how to carry out standards of practice for presenting "fact, objectivity, superior taste, and authoritative knowledge" (Macdonald, 2006, p. 4)" (Lindauer, 2014, p. 9). Recently, the emergence of second-wave new museology merges "the old and the new—investigating strategies for developing exhibitions, programs and policies that respond to late twentieth-century, academic and theoretical critiques of normative museum practices" (pp. 9-10).

attempts at converting...(it)...from a colonizing to a decolonizing space" (McLaren & Allen, 1998, p. 229)[1] that "must be safeguarded as public spaces against the onslaught of privatisation and commodification" (English & Mayo, 2012, p. 216). This is particularly relevant when one considers parallels drawn between curricula and museums (Borg & Mayo, 2000) and the problematization of "museums as neutral repositories of knowledge" (Borg & Mayo, 2014, slide 3). Such parallels may be considered also in the discussion of plans for a folk song album and for a folk song community centre due to the implied:

> promulgation and contestation of power / knowledge relations. They both comprise selections from cultures of society and therefore reflect what Pierre Bourdieu calls a "cultural arbitrary." They both give legitimacy to certain forms of knowledge and representation at the expense of others...(Borg, Cauchi & Mayo, 2006, p. 83).

In this context, *'ĊKF'* plans have potential to critically engage with

> … pedagogical questions as "Whose culture shall be the official one and whose shall be subordinated? What culture shall be regarded as worthy of display and which shall be hidden? Whose history shall be remembered and whose forgotten? What images of social life shall be projected and which shall be marginalized? What voices shall be heard and which will be silenced? Who is representing whom and on what basis? (Borg & Mayo, 2014, slide 9).

The Foucauldian perspective discussed in Chapter 3 of this thesis feeds into this analysis as it draws attention to the way patterns of discourse reinforce power by positioning who can speak with authority (Foucault, 1983, 1980). Indeed, data presented in this chapter show that - by means of the collaboratively designed and implemented curriculum that engages with Freirean principles and practices discussed herein - *'ĊKF'* participants are creating, through the project, a platform to speak from. They are therefore upsetting the dominant knowledge/power

[1] I am indebted to Carmel Borg, Bernard Cauchi and Peter Mayo (2006) for linking me to this literature.

discourse that ignores their experience, interests and concerns or only takes them into account when they "fit" the dominant one (Foucault, 1980).

Participants' reflections on the future of *'ĊKF'* also testify to this, yet despite the richness in quantity and variety of collaboratively developed future plans for *'ĊKF'*, quantitative and qualitative data analyses related to the achievements and future of community-based initiatives reveal scepticism. To explain better, I shared with *'ĊKF'* participants some statistical inferences (Figure 1 - Appendix 14) based on average mean ratings of questionnaire respondents to Likert scale questions (Appendix 11) regarding the impact of the three community projects investigated at community and national level. *'ĊKF"*s participants reacted to these inferences by problematizing the extent to which they reflect the impact of our project *'ĊKF':*

Ma nafx kemm (intlaħqu l-għanijiet tal-proġett *ĊKF*). Għar-raġuni li ma kienx hemm attendenza kbira. Kieku kien hemm attendenza kbira...baqa' jagħmel ħoss...dement li spiċċa hekk u tliet kwarti ta' (isem il-lokalità) ma kienx jaf bih, biex ma ngħidlekx iżjed minn tliet kwarti...Kieku sabiħ jispiċċa xi ħaġa nazzjonali u tkun qed tipparteċipa fih imma ma naħsibx...minn naħa ta' *Ilħna Poeżija* konna bqajna mmorru...lili fetaħli bieb… għax jiġu anki d-dar biex niktbilhom poeżija...(Philip, ISS, 29 ta' Jannar, 2013).

I doubt how far (*'ĊKF"*s project objectives were attained). Reason being that attendance was limited. Had there been more participation...it would have continued making an impact....once it ended up like this and three-fourths of the locality's population did not know about it, or perhaps even more than three-fourths...It would great to be a participant and it escalates to the national level but I do not think so...when it comes to *'Ilħna Poeżija'* we kept attending...it opened doors for me… because I get requests to write poems...(Philip, SSI, 29th January, 2013).

In the context of this study, these qualitative data reactions to the statistical inferences are relevant for various reasons. First, they give suggestions as to what fosters the long-term continuation of a project, namely, the maintenance of considerable participation rates, stability

and continuation at administrative and institutional levels and agency. In the case of agency there is evidence that an internally responsible person as well as external encouragement from and external engagement with third parties make a difference. Having said this, in analysis, such features are not particularly linked to Freirean principles reviewed earlier in this thesis. In other words, these suggestions may be useful to any kind of community project. This will be discussed further in this chapter's final synthesis.

The same data indicate values that shed doubt on how far the participants' goals were in synch with the goals of *'ĊKF'*[1], either due to lack of mutual understanding and/or lack of interest. In this regard, the *'ĊKF'* experience shows that at the time of writing of this thesis, *'ĊKF'* participants are already following autonomous leads, looking for other opportunities outside of *'ĊKF'*, such as engagement in other artistic endeavours, for example painting (Philip, SSI, 29th January, 2013; ACM, 19th June, 2013); composition and / or dissemination of folk song (Alfred, SSI, 29th January, 2013) poetry and dialect (PO, 10th August, 2013). Moreover, at the time of writing, I was informed that the project also contributed to the establishment of a new cultural / folklore fully registered voluntary organization within the community that brings together Maltese history, folklore, artisan and dialect enthusiasts (Carmen, personal communication, July 3rd, 2014). The founding members are *'ĊKF'* participants, the chairperson is Carmen and non-*'ĊKF'* (yet) enthusiasts have joined them to collaborate on artistic projects (Mario & Carmen, personal communication, July 3rd; July 4th 2014).

[1] *'ĊKF'* participants engaged with an in-depth discussion of Freirean principles underpinning *'ĊKF'* and *'ĊKF'*'s goals in the framework of such principles during our early meetings and at various stages of the project experience, as explained earlier in this chapter.

In their analysis of Portuguese adult education policies dated 1974 to 1999, Fragoso & Lucio-Villegas (2002) emphasise the relevance of such grassroots' participation by arguing that "spontaneous movement was a crucial pre-condition for the creation of a popular education system, mainly because it ensured the people's engagement" (p. 260). Similarly, Brookfield draws on Marcuse (1964, 1972, 1978)[1] arguing that "autonomous thought (i)s a necessary condition for the development of any kind of social movement intended to resist domination" (Brookfield, 2003, p. 75). Nevertheless, in the context of *'ĊKF'* there is evidence that the origins of some of these leads preceded engagement in '*ĊKF*' (Philip, SSI, 29th January, 2013; Angela, SSI, 29th January, 2013; Therese, SSI, 29th January, 2013)[2]. Yet it is not the autonomous leads' origins' timeframe that deficits their Freirean potential but rather the little evidence of thematic influence from '*ĊKF*' in these engagements. For example, during a dissemination event that one of the participants, Angela, organised as part of her activism in her Maltese dialects' association, three *'ĊKF'* participants, namely, Philip, May and Therese read poems in the town's dialects (PO, 10th August, 2013). During this event the use of dialect was directly problematized by Angela during this particular event in her appeal for an enhanced status of Maltese dialects; and indirectly by Philip, May and Therese in their use of dialects on the night. Apart from this, the themes of the poetry were totally unrelated to thematic codifications or decodifications engaged with during these participants' earlier *'ĊKF'*'s experience (PO, 10th August, 2013).

There is more evidence of the influence that participation in *'ĊKF'* has on these participants' engagement beyond *'ĊKF'*, mainly when it comes to networking, self-identification and

[1] I am indebted to Bookfield (2003) for linking me to this literature.

[2] In the context of this section only the main traits are retrieved. Data about individual experiences will be discussed in Chapter 8.

ownership of the project and other community members' association of *'ĊKF'* participants with the project:

Saviour: Ikollna ċertifikat talli għannejna l-Università, eh?	*Saviour:* We shall be awarded a certificate for our performance at University, right?
Julian: Iva nistgħu. Nistgħu ngħaddu l-'logo' tal-*'Evenings on Campus'* lil Kunsill?	*Julian:* Yes we can. We can forward the *Evenings on Campus* logo to the Council?
Carmen: Iva tajjeb u nagħmlu wkoll l-arma tal-Kunsill. Iċ-ċertifikati jistgħu jingħataw waqt *'Festa Sajf'* fit-23 t'Awwissu...(LKK, 19 ta' Ġunju, 2013).	*Carmen:* Yes that is fine and we will also put the emblem of the Council. Certificates can be awarded during *'Festa Sajf'* (*Summer Feast* – a night of entertainment organized annually by the Local Council) on the 23rd of August...(ACM, 19th June, 2013).
In-nies issa qed jagħarfuhom (b'referenza għall-parteċipanti) li huma taċ-*Ċirkolu Freirjan* (Carmen, ISS, 29 ta' Jannar, 2013).	Other community members are now recognizing them (referring to 'ĊKF' participants) as members of the Freirean Circle (Carmen, SSI, 29th January, 2013).

Qualitative data generated in response to quantitative findings also point to age as another variable deemed relevant, particularly for the future of the incumbent of *'ĊKF'* participant:

Ilħaqtuni naqra għandi żmien għax kieku kont żgħażugħ iktar kont inkun aħjar. Iktar kien ikolli futur aħjar (Alfred, ISS, 29 ta' Jannar, 2013).	You come when I am already old because if I were still young I would have engaged in a better manner. I would have had a better future (Alfred, SSI, 29th January, 2013).

This last example entails an element of reflexive analysis since the participant is problematizing age as a limit-situation (Freire, 1993) of his own future as *'ĊKF'* participant.

Finally, I have reflected at length, sometimes also with Julian, about the future of the *'ĊKF'* participant in other Freirean-based initiatives, perhaps in other communities – or, in other words, the *'ĊKF'* participant as a multiplier - to use a term that is leitmotif in current education policy (abuse notwithstanding). I tried to explore this possibility with participants during fieldwork. Most participants understood the project as a temporary and / or pilot (Philip, SSI, 29th January, 2013; Therese, SSI, 12th February, 2013; FG, 26th June, 2013) community initiative endowed with a certain degree of status due to the link with the University of Malta (Mario, SSI, 29th January, 2013; Carmen, SSI, 19th February, 2013; FG, 21st February 2012; 26th June, 2013); yet during fieldwork, none of them expressed a significant extent of ownership (Philip, SSI, 29th January, 2013; Therese, SSI, 12th February, 2013; FG, 26th June, 2013). On the contrary, some data indicate that *'ĊKF'* failed to meet some participants' expectations, particularly in relation to publicity of their artistic talent in broader society[1].

Qualitative data testifies to disengagement with the future of *'ĊKF'* when it is contextualized within the responsibility of the coordinators, in other words, Julian and me:

[1] Data sources that sustain this analytic inference include Mario SSI, 29th January, 2013; Philip, SSI, 29th January, 2013; Alfred, SSI, 29th January, 2013; FG, 26th June, 2013; RJ, 20th June, 2013.

Maria: Fejn tarah il-proġett fil-futur qrib jew ‘il bogħod?

Philip: ...jekk *terġgħu tagħmluh* (enfażi miżjuda mill-awtriċi) inħawi oħra wieħed irid jara li jkun hemm konkorrenza biex jagħmel impatt (ISS, 29 ta’ Jannar, 2013).

...j’Alla *tkomplu* (enfażi miżjuda mill-awtriċi) f’lokalitajiet oħra, għax jien nemmen kull lokal għandu l-istorja tiegħu (Carmen, ISS, 19 ta’ Frar, 2013).

Maria: What kind of near or distant future do you envisage for the project?

Philip: ...if *you* (emphasized by author) repeat it in other localities one has to see that there is an adequate participation rate for it to make an impact (SSI, 29th January, 2013).

...with God’s will, I hope *you* (emphasized by author) pursue the initiative in other localities because I believe that every locality has its history (Carmen, SSI, 19th February, 2013).

In the interview with Therese it came out clear that by means of project participation she engaged with her knowledge of dialect in an alternative, emancipated manner, despite fluctuations caused by hierarchical notions that domesticate the experience. Another challenge to emancipatory objectives of ‘*ĊKF*’[1] is that, despite my various prompts during the interview emphasizing that her knowledge of dialect in the community is rare and in decline, Therese did not express any thoughts about her potential as a coordinating agent or a ‘co-investigator’ (Freire, 1993) in a Freirean initiative targeting dialect education (RJ, 13th February, 2013).

[1] In this thesis, the emancipatory objectives of *‘ĊKF’* indicated in the project proposal (Appendix 3) were contextualized in a literature-based understanding of power in Chapter 3 and framed in Freirean principles in Chapter 4. Moreover, as explained earlier, *‘ĊKF’* participants engaged with an in-depth discussion of Freirean principles underpinning *‘ĊKF’* and *‘ĊKF’*’s goals in the framework of such principles during our early meetings and at various stages of the project experience, as explained earlier in this chapter.

In conclusion to this section, data show that *'ĊKF'* as a project has potential for diverse possibilities of praxis. Thus, in relation to research questions of this study, the collaboratively projected possibilities about the future of *'ĊKF'* as a project discussed earlier in this section[1] point to the relevance of the dialogic approach to foster the emergence of future projections. Nevertheless, the discussion also sheds light on significant limitations related to agency, such as limited ownership of and engagement with one's role as a *'ĊKF'* participant; as well as broader issues, such as finances, political developments at national and local council levels and related partisan agendas. Hence, data presented included references to general elections due at the time of fieldwork and participants' self-identification as a subaltern cohort comparable to other Maltese subaltern cohorts such as hunters and trappers. Participants manifested engagement with politicisation that may work in favour of certain interest groups as opposed to others (Sevic, 2001).

[1] These were namely second series of thematic meetings; a second series of thematic meetings specifically about / to further elaborate one of the themes discussed during the first series of meetings (see early sections of Chapter 6 for the full analytic discussion of thematic meetings); the recording of an album of the collection of folks songs and literary write-ups developed during the thematic meetings; the establishment of a permanent centre for folk singers and writers of the community; and the establishment of a folk song museum in the community.

Chapter Synthesis

This chapter informed salient research questions of the study through an analytic discussion that gives the curriculum of *'ĊKF'* as synthesised from the analysis of data concerning the initial steps of collaborative and dialogic[1] setting of the cultural circle and development of its pedagogical rationale; engagement with thematic meetings; language, chaperoning and mentoring; participants' contributions as co-investigators (Freire, 1993) in understanding data and data analyses and dissemination events.

More specifically, the analytic discussion of *'ĊKF'*'s early stages and pedagogical rationale pointed at the contributions of the Freirean approach to the community contextualizing *'ĊKF'*. One significant contribution in this regard lies in how *'ĊKF'* created a space in the community to problematize how folk singers and literature enthusiasts are positioned and position themselves with one another and within their community and broader contexts.

The committed and intense participation of *'ĊKF'* participants points at the success of the cultural circle in overcoming low participation generally associated with adult education programmes in small states like Malta due to issues of intimacy and stigma (Mayo, Pace &

[1] As explained in Chapter 3, in this thesis, the use of the term 'dialogical' (and related derivatives) is informed by Kenneth Wain's (in Baldacchino & Wain, 2013) distinction between a **dialectical** relationship / movement / interaction that targets a conclusion and is "guided by a *telos* (italics in the source), a pre-ordained end-point which, once found, conclusively ends it" (p. 53); and a **dialogical** relationship / movement / interaction, "pursued without any…kind of conclusive truth to reach" (p. 53). The Freirean project *'ĊKF'* ambivalently relates to this distinction. As a project, the cultural circle fosters the dialectical *telos* of political emancipation (as explained in Chapter 1) by means of a dialogic curriculum (discussed with specific detail in this chapter) that re-invents Freire in the context of *'ĊKF'* participants and their community. This is not to say that the dialogic curriculum of *'ĊKF'* tolerates the intolerable (Freire, 1998a), as discussed in different parts of this thesis.

Zammit, 2010)[1]. The implication that *'ĊKF'* participants were simultaneously educators and learners (Mayo, Pace & Zammit, 2010); the fact that project co-ordinators, namely, Julian and I, are not natives of the community; and the generally-shared esteem rooted in our affiliation to the University of Malta also contributed to participants' commitment. Participants' commitment also testifies to the success of its pedagogical rationale in addressing the "general disinterest in participating in learning activities on behalf of nontypical learners—working-class men, elders living in rural areas, and elders from ethnic minorities…" (Formosa, 2012a, p. 391). Such disinterest is identified by educational gerontologists as affecting older adults and is thus relevant to *'ĊKF'* in view of the older adult age cohort of the vast majority of its participants[2]. This validity of *'ĊKF'*'s pedagogical rationale in catering for older adult's emancipatory education is also sustained by Formosa's (2012a; 2009) analysis that critically concludes that "certain features of the way elder learning programs are organized are somehow acting as barriers to the enrollment [sic] of working-class elders whose life situation tends to be characterized by at-risk-of-poverty lifestyles" (Formosa, 2012a, p. 391). Moreover, the dynamics of mentoring featuring non-formal educational relationships between older adults and young adults within *'ĊKF'* testify to how "many contemporary spaces where social and informal learning occurs are full of gendered contradictions and complexities" (Brown, Golding & Foley, 2008, p. 6). In some ways such spaces are "sites of masculine hegemonic relations and practices and in other ways they represent a counter-hegemony" (pp. 6-7). The dynamics of chaperoning and mentoring between older adult and young adult *'ĊKF'*

[1] In this regard, Peter Mayo, Paul J. Pace and Edward Zammit (2010) explain how

> …the smallness of the localities in Malta can have a negative effect on participation in educational programmes…People do not like to be seen attending such classes…and the relative proximity and ease of reach of other localities often makes people prefer to commute to other towns and villages to…escape the notice (and gossip) of their neighbours in the home town or village (p. 107).

[2] Table 1 of Chapter 5 summarizes research participants' socio-demographics.

participants also feed into Biggs' (2008) recommendation that critical gerontology in the twenty-first century needs to "enhance intergenerational understanding and solidarities under conditions of increasing scarcity and competition between groups…" (p. 119). In this sense, the evidence from *'ĊKF'* sustains broader research findings arguing that, although older adults, particularly older men,

> tend to be missing from adult and community education (ACE) providers, they are able to informally share hands-on skills from their work lives with other men of all ages, with a range of important benefits to their own well-being, the well-being of other men, and the well-being of their communities (Golding, 2011, p. 103).

Nonetheless, *'ĊKF'*'s engagement with 'għana' and literary writing give its curriculum a less proactive stance in that it mirrors stereotypes that associate older adults with "more *expressive* than *instrumental* forms of learning" (Formosa, 2012a, p. 386).

On a more radical note, the platform of the project gave a speaking position for participants to actively and critically engage with collaboratively and intuitively generated and developed themes. Since most themes were collaboratively and intuitively generated and developed "(o)n seeing the situation, the Culture Circle participants easily identif(ied) themselves" (Freire, 2007a, p. 75) with them. These themes were education, capitalism, competitiveness, health, internet, religion, family and community[1]. In this sense, the platform of the project made possible resisting dominant and subjugating discourses (Foucault, 1997) that generally side-line the *'ĊKF'* participants' socio-economic and cultural experience of these themes. For this to take place, the Freirean pedagogical rationale of *'ĊKF'* sought to engage participants as

[1] Participants' praxis vis-à-vis these themes will be further elaborated in Chapter 7, particularly with an analytic discussion of participants' artistic yields.

"Subjects" (Freire, 2007a; 1993) that "help themselves" (Freire, 2007a, p.12) through a "consciously critical confrontation with their problems" (p. 12); a "clear awareness of power structures…and the feeling that transformation is possible" (Fragoso & Lucio–Villegas, 2002, p. 260) - as opposed to "false charity" (Freire, 1993, pp. 26-7) and "assistencialism" (Freire, 2007a, p. 12). This affirms the Freirean component within the cultural circle *'ĊKF'* since thematic meetings involved moments of discussion about "what culture is" (Freire, 2007b, p. 97). From a Freirean perspective, such moments imply a Freirean understanding of humanism[1] that comprises the active participatory

> making of culture, to the extent that you, not simply as a spectator of the world, but as someone who intervenes, who is capable of intervention in the world, are able to change the world. That is the mark of men and women. We become able, while intervening in the world to do something more than adapting to the world. Culture is the result of the intervention by men and women on a world that they have not created. Therefore, the Beethoven symphony is every bit as much as culture as is *Vitalino's ceramic figure* (italics in the source)… (Freire, 2007b, pp. 97-98)

and, therefore, as much as the artistic praxis of *'ĊKF'* participants, discussed in the next chapter.

Simultaneously, the space provided by the Critical Theory / Freirean basis of *'ĊKF'* (as a cultural circle) also challenged participants' socio-economic and cultural experience of these themes. In this sense, the project interrupted what Bourdieu (1985) describes as "one's sense of position" (p. 727) that, as discussed in Chapter 3, comprises

[1] Juxtaposed with other interpretations of humanism discussed earlier in this chapter, such as (i) humanism fostered by the banking paradigm (Freire, 2005) criticized for acting as a smoke-screen for efforts to turn individuals into automatons and the implied negation of individuals' "ontological vocation" (Freire, 1993, p. 74) to be human and (ii) humanism that "stands on the assumption that it is possible to know and articulate the essence or nature of the human being and to use this knowledge as a foundation for our educational and political efforts" (Biesta, 1993, p. 5) that was used as a foundation for some of the worst atrocities committed by humanity and humanism itself was unable to address these inhumanities (Biesta, 1993; Levinas, 1990).

> categories of perception of the social world (that) are…the product of the internalization, the incorporation, of the objective structures of social space. Consequently, they incline agents to accept the social world as it is, to take it for granted, rather than to rebel against it, to counterpose [sic] to it different, even antagonistic, possibles [sic]. The sense of one's place, as a sense of what one can or cannot "permit oneself," implies a tacit acceptance of one's place, a sense of limits ("that's not for the likes of us," etc.), or, which amounts to the same thing, a sense of distances, to be marked and kept, respected or expected (Bourdieu, 1985, p. 727).

This thesis' literature review also informs the analysis of findings in that, in line with the critical perspective that frames this thesis, *'ĊKF"*s thematic meetings created a space to consider assumptions as "underscored by reference to direct evidence, often the evidence of personal experience… (which) … is not by definition accurate or logen-centric; after all, experience can be constructed and interpreted in multiple and often contradictory ways…" (Brookfield, 2008, p. 98). Participation in the thematic meetings gave exposure to participants to if and how "different people might judge such evidence to be inadequate, flawed, or wrongly interpreted" (p. 98). This addresses and broadens the challenge implied in Smith's (1987) feminist analysis, critical of allowing "concepts and thinking…leak into the general currency of thinking about society" (Smith, 1987, p. 2) if taking on "the view of (the) ruling and to view society and social relations in terms of these perspectives, interests, and relevances [sic] of men active in the relations of ruling" (Smith, 1987, pp. 2-3). Hence, the possibility and practice of thematic meetings echo Habermas' (1995) celebration of laypersons' "reappropriation [sic] of the expert's culture from the standpoint of the life-world…" (p.13) by means of non-mainstream linguistic (dialect) and artistic ('għana') vehicles used within *'ĊKF'* on the grounds of critical theoretical insights such as El Saadawi's (2010) critique of free market pressure on academics to "write in English or French or German…to be in the global market" (p. 185).

In turn, such non-mainstream attempts of re-appropriation of culture contribute to the academic study of Freirean initiatives and emancipation by shedding more light on the nuanced engagement of participants during this kind of experience. The limitations of *'ĊKF'* participants' engagement with emancipation becomes evident when raising the analysis of their nuances to abstract their

> genuine emancipatory chance...(since this) is not to be found in a 'new tribalism' in which we simply affirm our own, tribal identities...subjectivity, being a subject, is not something that has to do with the tribe we belong to (it is, in other words, not about our identity)...Instead it needs to be connected to the question of what it means to be a subject, which for Bauman has to do with freedom and citizenship (Biesta, 2006, pp. 60-61).

Biesta's (2006) analysis is highly relevant to the context of the study. To explain better, at national level, Maltese socio-political culture has been described "as a culture that accommodates both a *tribal duopoly* (where the tribes are in competition with each other) and a *duopoly of tribes* (where they collaborate together for their mutual benefit) at one and the same time…) (italics in the source) (Baldacchino in Baldacchino & Wain, 2013, pp. 86 – 87)[1]. Moreover, tribalism at community level is also evident in data discussed in this chapter with respect to *'ĊKF'* participants' engagement with national politics, the community's dialects and Maltese folk subculture.

Biesta's (2006) analysis also supports the communitarian nature of *'ĊKF'* since he concludes that "being a subject…has to do with acting in a public space, the space where we are with others..." (pp. 60-61). It follows that *'ĊKF'* constituted a public space (as intended by Biesta (2006)) where interpersonal relationships featured mentorship and chaperoning dynamics that

[1] John Baldacchino (2013)'s analysis is underpinned by the bi-party political history of Malta reviewed in Chapter 2 of this thesis.

testify to participants' attempts at the possibility that others "become the owners of their own history" (Freire, 1997, p. 324). *'ĊKF'* participants' actions within the project-induced public space also featured instances of tribal mind-frames and piques. The literature shows that this is not exclusive to *'ĊKF'* as a cultural site involving engagement with identity. Anabela Moura's (2013) Portughese case study findings about identifications and values inform her analysis of how

> Notions of ethnicity and identity have become highly politicised questions. In the theoretical discourse on these subjects they are either understood as being in a state of fragmentation or intensification. Modernisation is often associated with technological and economic development in the lives of states and it is also understood as a kind of threat to cultural identity, because of the thin line between promotion and exploitation of local, regional and national industries and culture, by global markets (p. 29).

It is evident that, similar to the analysis drawn earlier in this chapter, participants' engagement needs to be contextualized in their immediate and broader experience. Moura's (2013) perspective also supports the analysis raised earlier with respect to the relationship between instances *'ĊKF'* participants' instances of partisan / tribal attitudes and the global commercialized artistic scene.

The Freirean perspective provides a framework of analysis of sectarianism as "predominantly emotional and uncritical...a reactionary stance..." (Freire, 2007a, p. 9). Data analysis using the Freirean perspective and critical theory made possible the identification of underlying causes related to multi-dimensional challenges when it comes to status and voice experienced by *'ĊKF'* participants. One such dimension is the challenged status of 'għana' and literary writing in Maltese and in dialect in a commercialised market. This point ties to the collaboratively elicited generative themes of capitalism and competitiveness discussed in the

next chapter. Another dimension is the challenged voice of *'ĊKF'* participants' minority agendas competing with other lobby groups and their agendas in Malta at the time of the study – as testified by Saviour's reflections about hunting and trapping lobby presented earlier in this chapter. In this regard, Freire (2007a) speaks of sectarianism as a feature of "alienated societies" (p. 10) where, particularly, "the older generations give in to disheartenment and feelings of inferiority" (p.10). The theoretical synthesis relevant to this study is that participants' nuanced engagement with emancipation reveals that a phenomenon such as pique that on an interpersonal – yet superficial level - is explained in terms of a difficult character or a long-standing feud has roots in broader power structures. This analysis is also informed by critical perspectives discussed in Chapter 3, such as the Foucauldian archaeological approach to critically analyse "subjagated knowledges" (Foucault, 1997, p. 7).

It follows that *spaces* have relevance in the scrutiny and understanding of the educational impact of a project targeting Freirean objectives, both when referring to space as the period of time *during* the project experience; as well as the spaces (or gaps) that participants juggle and struggle experienced in their engagement with Freirean principles underpinning this kind of project. The Freirean perspective strengthens this theoretical inference as Freire argues that "the intense emotionality generated by irrational sectarianism can open a new way within the historical process which will lead less rapidly to more authentic and human forms of life..." (Freire, 2007a, p. 53 (Postscript)).

To further the analysis on participants' thematic engagement it is also important to critically comment on themes that were not engaged with during the *'ĊKF'* project experience - either because they were never collaboratively generated by participants; or because they were

originally listed (Figure 1) yet, eventually, never (or only partially / indirectly) tackled. Themes that were originally listed (Figure 1) yet never or only partially or indirectly engaged with include immigration and human trafficking; traditions; European Union and natural environment. The comprehensive analysis of themes that were engaged with OR partially / indirectly engaged with OR not engaged with at all, testifies to a dialogic and on-going generation and categorisation of themes that may be understood in the framework of the unfinished Freirean project (Freire, 1993). Thus, the collaborative generation of themes mainly points at a reflexive dynamic in terms of how the themes and their categorisations shed light on participants' world categorisations as being both broad and limited (and thus, limiting). This testifies to shifts to and from different levels of 'conscientizaçāo' (Freire, 1993) – testified also by intra-group relational dynamics such as chaperoning and mentoring that – when analysed using the Freirean perspective on mentoring - testify to participants' engagement with "values of solidarity that lead to democratic space" (Freire, 1997, p. 323). In sum, the ambivalent nature of data discussed in this chapter emphasize the on-going and unfinished aspect; as well as feed into the title of this thesis in terms of the relevance of engaging with the educational impact of *spaces* between domestication and liberation.

This last insight feeds into this thesis' research questions concerning participants' engagement with emancipation and the extent of emancipation as an outcome of participation in *'ĊKF'*. Data analysis related to these questions will be further investigated and developed in remaining chapters[1]. The same research questions are addressed in this chapter's scrutiny of *'ĊKF"*s participants' engagement with collaborative discussion of data and dissemination of

[1] Indeed, the discussion of this insight in later chapters also questions (i) my own engagement with emancipation and (ii) the extent to which this thesis may feed into an understanding of role of the professional educator in Freirean emancipatory educational initiatives.

the fruits of the project. Both these two components of the curriculum of *'ĊKF'* targeted emancipatory praxis[1]. Participants' agency manifested during problem-posing engagement as co-investigators in the discussion of select data and data analyses (amongst other instances) significantly fed into the writing of this thesis through insights that go beyond data gauged through primary and secondary research instruments. This is particularly the case in the discussion about the community's dialects and related perceptions on the community's population diversity and divisions. As regards dissemination, it is evident that some participants' engagement in this regard targeted different objectives simultaneously, including fulfilment of personal[2] or subcultural[3] agendas that might discord with or be unrelated to Freirean principles.

Finally, in the discussion about the future of *'ĊKF'*, the two levels of analysis, namely, the future of *'ĊKF'* as a project and the future of the role of the *'ĊKF'* participant, informed how the nature of power entailed in engagement with Freirean-based initiatives can manifest emancipation through a richness of proposals for possible future avenues of praxis, increased networking and pursuit of independent leads, as testified by *'ĊKF'* participants' engagement with broader society. The social, collective nature of future plans discussed earlier in this chapter testifies to *'ĊKF'*'s Freirean educational orientation since "the emergence of a strong social movement makes it possible to obtain both conscientization and participation, thus creating basic conditions for a popular education dynamic" (Fragoso & Lucio-Villegas, 2002,

[1] Praxis was also an objective of artistic yields, discussed in the next chapter.

[2] An example of a personal agenda expressed in the data discussed earlier in this chapter is acknowledgment and / or popularity as an artist within and beyond the community (Philip, SSI, 29th January 2013).

[3] Examples of subcultural agendas expressed in the data discussed in this chapter were underpinned by rivalry between stakeholders in the sphere of folk and / or comparisons between folk singers (Mario, ACM, 4th August, 2011) and other minorities like hunters and trappers (Saviour, FG, 12th February 2013).

p. 261). Nevertheless, the liberation / emancipation component in the future plans discussed is limited by agency and its inherent intersections as manifested in incumbents' disengagement with the future of the role of '*ĊKF*' participant. In turn, such limitations of agency are partly the outcome of broader social constraints, such as age stereotypes and partisan interests in political administration at local council and national levels.

The next chapter scrutinizes the artistic yields of the project to understand the extent to which they reflect a Freirean educational impact (if at all). This discussion pivots on the overarching theme of the praxis of *'ĊKF'*.

7

The Artistic Praxis of

'Ċirkolu Kulturali Freirjan'

Introduction

Chapter 6 laid down the curriculum of '*ĊKF*' in terms of initial setup; generation of themes; dialogic and on-going development of pedagogical rationale; basic structure of thematic meetings featuring codifications and decodifications; participants' agency inherent to their engagement with language, their mutual relations featuring chaperoning and mentoring and their contributions as co-investigators (Freire, 1993) in understanding our shared experiences as well as in the organization and production of dissemination events.

This chapter delves into a discussion of the cultural circle's artistic attempts at praxis. In the context of this study, praxis infers that humans purposely direct their productive activity at liberation. Therefore, praxis involves human production that does not backfire on humankind because it is based on problem-posing dialogue and reflection (Freire, 1993)[1]. Conversely "the

[1] An account of how praxis is conceived in the context of *'ĊKF'* is available in the project's proposal (Appendix 3) based on synthesis of literature review Chapter 4 and brought into analytic discussion primarily in Chapter 6 (vis-à-vis dissemination, as an aspect of the curriculum of *'ĊKF'*) and this chapter (vis-à-vis artistic attempts at praxis).

inversion of praxis" (Freire, 2005, p. 51) implies that "humankind produce [sic] social reality…which…turns back upon them and conditions them…" (p. 51). In other words, through praxis, liberation is not sought

> by chance but through…their recognition of the necessity to fight for it. And this fight, because of the purpose given it…will actually constitute an act of love opposing the lovelessness which lies at the heart of the oppressors violence, lovelessness even when clothed in false generosity (p. 45).

This is the framework of analysis used in this chapter to discuss the folk song, prose and poetry compositions (artistic yields) that *'ĊKF'* participants engaged with as composers, authors, presenters and critical reviewers[1]. As in the previous chapter, the discussion in this chapter also draws on collaborative discussion of data to address salient research questions of this study - with special attention to the research questions that concern the nature of power that participants engaged with (if at all) and the role of agency in this regard[2]. The discussion in this chapter builds on the previous chapter's discussion - particularly its critical summary on the themes that we engaged with (as well as those with which we did not engage[3]) - since the artistic yields were collaboratively and intuitively thematized. In other words, the value of data from artistic yields presented and discussed in this chapter draws on the previous chapter's critical commentary of the cultural circle's thematic engagement.

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[1] The dissemination aspect of project participants' engagement with *'ĊKF'* was addressed in Chapter 6 as part of the curriculum of *'ĊKF'*.

[2] As in the previous chapter, in terms of structure and approach, the sections of the chapter gradually present and discuss data with some theoretical analysis. Further to this, the final section of the chapter fully develops and raises the analysis to a theoretical synthesis by drawing on the discussion of the entire chapter that weaves in the theoretical implications concerning the research questions related to the discussion of the chapter.

[3] See Chapter 6's concluding synthesis.

Artistic Yields

'ĊKF' participants engaged in the generation of a variety of artistic outputs throughout the experience of '*ĊKF*'. These involved thematic composition, presentation and discussion of prose and poetry (in Maltese and dialect) and folk songs. The quantity and quality of artistic yields coupled with need to analyze them thematically for the objectives of this doctoral study, prevent an itemized discussion of each and every artistic yield. Thus, a thematic discussion is presented in this section[1].

Education

Artistic yields developed about this theme consist of a poem written by Philip in the dialect of the northern village; prose written by Therese in the dialect of the southern village; prose written by May in Maltese, which was also eventually translated into the dialect of the

[1] Research ethics including issues related to internal confidentiality and data protection exclude the possibility of appending the artistic yields to this thesis, as explained elsewhere.

All artistic yields have been translated by me and thus the translation does not take into account any artistic form of writing. This is one of the issues I struggled with in the course of my studies:

One significant shortcoming of translating the poems, prose and songs is that my translation takes away all the artistic wealth of the pieces. One solution could be asking participants or other parties from an artistic background to translate the work, were it not for financial and time limitations. There are also ethical issues such as asking too much from participants - particularly those who have no knowledge of, or are not sufficiently fluent in English and / or asking too much from participants' in terms of contribution to the project. Another solution would be a third party translation, perhaps by an artist. Apart from financial limitations, there is also no guarantee that a third party translation grants artistic, content or pedagogical authenticity, particularly since a third party would not have an insider's view of the project. Again this is not necessarily a drawback; although, overall, the simple act of translation is bound to take away from the authenticity anyway (RJ, 1st July, 2013).

Another issue I struggled with is whether I should cite excerpts of participants' artistic yields as they wrote them or - if and when required - add "[sic]", or correcting any spelling and grammar deemed incorrect. In the end I decided to: (i) Present the excerpts from artistic yields as written - without making any corrections - for the sake of authenticity; and (ii) Not to add "[sic]" to maintain flow when reading through them (RJ, 1st July, 2013). Moreover, my lack of knowledge of the village's dialect might possibly lead me to misjudge a dialect trait as a spelling or grammatical mistake. One solution could be to verify with participants if these instances reflect dialect traits but, apart from being very time-consuming and demanding on participants and me, it might also embarrass participants if the instances are grammatical and / or spelling mistakes. In the end, this might lead to more damage than benefits in many ways (RJ, 18th August, 2013).

southern village when presented during dissemination events; and a story folk song (‘għana tal-fatt’)[1] composed by Saviour.

Collaborative discussion of these artistic yields sheds light on interesting critical insights that testify to participants’ problematization of issues. For instance, with respect to Philip’s verses about routes to qualifying oneself that are alternative to tertiary education, Angela questions the element of choice that there is in reality:

[1] *‘ĊKF’* was also enriched by folk singers’ different genres – namely, story folk song (‘għana tal-fatt’); Bormla-style folk (Bormla is a locality in Malta’s inner harbour area) (‘għana Bormliża’) and improvised folk song (‘għana spirtu pront’). These are some of the main folk song genres that comprise the small niche folk song scene in Malta at the time of this study.

Iżda jekk taħseb li moħħok,
ma jagħtikx, u tieqef kmieni,
taqtux qalbek, sib linj'oħra
illi bihe teħdem hieni
(Philip, RA, *L-Edukazzjuni*, 5 ta' Diċembru, 2011).

But if you think that your brain,
does not yield, and you quit early,
don't give up, find an alternative
that allows you to work happily
(Philip, AY, '*L-Edukazzjuni'* (*Education*) 5th December, 2011).

Philip: Dan l-edukazzjoni bħal meta tmur tieġ ...minn dak l-ikel kollu wieħed żgur isib xi ħaġa x'jiekol li togħġbu!

Angela: Hekk taħseb? Vera għandna l-għażla fl-edukazzjoni? Jew nassumu li hemm xi ħaġa għal kullħadd? Mhux l-għażliet kollha huma kkunsidrati b'mod ugwali! ('FG', 26 ta' Ġunju, 2013).

Philip: Education is like going to a wedding ...from all the food there is one surely finds something to eat that he likes!

Angela: Do you think so? Do we really have choice in education? Or are we assuming that there is a choice for everyone? Not all choices are equally considered! (FG, 26th June, 2013).

This triggered collective reappraisal of knowledge and skills. The discussion testified to problematization of conventions that underrate non-academic knowledge and skills. In this regard, Freire (2007a) reflects on how participants of cultural circles he participated in discussed "how education occurs in an unlettered culture, where one cannot properly speak of illiterates" (p.61). Data from *'ĊKF'* collabrative review of artistic yields also shed light on gender stereotypes in the employment sector, possibly with personal agendas to romanticize the working-class:

May: Mela! Jaraw waħda taf tħit ilbiesi tat-tiġijiet ma jgħidux intelliġenti...intelliġenza skola biss!

Saviour: Jien kont naf wieħed it-Tarzna 'qas jaf jaqra u jikteb, imma 'shaft' perfett jagħmilulek!

Philip: Mela, kien hemm sieħbi ma kellu ebda skola imma joħroġlok skrun bla ma jagħmillu ebda ħsara! ('FG', 26 ta' Ġunju, 2013).

May: Right! A bridal dress-maker is not considered intelligent… intelligence is limited to formal schooling!

Saviour: I knew a person at the Dry docks who did not know how to read and write, but would construct a shaft perfectly!

Philip: Of course, my friend had no formal schooling but would manage to retrieve a propeller without doing any damage to it! (FG, 26th June, 2013).

Data clearly point at participants distinguishing "between two worlds: that of nature and that of culture" (Freire, 2007a, p. 57). The first comment by May echoes data from the Freirean cultural circle experience in Recife of a woman who said, "with emotion, "I make culture. I know how to make that."" (Freire, 2007a. p. 69). To this Freire added that when exposed to a codification portraying a painting of a vase with flowers, "(m)any participants, referring to the flowers in the vase, say, "As flowers, they are nature. As decoration they are culture." The esthetic dimension of the product, which in a sense had been awakened from the beginnning, is now reinforced" (p. 69). Thus, participants' reflections dwelled on the "pleasure of making beautiful things" (p. 67); on the human ability "to transform the material of nature" (p. 67) by means of work to make object of culture.

Saviour's folk song verses problematize the notion of equality of opportunity in education by addressing the need to financially support weak members of society in the sphere of education:

Għandu jkun hemm flus biżżejjed
Biex jgħejnu lil min batut
(Saviour, RA, *L-Edukazzjoni*, 2012).

There should be enough money
To help the weak
(Saviour, AY, '*L-Edukazzjoni'* (*Education*), 2012).

These data testify that during their project experience, participants could "perceive...that to be illiterate is to belong to an unlettered culture and fail to dominate the techniques of reading and writing" (p. 61).

Another insight is derived from Philip's poem since it ends with a reflection on the worth of people and hence problematizes systematic underrating of non-mainstream knowledge. Yet this reflection also features the fusion of deterministic, unquestioned religious beliefs[1]. The human value manifested in the poem is domesticated to an essence of human capability of divine origin. In turn, these reflect mainstream Christian predominance in Malta (Briguglio & Pace, 2013; Central Intelligence Agency (CIA), 2011; Vassallo, 2007) as well as amongst people participating in community projects going on at the time of the study, *'ĊKF'* included (Appendix 14 - Figure 2 and Table 1).

[1] A Freirean analysis of the influence of religion on participants' project experience as inferrd from their engagement with the artistic yields is discussed later in this chapter.

B'hekk tinduna li qatt m'għandek tabbanduwne t-tagħlim. Għaliex xurta tuf tispiċċa tkiwn fost l-aqwa mgħallmin.	Thus you realize that you should never Give up on learning. As you might still end up Amongst the most knowledgeable.
Ftakar li kull ħulqien t'Alla, Għal xi ħuġa żgur kapuċi. Għalhekk uża d-don tiegħek sabiex ħejtek, tgħajx fil-puċi (Philip, RA, *L-Edukazzjuni*, 5 ta' Diċembru, 2011).	Remember that all God's creation Is certainly capable of something. So use your gift so that you Live in peace (Philip, AY, '*L-Edukazzjuni' (Education),* 5th December, 2011).

Collaborative discussion of artistic yields points at the presence of similarities between participants' poetic and prosaic reflections:

It-tnejn semmew l-istess temi: flus, familja u l-ġenerazzjoni tal-futur (Saviour, 'FG', 26 ta' Ġunju, 2013).	Both mentioned the same themes: money, family and the future generation (Saviour, FG, 26th June, 2013).

Moreover, artistic yields include critical reflections on financial problems, the role of the family and youth (as an investment in the future) inspired by retrospective reflection about secondary statistical data discussed during the thematic meeting on education (Chapter 6 - Figures 2 and 3):

Hemm il-problema tal-familja, jekk ma jkollhomx appoġġ u min jagħmlihom kuraġġ jaqtgħu qalbhom. Hemm il-problema tal-flus, li hawn familji li ma jkunux jistgħu jgħinu lil uliedhom finanzjarjament u għalihom aħjar imorru jaqilgħu xi ħaġa ta' flus huma ukoll. Hemm it-tgħajjir li aħna l-kbar ngħidu lit-tfal, bħal per eżempju li ma huma tajbin għal xejn, ħmar taż-żurbett u ħafna aġġettivi oħra. Għalhekk irridu nkunu aħna l-kbar ukoll li nagħmlu l-parti tagħna biex nagħmlu iżjed kuraġġ lil dawn it-tfal li ser ikunu l-irġiel u nisa ta' għada... (May, RA, *L-Edukazzjoni*, Diċembru 2011).

There is the problem of family, if they do not have support and encouragement they become discouraged. There is the money problem, there are families who cannot help their children financially and for them it is better if youth go and earn some money too. There is also labelling of children by us adults, for example that they are good for nothing, silly ass and many other adjectives. This is why as adults, we need to do our part and encourage more these children who will be tomorrow's adults… (May, AY, L-'*Edukazzjoni' (Education),* December 2011).

...peress li lliwm il-klassi imħallta, malajr jagħmlu ħbieb u jibdew joħurgu flimkien, u jridu l-fliws f'idejhom biex joħurgu, allura jkiwnu jridu jsibu xogħol u jitilqu mill-iskula, jista jugħti l-kus li jkiwn diġu għandhom l-'O' Levels', jista jkiwn ukoll li jaqtgħu qalbhom mill-istudju għax għandhom ħefna studju iebes quddiemhom, emminni tiġini ħasra nura zgħożagħ ta' fursi 17 – 18 –il sena jiġru wara truck ta' l-iscammel.

...since today classes are mixed, they soon make friends and start going out together, and they want money in hand to go out, so they want to find work and leave school, even though some already have O' Levels, they might give up on their studies as their studies are very hard, believe me I feel pity watching young people perhaps aged 17 – 18 years running after the garbage truck.

Il-ġenitiwri jinkwitaw spiċjelment jekk tkiwn prubliema finanzjurja għax l-istudju jġib miegħu spejjeż kbur u sagrifiċċji.

Parents are worried especially if it's the case of a financial problem as studying brings with it high expense and sacrifice.

Iż-żgħożagħ għandne nibżgħu għalihom, għax dawn għod iridu jkiwnu, in-nise u l-irġiel ta' għade (Therese, RA, *L-Edukazzjuni*, Diċembru 2011).

We should take care of youth, as these will be tomorrow's adult women and men (Therese, AY, '*L-Edukazzjuni'* (*Education*), December 2011).

These data show that since themes were collaboratively and intuitively generated, participants reflected on the "systematic acquisition of knowldege, and also the democratization of culture within the general context of fundamental democratization" (Freire, 2007a, p. 75). The next

section pursues this discussion through a review of artistic yields on the generative theme of capitalism.

Capitalism

Without directly featuring in the original list of proposed themes (Chapter 6 - Figure 1), the theme of capitalism, was intuitively and thoroughly addressed during the course of the project and it also yielded to the generation of other themes such as economic competitiveness, discussed in the next subsection; as well as correlations with themes previously correlated to other generative themes in the original list, such as Saviour's folk songs about housing and transport feature reflections about capitalism, as will be discussed further on.

Artistic yields that directly deal with this theme consist of two poems written by Philip using the dialect of the northern village and four folk songs composed by Saviour about the themes of poverty, work, transport and housing. In the case of the last four generative themes, it is worth noting how poverty, work and transport started emerging intuitively in the process of discussing capitalism and were further developed when discussing competitiveness (discussed after this subsection), although originally categorised elsewhere in the original list of themes (Chapter 6 – Figure 1). In the case of housing, Saviour generated this theme himself during his reflective journey in-between thematic meetings.

Reflections underpinned by humanism that characterized artistic yields on the theme of education, re-surface in Philip's verses on capitalism, as well as in Saviour's folk songs on the problem of poverty and the theme of work. Indeed, the themes are linked to issues of respect for human dignity and the right to have the means to live decently:

Miskin huiwe duk il-bniedem Li fiddinja hiw ħeddiem, Għaliex ruri dun jitħelle Jgħajx fil-puċi u fis-sliem (Philip, RA, *Il-Kapitaliżmu*, 22 ta' Frar, 2012).	Poor is he Who is a worker in this world, Since it is rare that He is allowed to leave peacefully (Philip AY, '*Il-Kapitaliżmu'* (*Capitalism*) 22nd February, 2012).
Nixtieq tissolva dil problema żgur li kulħatt jieħu gost U Ngħejxu ħajja diċenti Kif xiraq u kif suppost. (Saviour, RA, *Ix-xogħol*, 2012).	I wish this problem would be solved Surely everyone would be happy And we'd live a decent life As it should be (Saviour, AY, *'Il-Faqar' (Poverty)*, 2012).
…żgur li ħadd mhu sa jmerini Ix-xogħol il-qofol tal-ħajja (Saviour, RA, *Ix-xogħol*, 2012).	surely no one will contradict me Work is the centre of life (Saviour, AY, *'Ix-xogħol' (Work)*, 2012).
Għandu jkolna xogħol biż-żejjed Biex jaħdem min għandu saħħa, u il-pagi ikunu xirqa Biex il-ħajja inlaħqu maħħa (Saviour, RA, *Ix-xogħol*, 2012).	We should have enough work To employ all who can work, and salaries ought to be suitable So as to support life expenses (Saviour, AY, *'Ix-xogħol' (Work)*, 2012).
Il-ħaddiem tiħ li hu tiegħu u fuq kollox ikun stmat (Saviour, RA, *'Ix-xogħol'*, 2012).	Give the worker what he deserves and above all he should get respect (Saviour, AY, *'Ix-xogħol' (Work)*, 2012).

Collaborative discussion with *'ĊKF'* participants about these artistic yields is characterized by reflexive triangulated engagement with this and other qualitative data and quantitative results of the statistical analysis of questionnaire data related to employment and skills (Appendix 14 – Tables 2 and 3 and Figure 3). To explain better, participants problematized statistical findings by engaging with the meaning of capitalism in their lives in terms of the influence of the employment background of the poet and other '*ĊKF*' participants on the poem's content:

Meta tirrakkonta l-kapitaliżmu mill-lenti tal-ħaddiem it-tlellix jintefa' (Saviour, 'FG', 26 ta' Ġunju, 2013).	When you narrate capitalism from the perspective of the worker, the bright lights turn off (Saviour, FG, 26th June, 2013).
Aħna (b'referenza għall-parteċipanti ta' ĊKF) bħalissa l-maġġoranza tagħna pensjonanti. Lawrence biss jaħdem full-time jew bħali nistudja. Imma dawk pensjonanti li kienu jaħdmu, xogħol manwali kienu jagħmlu, tal-'working class' (Angela, 'FG', 26 ta' Ġunju, 2013).	At the moment, the majority amongst us (with reference to 'ĊKF' participants) are pensioners. Only Lawrence works full-time and I study. However, those pensioners that were employed had manual jobs, from the working class (Angela, FG, 26th June, 2013).

The contextualization of artistic yields in the framework of the artist's background is confirmed with Saviour's verses:

Jien ħaddiem naf x'jiġifieri dan li irid jiġi spjegat ... (Saviour, RA, *Ix-xogħol*, 2012).	I am a worker I know how what needs to be explained feels like ... (Saviour, AY, *'Ix-xogħol' (Work)*, 2012).

This evidence shows that, as an outcome of the project experience, *'ĊKF'* participants "reflect(ed) about themselves and about the world they are in and with, it ma(d)e them discover that the world is also theirs" (Freire, 2007a, p. 76).

Artistic yields also problematize capitalist and marketing jargon with critical reflections on privatization, branding, exploitation and offshoring. The Freirean framework of this thesis raises the relevance of these data since, in Freirean terms (2007a), the data testify to participants problematizing myths. It is therefore evident that participants' engaged with the Freirean perspective on how

> (w)ithin certain historical conditions, manipulation is accomplished by means of pacts between the dominant and the dominated classes—pacts which, if considered superficially, might give the impression of a dialogue between the classes. In reality, however, these

> pacts are not dialogue, because their true objectives are determined by the unequivocal interest of the dominant elites. In the last analysis, pacts are used by the dominators to achieve their own ends. The support given by the people to the so-called "national bourgeoisie" in defense of so-called "national capitalism" is an example in point. Sooner or later, these pacts always increase the subjugation of the people (Freire, 2005, pp. 147 – 148).

However, to what extent can it be said that such myths are solely nurtured by "false elites (that) have manipulated them" (Freire, 2007a, p. 76)? And to what extent participants' enagagment manages to "destroy" (p. 76) such myths? In the case of privatization there is specific reference to privatization of public transport implemented by Nationalist-led government of the time during the course of the project. This issue had raised many controversies at community and national levels, as well as critiques of government administration of this matter. The impact that this had on participants' experience as well as the general labourite party alignment of the group[1] and the community (Briguglio & Pace, 2013; Briguglio, 2009; Boissevain, 2006) reflects in their artistic yields:

[1] Data sources on this include (RJ, 4th August, 2011; 5th December, 2011; Julian and Maria, SM, 7th November 2011; 20th March 2014).

Kulħatt igerger u jilminta
fi Trasport kulħatt jaf x'sar,
sabiex tmur min post għal iħor
għandek l isbaħ nofs Ta nhar ...

Everyone complaining and lamenting
with what has been done in the transport sector,
to go from one place to another
you waste half a day ...

Kulħatt jaf x'kelna Bl'Arriva
x'ġlied u tgerfix kulħatt raħ,
basta ta fuq jasal komdu
u min ħatt'iħor x'jimpurtaħ
(Saviour, *It-Trasport*, RA, 2012).

Everyone knows what Arriva brought us to
Everyone witnessed the conflict and confusion,
but those at the top travel comfortably
and do not care about the rest
(Saviour, *It-Trasport (Transport),* AY, 2012).

Saħansitre, dun issibu
F'mediċini ta kull mezz.
Biex issib li d-differenze
Tkiwn, bħes-sultu, bess fil-prezz!

Moreover, this is also found
In medicines of all sorts.
You will find that the difference
Is, as usual, only in the price!

Il-għaliex, kif taqra fuqha,
Fir-rigward tal-ingredjenti,
Issibhom bl-istess doża
u jkiwnu daqshom effiċjenti!
(Philip, RA, *Il-Kapitaliżmu II*, 1 ta' Frar, 2012).

Because, as you see on reading its instructions,
When it comes to its ingredients,
You will find the same dosage
And equally efficient!
(Philip, AY, '*Il-Kapitaliżmu II' (Capitalism II),* 1st February, 2012).

Iżda jekk il-qliegħ jirduppja
Lil ħeddiem qatt ma jkellmiwħ.
Xejn ma jgħajdu, xejn ma jlissnu,
Sabiex jibqaw jeħilbiwh.

However, if the profit doubles
The worker is never spoken to.
Nothing is said, nothing is spoken,
So that they continue exploiting him.

Mhux l-istess kif tfiġġ problema,
Dlonk jitilqu mill-pajjiż,
Għax isibu ħidme b'irħas
Fejn il-ħeddiem iġorr il-piż
(Philip, RA, *Il-Kapitaliżmu,* 20 ta' Jannar 2012).

Not like when a problem arises,
They immediately leave the country,
Because they find cheaper labour
Where the worker carries the burden
(Philip, AY, '*Il-Kapitaliżmu' (Capitalism),* 20th January 2012).

The last point on the hardships faced by exploited workers is expressed also in Saviour's folk song *"Ix-xogħol" (Work)* with reference to the constant underlying threat of becoming unemployed:

Ħa nsemmi s-sitwazzjoni	Let me mention the situation
Jifimni kull impjegat	Every employee will understand me
Jekk ħaddiem għad dritt jitkellem	If a worker speaks up for his rights
Isib ruħu is-sensjat	He finds himself fired
(Saviour, RA, *Ix-xogħol*, 2012).	(Saviour, AY, *'Ix-xogħol' (Work)*, 2012).

Moreover, Saviour's folk song *'Id-Djar' (Houses)* problematizes, not without personal partisan bias[1], 1990s and 2000s centre-right majority government's incentives for home ownership through home loans in Malta (Briguglio & Buġeja, 2011). Saviour's song also questions the homogeneity of experience of housing problems by starring the experiences of young people in his verses and correlating them to broader financial issues:

[1] Data sources on this include (RJ, 4th August, 2011; 5th December, 2011; Julian and Maria, SM, 7th November 2011; 20th March, 2014).

Għal min għandu Paga baxxa din ta xejn f'moħħu jitfaħa, Illi ikollu dar tiegħu xewqtu qatt mhu se jaqtaħħa.	For those who have a low pay it is useless to think Of home ownership This wish will never be granted.
qabel konna insibu l'għajnuna u kont tifranka kemxejn, Illum tgħamel għomrok taħdem U miżgur tħalsu id-dejn.	before we used to find help and save some money, Today you spend your life working And probably the debt is not paid.
Bi ftit kliem biex wieħed jifem Iż-żgħażaħ ħa nsemi daqxejn, li jkunu iridu jiżżewġu Biex jibnu u flus imnejn (Saviour, *Id-Djar*, RA, 2012).	For the sake of understanding in simple words I will mention young people who wish to get married and build a house but do not know from where to get the money (Saviour, '*Id-Djar' (Houses),* AY, 2012).

In some parts the poetry reflects stratifying and unequal world and race categorisations as in the case when Philip warns Maltese people not to think of themselves as Americans, but little 'better-off' than Africans:

Skoss ieħor, nikbru iżjed, Inqisiwne Amerikuni, U ninsew, li l-livell tagħne Hiw ftit aħjur mill-Afrikuni (Philip, RA, *Il-Kapitaliżmu II*, 1 ta' Frar, 2012).	One more jolt, we become bigger, We think of ourselves as Americans, And we forget, that our level Is slightly better than that of Africans (Philip, AY, '*Il-Kapitaliżmu II' (Capitalism II),* 1st February, 2012).

Moreover, the data from the poem testify to the conceptual categorisation of Africans as a "monolithic cultural group without marked differences" (Macedo, 2005, p. 14) – thus shedding light on severely hindered emancipatory engagement. Indeed, collaborative discussion of Philip's poems triggered problematization of 'common-sense' with a discussion contextualized in a local and global dimension that resonates with the discussion of Chapter 2

earlier in this thesis. Moreover, the discussion also led Philip to review his own world perceptions presented in his poetry by problematizing the notion of 'The American Dream':

Julian: L-Amerka, meqjusa 'l-art tal-opportunitajiet'. Mhux vera!	*Julian:* America, considered 'the land of opportunity'. It is not true!
Philip: Mela! Taħdem daqs bagħal trid!	*Philip:* Right! You have to work very hard!
Maria: Għalfejn naċċettaw in-neokolonjaliżmu tal-kapitaliżmu u nirromantiċċizzaw il-kolonjaliżmu u l-wirt tiegħu f'Malta?	*Maria:* Why do we accept the neo-colonialism of capitalism and romanticize the colonialism and its heritage in Malta?
Philip: U pajjiżi tat-Tielet Dinja bħalissa jaċċettaw kull investiment kapitalist li jiġi għal idejhom!	*Philip:* And Third World countries accept any capitalist investment at hand!
Carmen: Anki fostna! Nies ...qatgħulhom id-dawl għax ma jifilħux iħallsu! ('FG', 23 ta' Jannar, 2012).	*Carmen:* Even amongst us! People ...whose utilities are cut off as they do not afford to pay! (FG, 23rd January, 2012).

Participants' engagement with spin-off themes is in line with the dynamics of Freirean pedagogy (Freire, 2007a, 2005, 1993; Kirkwood & Kirkwood, 2011). Such engagement is evident in Saviour's folk songs about poverty and work. The folk songs include reflections on the drastic measures that people undertake when facing poverty. It also contextualizes the problem in Malta with reference to concurrent research:

Min kollox tibda it-tnaqqas la ċontorin jibda jintrass, Uir riċerki l'qħet isiru ġo Pajjiżna qed jinħass (Saviour, RA, *Il-Faqar*, 2012).	You start cutting down on everything Once the belt is tightened, And research carried out In our country (shows that poverty) is being felt (Saviour, AY, *'Il-Faqar' (Poverty)*, 2012).

… u taħdem ma tistax tgħaddi
Aħseb w'ara min ma jaħdemx
(Saviour, RA, *Ix-xogħol*, 2012).

… even who works cannot cope
Let alone who does not work
(Saviour, AY, *'Ix-xogħol' (Work)*, 2012).

Artistic yields related to the theme of capitalism shift between proactive and laid-back / fatalistic attitudes. To explain better, it is worth noting how, despite the critical analysis of theme related experience, at some point the resolution is entrusted to the supernatural:

Fejnek int ja Manager
dan il-kliem ifem eżzatt
Tinsix li sema idu twila
Kapaċi jilħaq lil kulħatt
(Saviour, RA, *Ix-xogħol*, 2012).

Where are you Manager
understand these words exactly
Do not forget that Heaven's hand extends far
Capable of reaching everybody
(Saviour, 'AY, *'Ix-xogħol' (Work)*, 2012).

On the other hand, artistic yields also provide evidence of links between the local and the global dimensions of human engagement with and overall experience of society. Indeed, the artistic yields involve insights on how capitalism is related to another two generative themes, namely, (economic) competitiveness and health:

Dawn (b'referenza għal investituri kapitalisti) malajr jagħmlu stqarrijet,
Mingħajr l-ibde kliem kattiv.
Jużaw dejjem l-istess frużi:
Li 'Hawn m'għadiwx kompetittiv!'
(Philip, RA, *Il-Kapitaliżmu*, 20 ta' Jannar 2012).

These (referring to foreign capitalist investors) quickly make a press release,
Without any mean words.
They always use the same phrase:
That 'Here is no longer competitive!'
(Philip, AY, *Il-Kapitaliżmu (Capitalism)*, 20th January 2012).

Mhux il-ħidme illi tkexkxek, Għax tul ħajtek, teħdem trid. Iżda l-mod li bih titħeddem, K'intix b'seħħtek, jew marid.	It is not the work that makes you shiver As in life, you need to work. It is the employment conditions, If you are healthy or ill.
Jekk marrudi, sa tkuin iebse, Għax malajr jirrifjutawk. Ki tkuin b'seħħte u kapuċi, Fuċli illi jimpjegawk (Philip, RA, *Il-Kapitaliżmu,* 20 ta' Jannar 2012).	If you're prone to be ill, it will be difficult, As you will be easily refused. If you are healthy and able, You will be easily employed (Philip AY, '*Il-Kapitaliżmu' (Capitalism),* 20th February 2012).

Similarly, in Saviour's folk songs about poverty, which in itself is a spin-off theme of capitalism, there is a reference to the theme of family life:

Oh il-faqar kemm hu ikraħ Żgur li qatt ma tista' tfaddal X'weġġa ta qalb għal familja Toħroġ aktar mili iddaħal (Saviour, RA, *Il-Faqar*, 2012).	Oh how ugly poverty is Surely it doesn't let you save anything What a heart ache for the family To fork out more than you gain (Saviour, AY, *'Il-Faqar'* (Poverty), 2012).

Family life is another spin-off theme, not listed in the original list but generated throughout the project experience and correlated to capitalism, as in the case of Philip's correlations of capitalism with competitiveness and health. This discussion unfolds with the analysis of artistic yields about these and other themes, as seen in the coming subsections.

Competitiveness

Artistic yields about this theme comprise a poem written by Philip in dialect of the northern village and a folk song by Saviour. In the poetic verses there is evidence of critical decodification of marketing, particularly those used at the stage of selling or initiating investment:

Hawnhekk jiġu kullha ħlewwe, Biex il-post jinvestigaw. Jaraw x'jistgħu jisulħu Biex il-ftehim jiffinanzjaw (Philip, RA, *Il-Kompetittivitù*, 21 ta' Frar, 2012).	Here they come full of sweetness, To survey the place. Checking out what they can exploit So that the agreement is sealed. (Philip, AY, *Il-Kompetittivitù (Competitiveness)*, 21st February, 2012).

There is reference to foreign investment in Malta which reflects economic dynamics going on at the time of writing, also as part of privatization as an economic strategy deployed by the government of the time (Briguglio, 2010a). However, this is not directly stated in the poem, although there is direct reference to the repercussions a country faces in these circumstances when led by a weak government:

Jekk isibu l-gvern dgħajjef Malajr b'hekk jieħdu paluta. U miskin, il-ħeddiem vittme, Għaliex bih, jagħmlu xaluta. Ma jħalliwhx, jidħol f'xi għaqde Milli għandne, tal-ħeddieme, Sabiex jibqaw minn fuq dejjem U jgħasriwk, mingħajr indieme (Philip, RA, *Il-Kompetittivitù*, 21 ta' Frar, 2012).	If they find a weak government They easily take advantage. And the poor victim is the worker As they feast on him. They forbid him joining workers' unions From the ones that we have, Thus they always have the upper-hand And exploit you, without mercy (Philip, AY, *Il-Kompetittivitù (Competitiveness)*, 21st February, 2012).

Saviour's folk song points to the strengths of embracing competitiveness as a value for self and social advancement. To Saviour, competitiveness transcends the economic dimension. Indeed, he decodifies the concept of competitiveness by relating it to principles of fairness, professional attitude and quality control, amongst others:

Tajjeb wieħed jikompeti
u dan isir bi serjeta,
Imma fuq hiex qed jibaża
Ikun ta l aqwa kwalita...

l' Aħjar prodott it-trid tofri
sabiex toħroġ sodisfatt,
Imma biex iseħ ta veru
Sehmu jrid jgħati kulħatt.

Hu x hi nhu biex tikompeti
Basta b'għaqal bla twijer[1],
Iridu niġbdu ħabel wieħed
Kemm il kbir u kemm iż-żgħir
(Saviour, RA, *Il-Kompitivita*, 2012).

It is good to have competition
and this should be seriously done
Yet one needs to have a basis
Of good quality...

the Best product should be offered
so as to be satisfied,
Yet for this to happen
Everyone has to contribute.

In any case, to compete,
Sustainably, without corruption[2],
We need to be on the same side
Both the powerful and the powerless.
(Saviour, AY, '*Il-Kompitivita' (Competitiveness)*, 2012).

[1] Ma kontx naf x'jiġifieri "twijer" u meta staqsejt lil Saviour qalli li hawnhekk qed jirreferi għall-korruzzjoni.

[2] I did not know what '"twijer"' meant and when I asked Saviour he told me he is referring to corruption.

Thus, whereas manipulation from the dominant classes dwells on the "political immaturity of the masses" (Freire, 2005, p.147) and, as "another dimension of the theory of antidialogical action…is an instrument of conquest…" (p. 147) - the data from the artistic yields comprise clear evidence that the artistic yields are praxis attempts at breaking through "the model of itself which the bourgeoisie presents to the people as the possibility for their own ascent" (p. 147).

As discussed earlier, these critical perceptions on government and authorities reflect participants' partisan and political opinions - hence, the relevance of agency. They are also a leitmotif of artistic yields produced in relation to other themes, as discussed in the coming subsections. This is also the outcome of the context of *'ĊKF'* principally discussed in Chapter 2 and referred to in other chapters of this thesis.

Health

The artistic yields directly related to the theme of health are two poems written by Philip in the dialect of the northern village, a folk song written by Saviour, and two prose pieces. One was written by Therese in the dialect of the southern village and the other by May in Maltese. The latter was later translated into the dialect of the southern village to be read during the dissemination event that formed part of the *Evenings on Campus 2013* festival of the University of Malta.

Collaborative discussion about these compositions was useful to identify broader social issues correlated to this theme:

Kien hemm interess fil-kontradizzjoni f'meta ngħidu, 'Il-flus mhux kollox, is-saħħa l-aqwa', pero' imbagħad jekk ma jkollokx il-flus tbati (Maria, 'FG', 12 ta' Diċembru, 2011).	There was an interest in the contradiction of the saying, 'Money is not everything, health is the most important thing', but if then there is no money there are problems (Maria, FG, 12th December, 2011).
Hemm relazzjoni mal-ekonomija (Angela, 'FG', 12 ta' Diċembru, 2011).	There is a relationship to economy (Angela, FG, 12th December, 2011).

This point is also explored in Therese's write-up whereby it is further developed through a deeper analysis where she critically reflects with state health benefits by pointing out that they still involve costs. In this write-up Therese also decodifies the relationship between health and nutrition by identifying the implied financial expense as a significant variable of this relationship:

Il-flus mhux kollox, iżda kultant il-kura tal-mard tinvolvi ħafna flus, u jekk wieħed irid jinqeda malajr, flus trid f'idejk, u jekk tmur privat tridhom iżjed. Jien ngħid għalija ma għandix sabar nistenna, la biex nagħmel 'check up' u l-anqas fil-'waiting list', (id-dieta tinvolvi flus ukoll) (Therese, RA, *Is-Saħħa*, 2011).	Money is not everything, but sometimes healthcare involves lots of money and if one wants a health service in a short time, you need money in hand, and if you make use of private healthcare you need more money. As for me, I have no patience to wait, neither to have a check-up nor to stay in the waiting list, (a healthy diet also involves costs) (Therese, AY, *'Is-Saħħa' (Health)*, 2011).

Another link that Therese decodifies in the discourse on health is the relationship between education and minimization of health hazards, as in the case of industrial protective gear:

Ħarġu ukoll ilbies ta' 'safety' fuq ix-xogħol. Fil-ħajja ta' llum kulħadd sar konxju ta' saħħtu u kulħadd ifittex li janalizza lilu nnifsu… (Therese, RA, *Is-Saħħa*, 2011).	There is also industrial safety gear available at work. Nowadays everyone is aware of his health and everyone examines his own approach...(Therese, AY, *'Is-Saħħa' (Health)*, 2011).

Similarly, Philip dwells upon this aspect of healthcare in his second poem about this theme, namely '*Is-Seħħe (...Tkumpli)'*:

L-istess min jeħdem fil-għoli	The same for those who work in heights
Ġewwe t-Tarzna fost l-oħrajn	At the Dockyard amongst others
Trid tintrabat tieħu ħsiebek	You have to secure yourself
Qatt ma tista' tagħlaq għajn.	Never close an eye.
Għaliex ħejtek tkiwn fix-xifer	You cannot be careless
Ma tistux ma tagħtix kus	When you waste your life
Mite tkuwn ħejtek taħli	You realize how thoughtless you have been.
Tiġi n'se kemm kont bla rus.	
As your life is at the edge	
Jibde l-ġiri għand it-tubba	You start running from doctor to doctor
Kif ukoll ġewwe l-isptur	As well as in hospital
Bid-dewmien minn ħug'għall-oħra	With delays from one thing to the next
Hawn min spiċċe leħeq tur!	There are some who in the meantime passed away!
(Philip, '*Is-Seħħe (...Tkumpli)',* RA, 2011).	(Philip, '*Is-Seħħe (...Tkumpli)'* (*Health (...Continued)*), AY, 2011).

Nevertheless, analysis of this part of these artistic yields also uncovers limitations related to the access to and possession of knowledge on this matter. For instance, artistic yields' content does not entail questioning, such as if access to and possession of knowledge on healthcare are available to all. Moreover, as pointed out during collaborative discussion, other variables might affect occupational health and safety practices, such as gender stereotypes - for instance, overlooking intentionally health and safety regulation to prove one's 'manhood'. Nevertheless, the same collaborative discussion led to an interesting debate that also decodified occupational stereotypes to shed light on the heterogeneity of the working-class and / or members of the same occupational category. To explain better, participants pointed out that not all working-class or dockyard workers overlook health and safety regulations:

Julian: Taħsbu li kien element ta' nuqqas t'għarfien jew inkella anki ta' raġel irid juri kemm hu raġel?

Philip: Ma naħsibx jien. Fid-'dockyard' ma naħsibx. Mhux qed ngħid li ma kienx hemm każijiet, imma in ġenerali, le…

Julian: Kellna l-bajjad id-dar… il-ħin kollu naħseb li minn mument għall-iehor żgur ħa jiġri x'inċident… naħseb kiser għoxrin regolament...għoxrin żgur!

Angela: F'liema sens għoxrin regolament?… forsi biex jiffranka l-ispejjeż…

Julian: Dik ukoll imma hemm ukoll element ta' "Għax jien raġel"; "Ix-xogħol nifilħu"; "Bl-ingwanti x-xogħol ma nħossux"; "Dawn kollha semifeteti"… affarijiet hekk… ('FG', 12 ta' Diċembru, 2011).

Julian: Do you think it was a matter of lack of knowledge or else a proof of manhood?

Philip: I don't think so. At the dockyard I don't think so. I am not saying there weren't any cases but not in general…

Julian: We had the painter at home… I was all the time thinking an accident was bound to happen… I think he breached twenty regulations… twenty for sure!

Angela: In what sense twenty regulations?… perhaps to cut costs…

Julian: That as well but there was also the element of "Because I am a man"; "I can take work"; "I can't feel anything when I use gloves"; "That is all nonsense"… this kind of arguments… (FG, 12th December, 2011).

In Philip's poem, health is significantly linked to economic variables too. These include social class, income, standard of living, cost of living:

Ġo pajjiżne ixxurtjuti
Illi għandne s-seħħe b'xejn,
Spiċjelment għal klassi l-baxxa
Għax mal-mard, ma tagħmelx dejn

Mhux qed ngħajd li m'hawnx qliwb tajba,
Illi jħennu għal magħkiws.
Iżda kemm sa ddiwm tinqide
Mite tmur, dejjem ble fliws?

In our country we are lucky
To have free health care,
Especially for the low class
As with illness, you don't make loans

I'm not saying there aren't kind hearted-people
Who feel pity for those who suffer.
Yet how many times will the service be granted
When you never pay for it?

Ble ma nżeffen il-pulitke
Proset ngħajd lil duk il-gvern
Illi daħħal das-servizzi
Għax il-ħejje, għolja ‘nfern!

M’għodhiex trieġi dik li jgħajdu,
Illi s-seħħe tiġi l-ewwel,
Għax jekk timrad naqra gruvi,
Biex tinqide, fliws trid tnewwel
(Philip, RA, *Il-Problemi u s-Servizzi tas-Seħħe*, 12 ta’ Diċembru, 2011).

Without going into politics
I congratulate the government
That introduced these services
As the cost of living is extremely high!

What used to be said is no longer valid,
That health comes first,
Because if you fall sick and it’s serious,
To get treatment, you need money
(Philip, AY, ‘*Il-Problemi u s-Servizzi tas-Seħħe’ (Health Problems and Health Services)*, 12th December, 2011).

On the other hand, May’s write-up engages with the homogeneity of pensioners’ income by mentioning the difference between those who have a substantial pension and those who have a low pension. Moreover, in her write-up, May correlates health and economic issues to the self-generated themes of ageing society, increased life expectancy, shouldering of the elderly care and healthcare on family and close community. Nevertheless, in the last instance, May’s expression is limited in that there is no problem-posing with regard to accessibility and provision, or normative or ethical decodification of family responsibility for healthcare:

Irridu ngħidu wkoll li l-ħajja twalet u ħafna nies ikollhom bżonn iktar mediċini u mhux dejjem ikunu b'xejn u għalhekk ikollhom jixtruhom. Hawn ukoll jidħlu il-flus, għax hawn min jista jixtrihom u min għandu pensjoni baxxa tismagħhom jgħidu li ma jistgħux jagħmlu mod ieħor ħlief li ma jieħdu xejn. Jew inkella jagħmlu tajjeb uliedhom. Fil-fatt min tletin sena 'l hawn il-folja inqalbet totalment għax minflok ma il-ġenituri jgħinu lil uliedhom, bħal ma kienu fi żmien li qed insemmi, illum ġiet l-oppost għar-raġuni li tfal qegħdin jgħinu lill-ġenituri u raġuni hija dik illi kif il-ġenituri jkollhom problemi tas-saħħa, l-ulied meta jaraw li l-appuntamenti huma xhur, jekk mhux snin, bogħod, biex jinqdew, jiddeċiedu li jgħinu lill-ġenituri bejniethom biex jiħduhom huma privat u jekk hemm ċans ta' kura, tingħata immedjatament (May, *Is-Saħħa*, RA, Diċembru 2011).

One has to say also that life expectancy has increased and people need more medicines and these are not always free so they need to be bought. Here money comes in, because there are those who can afford them and who has a low pension argues that they have no option apart from not taking them. In fact, in the past thirty years there has been a drastic change since rather than parents helping their children, as it used to be in the past, today the opposite occurs as children are helping their parents and the reason is that when parents have health problems and children see that state healthcare can only provide medical appointments in a matter of months, if not years, they decide to share expenses to provide private healthcare to their parents, so if there is a chance of a cure, it is given immediately (May, *Is-Saħħa (Health)*, AY, December 2011).

It is also interesting to note how in his folk song, Saviour develops a discussion of health that focuses more on the services available, thus still linked to economy, yet in terms of government funds and resource management. In the folk song, he sings words of praise for research and development in the medical field as well as the supply of professional human resources:

Fis-saħħa kemm avvanzajna
li hu veru jiġi muri
fi xjenza tal Mediċina
Bl aqwa tobba u Profesuri.

Għandna Profesuri Bravi
Jistoqilhom kull tifħir,
Min dan l'att il-Poplu Malti
Għandu biex jieħu Pjaċir
(Saviour, RA, *Is-saħħa*, 2012).

We advanced so much in healthcare
what is true is evident
in the medical science
With the best doctors and specialists.

We have able specialists
They deserve all praise,
The Maltese people
Ought to be happy about this
(Saviour, AY, '*Is-saħħa' (Health)*, 2012).

On the other hand, he questions governmental management of material resources, such as space in hospital, waiting time for medical appointments and operations. Thus, the song concludes with reflections on how in the end these shortcomings produce inequalities of class and income between those who have the material means to afford private health care and those who do not:

Imma l-pazjent jonqsu ħaġa oħra li min fomm kulħatt tinatt, Meta bżonn ta sptar ikollu Idum jistenna eżaġerat.	But the patient has another need Everyone says so, When he requires hospital care There is too much waiting time.
Bi sptar sabiħ mhux biż-żejjed dan l għet ngħejt interessanti li il pazjent ikun moqdi l Aktar l'huwa importanti.	A beautiful hospital is not enough What I am pointing out is of interest Catering for patients needs Is the most important thing.
Tkun trid tgħamel operazzjoni hawn żgur tħossok inkwetat, Jekk mgħandekx għoqod istenna u Jekk għandek mur privat (Saviour, RA, *Is-saħħa*, 2012).	If you require an operation Surely you will be worried, If you have no financial means you wait If you have you seek private healthcare (Saviour, AY, '*Is-saħħa' (Health)*, 2012).

Finally, although in the original themes list (Chapter 6 - Figure 1) the theme of health was not associated to the theme of the environment, Saviour composed a folk song entitled *l'Ambjent (the Environment)* which clearly correlates good quality environmental conditions with a healthier lifestyle:

Sabiħ l'ambjent naturali Qalb ir-raba qalb il-ħdura, Tħoss ġo fik illi tinħejja B'Arja ċara w'aktar pura (Saviour, *l'Ambjent*, RA, 2012).	The natural environment is beautiful Amongst the fields and the green, You feel strengthened With air that is clear and pure (Saviour, l*'Ambjent (the Environment)*, AY, 2012).

Reflections on quality of life are also evident in the next subsection which unfolds the discussion of artistic yields inspired by the generative theme of internet.

Internet

Internet, as a generative theme, inspired the composition of a poem written in the dialect of the northern village by Philip and a prose write-up in Maltese by May. Philip's first verses echo the relevance of human capability emphasized by participants throughout the *'ĊKF'* experience, as mentioned elsewhere in this thesis:

Kull meħliwq jesperimente,
U jespire għas-suċċess,
Sabiex b'duk li huwe joħloq
Ikumpli jkabbar il-prugress
(Philip, *L-'Internet',* RA, 2012).
Every creature experiments
And aspires to success,
So as with his creations
He speeds up progress
(Philip, *L-'Internet' (The Internet),* AY, 2012).

The Freirean analysis raises the relevance of these data to show that during the *'ĊKF'* experience, participants engaged with "the normal situation of man as a being in the world and with the world, as a creative and re-creative being who, through work, constantly alters reality…By work, he submitted the world to a process of transformation" (Freire, 2007a, p. 57).

Both Philip and May discuss the advantages of internet in terms of time-efficiency and its applications in the areas of research, education and networking. In doing so, they draw upon personal experience, particularly because their son works and lives with his family in Texas and internet is essential for them to communicate with him. This manifests processes that are reflexive, yet also dialogic and emancipatory, since they delve and also transcend the

immediate situation by establishing links with the broader context; as well as heterogenizing the experience of internet. For instance, as mentioned earlier in this chapter, May reflects on the dependency she has on internet (May, PO, 8th March, 2012) and herein problematizes internet due to cases of abuse; Philip problematizes situations when internet separates family members from one another. In other words, they both go beyond their positive experience of internet as an essential vehicle of communication with their son:

Il-funzjoni tal-'internet' meta jintuża sew fih ħafna beneffiċċji. L-aktar meta jkollok qraba u ħbieb barra minn Malta, għax bih tkun tista' tikkomunika magħhom iżjed malajr permezz tal-'emails' u bi programmi bħal 'Skype' għax tkun tista' tkellimhom u tarahom ukoll fl-istess ħin (May, *L-'Internet'*, RA, 2012).

The functions of internet, when adequately used, are many and beneficial. Especially when you have relatives and friends overseas, as it makes it possible to communicate quickly by means of emails and programs like Skype that make it possible to speak to them and see them at the same time (May, *'L-'Internet'' (The Internet)*, AY, 2012).

Sakemm tkiwn fuq stejġ tistenne,
Tura x'għandek ħlusijiet,
U hekk kif titla fuq tal-linje,
Tħallas dawn il-kuntijiet
(Philip, *L-'Internet'*, RA, 2012).
As you wait on the bus stop,

You can check for pending payments,
And as you go up the bus,
You pay those bills
(Philip, *'L-'Internet'' (The Internet),* AY, 2012).

Daqskemm għandu tajjeb daqshekk ieħor għandu ħażin speċjalment meta jintuża biex jisfrutta lit-tfal, speċjalment bic-'chatting' għax ma jkunux jafu ma' min huma qegħdin jicchattjaw. Anke aħna il-kbar għandna nżommu għajnejna miftuħa meta nixtru xi ħaġa, naraw li 'site' tkun sikura għax malajr insibu il-'credit card' vojta.

It has risks as much as benefits especially when it is used for child abuse, especially with chatting since that would not know who is at the other end. Even as adults, we ought to keep our eyes open when we purchase something, we make sure that it is a secure site so as not to end up with an empty credit card.

Smajna issa fuq A.C.T.A. Nispera li jekk ma fihiex it-tajjeb li qiegħed jingħad, dak li ġie iffirmat jitħassar, għax jidher li dan sar biex ikollhom iktar sorveljanza fuqna (May, *L-'Internet'*, RA, 2012).

Now we got news of A.C.T.A. I hope that is the mentioned benefits are not true, the signed agreement is not implemented, as it looks like it's purpose is to watch over us (May, *'L-'Internet'' (The Internet)*, AY, 2012).

Bih inħulqu wkoll problemi
U dun hiwe stut ta' fatt.
Il-għaliex ġewwe l-femilji
Qid jinqata' l-kuntatt.

Għax it-tful ġewwe kamrithom
Fid-dur ħimde w skiet perfett,
U n-nofs l-ieħor ġa kamr'oħra
Lkoll mqabbda bl-internet
(Philip, *L-'Internet'*, RA, 2012).
As children in their room

Problems also resulted
And this is a fact.
As contact within families
Is in decline.

In a silent home,
Other family members in other rooms
Connected to the internet
(Philip, *'L-'Internet'' (The Internet)*, AY, 2012).

During the collaborative discussion of data analysis of these artistic yields, as participants, we problematized a number of issues:

Angela: It-teknoloġija ttellef il-komunikazzjoni interpersonali.

Angela: Technology disrupts interpersonal contact.

Carmen: Hekk hu, jinqata' l-kuntatt dirett.

Carmen: Right, it cuts down on direct contact.

Angela: It-tfal iridu l-aġġeġġi u dawn itellfu.

Angela: Children want gadgets and these are a disruption.

Carmen: U rigward l-ACTA, min ħareġ biha? Qed tiġi attribwita lil ħafna sorsi biex tinħeba l-id moħbija. Ħadd ma jaf eżatt! ('FG', 6 ta' Frar, 2012).

Carmen: And as regards to ACTA, whose idea is this? It is being attributed to various sources to hide the hidden hand. No one knows exactly! (FG, 6th February, 2012).

Freire's experience of cultural circles feeds into this analysis to understand that when "one discusses with the group, in obviously simple but critically objective terms, the relations among men…cannot be either of domination or transformation, because they are relations among Subjects (capitalized in the source)" (Freire, 2007a, p. 57). In the process, as participants, we fed into each other's reflections, sometimes to overcome limited reviews of the theme - for example, shedding light on a positive aspect when the discussion took an excessively / solely negative turn:

Saviour: Imma l-internet intuża wkoll għar-rivoluzzjoni fid-dinja Musulmana! ('FG', 6 ta' Frar, 2012).	*Saviour:* Yet internet was also used for the revolution in the Muslim world! (FG, 6th February, 2012).

From a Freirean perspective (2000), these data infer that participants engaged with conscientization since their participation within the circle comprised engagement as "beings not only *in* the world, but *with* the world, together with other men" (Freire, 2000, p. 39). This raises the relevance of data within the context of this study because "(o)nly men, as open beings are able to achieve the complex operation of simultaneously transforming the world by their action and grasping and expressing the world's reality in their creative language" (p. 39).

Saviour's last insight features a correlation between the themes of internet and religion. This correlation was also intuitively developed in the course of the thematic meetings, although not originally proposed in the original list of themes (Chapter 6 - Figure 1). The next section delves deeper into artistic yields about this theme.

Religion

As mentioned earlier, the theme of religion was intuitively developed by Saviour in the course of project participation. Saviour's folk song about religion manifests a more limited and partisan outlook on religion and makes a number of unquestioned generalizations. It is worth considering the comparisons and contrasts between the homogeneity of religious beliefs portrayed by questionnaire findings (Table 9) and qualitative data that includes Saviour's folk song *'Ir-Reliġjon' (Religion)*.

Table 9:
Religion and participation in community project/s

Religion	***Chapel to Chapel***	***'Ilħna Poeżija'***	***'ĊKF'***	**Total**
Christian	21.4%	7.1%	14.3%	28.6%
Catholic	35.7%	42.9%	21.4%	71.4%%
Total	57.1%	50.0%	35.7%	100.0%
$X^2(2) = 1.276$, $p = 0.528$				

The song solely focuses on the Catholic faith, thus reflecting the mainstream immediate context of *'ĊKF'*. The lysrics point at relations between state, left-wing politicians and Catholic institutions in Malta in recent and less recent past:

...żgur ma jarawx wiċċ ta sema
Xi Isqfijiet, u qasisin.

Jekk naqraw listorja kolla
żgur li ma ċċapċapx idejk,
Ta-kontra Dimech, u Mintoff
Iġib għajnejk wara widnejk

...lil min iserva bil knisja
Nisħithom min din id-dinja
(Saviour, *Ir-Reliġjon,* RA, 2012).

...surely some Bishops and priests
Will not see the Heaven.

If we read through history
surely you will not clap your hands,
Against Dimech, and Mintoff
You will be shocked

...I damn from this world
those who exploited the Church
(Saviour, *Ir-Reliġjon (Religion)*, AY, 2012).

Collaborative discussion of data analysis in this regard pointed at the fact that Saviour composed the song (relatively) shortly after Maltese people cast their votes in the 2011 referendum for divorce legislation in Malta. This was an issue that revived 1960s rift between Labourites and the Catholic Church (Briguglio, 2001; Fenech, 2012; Pace, 2012). Another interesting yield retrieved from the collaborative discussion of these data concerns broader historical issues that point to a long-standing rift between the Catholic Church and folk singers in Malta:

Il-Knisja kontra l-għannejja...din qalha Ġorġ Mifsud-Chircop[1]! (Saviour, 'FG', 8 ta' Marzu, 2012).

The Church is against folk singers...this was said by Ġorġ Mifsud-Chircop[2]! (Saviour, FG, 8th March, 2012).

[1] Ġorġ Mifsud-Chircop (1951 – 2007), lingwist, studjuż tal-folkor Malti, kif ukoll awtur ta' *L-Għana Malti – Bibljografija u Materjal ieħor għar-Riċerka* (1999), u ż-żewġ volumi fil-Kullana Kulturali tal-PIN, *Il-Folklor Malti* (2003) (L-Akkademja tal-Malti, 2005 – 2009).

[2] Ġorġ Mifsud-Chircop (1951 – 2007), linguist, folklore scholar, as well as author of '*L-Għana Malti – Bibljografija u Materjal ieħor għar-Riċerka' (Folk in Maltese – bibliography and other Research Material)* (1999), and two volumes of the PIN collection, *Il-Folklor Malti (Maltese Folklore)* (2003) (L-Akkademja tal-Malti (The Maltese Academy), 2005 – 2009).

As discussed in Chapter 3, Freire (2005) argues that, engagement with the *Pedagogy of the Oppressed* – which is hereby being cited both as the name of his seminal work as well as the specific pedagogy - is a task for radicals (Freire, 2005). Therefore, although Christians may find themselves in disagreement "in part or in whole, (they) will continue reading to the end" (p. 37). The Freirean perspective informs the analysis of the influence of religion on participants' engagement with the project and its emancipatory objectives. To explain better, data presented in this chapter related to religious beliefs ambivalently situates *'ĊKF'* participants with the fanatic / sectarian group of individuals "who dogmatically (assume) closed, "irrational" positions" (p. 37) and for this reason "reject the dialogue" (p. 37). Thus, instances when they assert unquestioned Catholic beliefs or Catholic-influenced attitudes are juxtaposed with instances when participants problematized

> ...the myth of heroism of the oppressor classes as defenders of "Western Christian civilization" against "materialist barbarism"; the myth of the charity and generosity of the elites, when what they really do as a class is to foster selective "good deeds"… the myth that rebellion is a sin against God… (pp. 139 – 140).

The Freirean framework of this thesis raises the relevance of these data since "attitudes toward phenomena…are related to their attitudes towards…their religious beliefs, their values, and so forth. As a structure, this cultural totality cannot be affected in any of its parts without an automatic reflex occurring in the other dimensions" (Friere, 2007a, p. 82). This also gives value to the community profile compiled during the research process discussed in other parts of this thesis.

Participants' engagement position with respect to the Catholic faith was manifested in other artistic yields concerning family and community life, as discussed in the next subsection.

Family and Community

This theme was generated, partly as an outcome of collaborative discussion of data analysis in order to categorise artistic yields about themes that emerged intuitively in the course of project participation; partly as an outcome of my reflective analysis when reviewing participants' artistic yields in the course of writing of this thesis. The artistic yields grouped under this theme comprise folk songs composed by Saviour about the law of divorce – a very topical subject at the time due to the introduction of the divorce law in the Maltese constitution further to a referendum in 2011; about domestic violence leading to a murder – based on a real story that occurred in the locality in 1926 (FG, 26th June, 2013) - and about a car accident – also based on a real story that occurred in the locality (FG, 26th June, 2013).

The variety in the topics infers that each of these three folk songs features its own story, distinguished from the others. However, for the sake of the discussion in this subsection, some common issues are identified, such as solidarity within the community when community members experience hardships. The Freirean framework of this thesis informs this analysis since Freire is critical of attempts "to unify the peasants based on activist methods which rely on "slogans" and do not deal with these fundamental aspects produces a mere juxtaposition of individuals, giving a purely rfiechanistic character to their action" (Freire, 2005, pp. 174 - 175). He juxtaposes such attempts with "unity of the oppressed (that) involves solidarity among them, regardless of their exact status, ths unity unquestionably requires…achieving consciousness of being oppressed individuals" (p. 174). Data from *'ĊKF'* in this regard includes:

Ajma qalbi l'aħwa tiegħi
X'dolur kbir fuqi ħassejt
Oh kif smajt b'din traġedja
Għal li ġara kemm għalejt
(Saviour, *ħabta fi'Żejtun – Imutu Tlieta*, RA, 2013).

Oh what a pain in my heart
I felt, my brothers and sisters
Oh when I heard about this tragedy
I felt so sorry
(Saviour, *'ħabta fi'Żejtun – Imutu Tlieta' (Car accident in Żejtun – Three Die)*, AY, 2013).

Dik l'omm tistenna lil bina
Alavolja jiġildilla...
(Saviour, *Żaren – Il-qatiel T'Ommu*, RA, 2013).

The mother waiting for her son
Even if he fights with her...
(Saviour, *Żaren – Il-qatiel T'Ommu* (Żaren, - *Murder of his Mother)*, AY, 2013).

Tisma il weġat tal familji
dan tixtieq illi jintemm,
li b'xulxin ma jridux jafu
Min hu l'hawn u min hu l'hemm
(Saviour, *Il-liġi Ta-Divors*, RA, 2012).

You hear about the pain of the families
you wish this would have an end
they do not want to know anything about one another
Living apart: who is here and who is there
(Saviour, *'Il-liġi Ta-Divors' (The Divorce law)*, AY, 2012).

Indeed, "(c)hanges in the structure and dynamics of the family and the community and the correlations of such changes with the texture of the social fabric" (RJ, 6th February, 2012) underpinned discussion during a number of thematic meetings. In analysis, the qualitative data reflects concerns with change that threaten solidarity and respect towards vulnerable groups:

Philip: Qabel in-nanniet kien jgħinu ż-żgħar: Jgħixu magħhom imbagħad iż-żgħar jirtu d-dar. Illum bil-kontra...

Philip: In the past grandparents used to help youngsters: Youngsters live with them and then inherit the house. Today it is the other way round...

Julian: Illum in-nanniet mitluqin waħidhom...

Julian: Today grandparents are left astray...

Angela: Daqt jispiċċaw in-nanniet bħala ideja kif nafuha tradizzjonalment ('FG', 6 ta' Frar, 2012).

Angela: Soon the traditional idea of grandparents will become extinct (FG, 6th February, 2012).

Another leitmotif common to the three folk songs is the interest and effort of the artist in making a historical, sometimes detailed, record of community and national events by means of his folk song:

fl'anu elf u disa mija
Is-sena sitta w għoxrin,
It-Tnejn kienet ħdax t'Ottubru
Għal ħamsa u nofs kien il-ħin
...
Abela il-kunjom
Ta l'erwieħ kienu imlaqmin,
Żaren T'erba u għoxrin sena
u Ommu ta disa u ħamsin
(Saviour, *Żaren – Il-qatiel T'Ommu*, RA, 2013).

in the year one thousand nine hundred
And twenty-six
It was Monday 11th October
The time around half past five
...
Abela was the surname
'Ta l-erwieħ' (Of the souls) was their nickname,
Żaren was twenty-four years old
and his Mother was fifty-nine years old
(Saviour, *Żaren – Il-qatiel T'Ommu* (Żaren, - *Murder of his Mother)*, AY, 2013).

Ta kontra għamlu min kollox
Kampanja qarrieqa mexxew,
u Niftaħru li aħna nsara
Tafu daqsi biex inqdew (Bil-wiċċ ta-Kristu)
...
Wasal il jum tal-Votazzjoni
hekk il problema is solviet
Għax b'maġġoranza asoluta
Il-liġi ta divors għaddiet
(Saviour, *Il-liġi Ta-Divors*, RA, 2012).

Those against tried everything
They led a corrupt campaign,
and we boast that we are Christians
You know as much as me what arm they used (Christ's face)
...
the problem was thus solved,
Because with an absolute majority
The Law of Divorce was passed
(Saviour, *'Il-liġi Ta-Divors' (The Divorce law)*, AY, 2012).
The day to vote came

...Jonathan Seychell
l'eta tiegħu ta għoxrin
Daqsu Roxann D'Anastasi
u Binthom Kelsey ta Tlet snin.
...
lil dawn min kellu jgħejdilhom
Illi kelhom jaslu shemm,
qed iħejju biex jiżewġu
u ħajjithom kella tintemm
(Saviour, *ħabta fi'Żejtun – Imutu Tlieta*, RA, 2013).

...Jonathan Seychell
aged twenty
His same age Roxann D'Anastasi
and their three-year old daughter Kelsey.
...
who would have told them
How they would end up,
they were making preparations to get married
and their life had to end
(Saviour, *'ħabta fi'Żejtun – Imutu Tlieta' (Car accident in Żejtun – Three Die)*, AY, 2013).

Collaborative discussion addressed the added value that the reflexive engagement with themes gives to the folk song as an artistic expression (FG, 26th June, 2013). This is elaborated in the next section which synthesizes the main outcomes of the analytic discussion of this chapter.

Chapter Synthesis

This chapter examined *'ĊKF'*'s participants' artistic attempts at praxis. To this end, the thematized discussion of this chapter engaged with the production, presentation and critical review of the group's artistic yields (folk songs, prose and poetry)[1]. The critical theory approach framing this study is reflected in this thesis' political reconceptualization of creativity that advocates the "long hard struggle against the market…(that)…we have to do…(so as not to)…lose our integrity, and hence our creativity" (El Saadawi, 2010, p. 186). In this regard, this study also engaged with insights from Brookfield (2003) who questions:

> In an era of total domination, how could true autonomy be realized? Marcuse turned to the liberating power of art, an avenue for social change well known to cultural workers in popular education through the theater of the oppressed, street art, community murals and

[1] The dissemination aspect of project participants' engagement with *'ĊKF'* was addressed in Chapter 6 as part of the curriculum of *'ĊKF'*.

> video, independent film, rock and roll, and punk, folk, and rap music" (Brookfield, 2003, p. 76).

In the case of *'ĊKF'*, there is an attempt at gauging the liberating power of artistic forms that are not accounted for in the above excerpt, namely 'għana' (Maltese traditional folk song) and literary compositions in Maltese and the dialects of the community. Such artistic yields are considered as attempts to emancipation in the framework of the pedagocial rationale of *'ĊKF'* that provoked "the common man and woman into discovering themselves as competent to make culture as well…" (Freire, 2007b, p. 98). It follows that, "critical thinking and critical writing are necessary for improving the self and the other" (El Saadawi, 2010, p. 186) since they foster intervention in the world, rather than mere adaptation (Freire, 2007b). In this manner, the evidence point at *'ĊKF'* participants engaging with an educational process that takes "a new stance toward their problems – that of intimacy with those problems, one oriented toward research instead of repeating irrelevant principles. An education of "I wonder," instead of merely, "I do."" (Freire, 2007a, p. 32).

Hence, it is worth noting that *'ĊKF'* participants manifested acknowledgement and engagement with mutual benefits stemming from the fusion of artistic production and *'ĊKF"*s pedagogy. This informs the research question of this study concerning the relevance of a Freirean approach to the analysis of emancipation, particularly in the context of the community under study. To explain better, collaborative discussions delved into the added value that folk song gains when expressing reflexive engagement with *'ĊKF"*s generative themes; as well as into how such added value also benefitted '*ĊKF*' (FG, 26th June, 2013), also thanks to networks with broader community:

Maria: Anke huma tawna (l-membri tal-komunità) ħafna. Għax jien anke ġejt xi laqgħat tal-*Ilħna Poeżija*, per eżempju x'ħin bdejt nisma poeżija dwar l-inċident tat-Tarzna tal-Um El Farroud[1] żgur din hi anke reġistru storiku dil-poeżija, għax (il-poeta) beda jsemmi dettalji (ta' min miet): ...kif jieħu l-kafé, kif jilbes, dettalji tal-persuna. Li jekk ma tkunx taħdem magħhom ma tkunx tafhom!

Maria: Even they (community members) gave us a lot. I also attended some meetings of *'Ilħna Poeżija' (Poetic Voices'),* for example as I was listening to a poem about the Shipyards accident of Um El Farroud[2] I thought surely this poem is a historical register as he (the poet) was mentioning details (of those who passed away): ...how he used to take his coffee, the way he dressed, personal details. If you do not work with them you wouldn't know them!

[1] *Um El Faroud* kien 'tanker' Libjan ta' 10,000 tunnellata. Splużjoni ta' gas waqt xogħol ta' tiswija ħalliet disa' ħaddiema tat-Tarzna mejta u tnejn midruba (iżda eventwalment salvaw) salvaw (timesofmalta.com, 2011). It-traġedja kienet ħasdet u waħxet il-pajjiż kollu. Inkiteb u ntqal ħafna dwar il-każ, fosthom minn Philip li kiteb poeżija fi ħdan l-*Ilħna Poeżija* bħala tifkira (Philip, ISS, 29 ta' Jannar, 2013; Joe, SĦ, 8 ta' Frar, 2013).

[2] *Um El Faroud* was a 10,000 ton Libyan owned tanker. Nine dockyard workers were killed and two were hurt (yet eventually survived) further to a gas explosion during maintenance work in 1995 (timesofmalta.com, 2011). The tragedy had shocked and scared the whole country; many have written and spoken about it, including Philip who wrote a poem about the tragedy during his participation in the project *'Ilħna Poeżija'* (Philip, SSI, 29th January, 2013; Joe, LS, 8th February, 2013).

Carmen: Beautiful! A beautiful picture! It brings out a lot...(SSI with Carmen, 19th February, 2013).

Carmen: Sbieħ! Ritratt sabiħ! Vera joħroġ...(ISS lil Carmen, 19 ta' Frar, 2013).

Thus, further reflection and data analysis points at:

Historical recollection in folk song and poetry...that '*ĊKF*' participants *brought with them* (italics in the source), is an attribute that *preceded* (italics in the source) participation in the project; an attribute that enriched '*ĊKF*' as a project. It is an attribute because it voices the telling and recording of history by non-mainstream voices, often enriched with focus on personal traits and details that normally are lost or neglected in more formal and official versions of history (MB, RJ, 22nd August, 2013).

In turn, the '*ĊKF*' experience broadened the horizon of possibility and dissemination of this added value, particularly by contextualizing more artistic yields of this kind – in other words, that contain popular (in this context, of the people, from the people) and / or ethnic[1] historical detail and by creating spaces for further dissemination of these non-mainstream versions of history; as well as by raising awareness on the value, or rather values (artistic and historical, to say the least) of the artistic outputs. In other words, the story-telling component of *'ĊKF'* participants' artistic yields testifies to popular education's application of "post-structural scepticism in a democratic and rigorous fashion to enable people to tell new and better stories – recovering personal and community histories that have disappeared and were subjugated and subordinated to the dominant or (hegemonic) narratives" (Cavanagh in Borg & Mayo, 2007, p. 45).

[1] As explained in Chapter 3, the concept of ethnicity is relevant to this thesis, particularly due to cultural distinctions (that include political party affiliation) within the participating community as well as between the participating community and other communities in Malta (INCLUD-ED, 2010; Mario[1] (Mayor), personal communication, August 28, 2011). Therefore, for the purposes of this study - and particularly in the context of the community participating in this study - ethnicity is understood as a group of people sharing common characteristics of a national, ancestral, cultural, immigration, or religious nature that distinguish them from other groups (Daniel, 2002). A related implication is stretching "ethnicity" beyond cultural traditions of a particular social group to include almost everything. Consequently, in this broad sense we all have ethnic identities as an outcome of class, political opinion, education level, cultural capital, human capital, social capital, family and neighbourhood background.

Authors whose work was reviewed in earlier chapters of this thesis inform the analysis of related data in understanding how human agency has a significant role in determining contents of a culture by "keeping some tools already in the kit, discarding others, adding new ones" (Nagel, 1994, p. 162). The literature review also informs the analysis of related data in addressing the question concerning "which histories have turned out to be formative, how they intersect – or fail to intersect with other histories" (Butler, 2008, p.1); "if culture is best understood as more than mere remnants of the past, then how did it get to its present state-how did the cart get filled, and why? What does culture do?" (Nagel, 1994, p. 162) Thus,

> Politically, the questions, what time are we in? are [sic] all of us in the same time? and [sic] specifically, who has arrived in modernity and who has not? are [sic] all raised in the midst of very serious political contestations. The questions cannot be answered through recourse to a simple culturalism (p. 1).

In this regard, the Deputy Mayor of the time, Carmen, commented:

U naħseb dawn huma affarijiet sbieħ li forsi aħna, sfortunatament, ma nħarsux lejhom b'dik il-lenti, pero' intom ġegħltuna, nirriflettu iżjed fuqhom e! U dik hija mportanti ħafna u j'Alla tkomplu f'lokalitajiet oħra, għax jien nemmen kull lokal għandu l-istorja tiegħu (Carmen, ISS, 19 ta' Frar, 2013).	And I think these are beautiful things that perhaps, unfortunately, we do underrate, but you made us reflect more upon them! And that is very important and, with God's will, I hope you pursue the initiative in other localities because I believe that every locality has its history (Carmen, SSI, 19th February, 2013).

Hence, the Freirean dialogic nature of the project that drew upon participants' world and collaboratively with participants and other networks (such as organisers of *Evenings on Campus 2013* and radio stations in the case of '*ĊKF*', as discussed in the Chapter 6) extended and / or enhanced possibilities through education that enabled "the people to reflect on themselves...and their role in the new cultural climate" (Freire, 2007a, p. 13). In response,

Carmen exhibits what Freire (2007a) refers to as reflection on the "very *power* of reflection" (italics in the source) (p. 13). Freire states that the "resulting development of this power would mean an increased capacity for choice" (p. 13). Thus, the cultural circle 'ĊKF' accomplished the Freirean objective of provoking "the common man and woman into discovering themselves as competent to make culture as well…" (p. 98). This further builds on the Foucauldian perspective discussed in Chapter 3 since within *'ĊKF'*, discussions problematized the objectification of "modes of inquiry" (Foucault, 1983, p. 208). This testifies to participants challenging "the objectivizing of the productive subject, the subject who labors, in the analysis of wealth and of economics" (Foucault, 1983, p. 208); as well as to the

> …reappearances of…knowledges [sic] from below, …unqualified or even disqualified knowledges…what I would call, if you like, what people know (and this is by no means the same thing as common knowledge or common sense but, on the contrary, a particular knowledge, a knowledge that is local, regional, or differential)" (Foucault, 1997, pp. 7-8).

In this context – a context that was sought by participants in their engagement with *'ĊKF'* - a critique becomes possible (Foucault, 1997). Moreover, the understanding of participants' thematization of immediate contexts within broader scenarios expressed in their own artistic yields and in their review of one anothers' artistic yields is informed by Habermas' (1995) analysis of how

> as soon as such an experience is used to illuminate a life-historical situation and is related to life problems, it enters into a language game which is no longer that of the aesthetic critic. The aesthetic experience then not only renews the interpretation of our needs in whose light we perceive the world. It permeates as well our cognitive significations and our normative expectations and changes the manner in which all these moments refer to one another (p. 13).

On the other hand, the unfinished feature (Freire, 1998b) of the project underpins this engagement since - as discussed in Chapter 6 - the future of the project was mainly entrusted to Julian and me. This infers lack of sense of ownership from participants' side vis-à-vis the re-invention and continuation of the project.

In relation to other research questions of this study, the analytic discussion of this chapter feeds into the contribution of this thesis to the understanding of power, thus building on the synthesis drawn from the previous chapter. To explain better, this study's findings so far indicate that '*ĊKF*', as a Freirean-based initiative, featured an unfinished engagement (Freire, 1998b) with emancipation. Thus, throughout the chapter, there was constant reference to fluctuations between liberation and domestication (Freire, 1993) manifested at different points, sometimes even simultaneously, by '*ĊKF*' participants. The analysis also points at the relevance of agency in this regard, particularly manifested through the contribution of participants' biographical narratives to the project's artistic yields.

> Ultimately, from the perspective of a critical educator, I am also interested in the relationship between *'ĊKF'* participants' artistic yields and critical consciousness. The discussion shows there is an added, pedagogical value to folk song, prose and poetry presented and discussed in this chapter. In line with the Freirean analysis, 'għana' and prose in Maltese and dialect are "as much as culture as is…the Beethoven's symphony…" (Freire, 2007b, p. 98). These artistic yields served to develop

> our collective capacities to imagine different stories about where we might be going in the decades we might yet have to live – assuming we survive the imminent crises of peak oil, global warming, extreme neoliberalism and the ever-present militarisation of our beleaguered world… (Cavanagh in Borg & Mayo, 2007, p. 45).

The Freirean analysis further sustains this pedagogical value of participants' engagement with artistic yields since they testify to participants' literacy

> as a consequence of…beginning to reflect about their own capacity for reflection, about the world, about their position in the world, about their work, about their power to transform the world, about the encounter of consciousness – abut literacy itself, which thereby ceases to be something external and becomes part of them, comes as a creation from within them (Freire, 2007a, p. 75).

Therefore, the 'għana' and prose in Maltese and dialect represent the possibility "to change the world and nature…to change the world of culture, which is the world of politics, that they make, or that is made upon them…" (p. 98).

The next chapter delves into in-depth encounters with the people behind the artistic attempts at praxis discussed in this chapter. Indeed, the discussion engages with the analysis of data related to the biographical narratives and project-related experiences and relationships of '*ĊKF*' participants.

8

The Participants of *'Ċirkolu Kulturali Freirjan':*

Narratives, Project Experiences and Relationships

Introduction

The previous chapter thematized the artistic yields of the project to develop an analytic discussion of participants' engagement with these artistic yields in terms of composition, presentation and discussion[1]. In synthesis, the unfinished aspect of *'ĊKF'* identified through the analytic discussion of Chapter 6 contextualized fluctuations between liberation and domestication (Freire, 1993) manifested at different points - and sometimes simultaneously - throughout participants' engagement with the project's artistic attempts at praxis (discussed in Chapter 7). The analytic discussion of Chapter 7 also pointed at the relevance of agency in this regard, particularly evident in the contribution of participants' biographical narratives to the project's artistic yields.

[1] The dissemination aspect of project participants' engagement with *'ĊKF'* was addressed in Chapter 6 as part of the curriculum of *'ĊKF'*.

The discussion of this thesis will now delve into a close encounter with participants of the project - the people behind the artistic attempts at praxis - discussed in the previous chapter. Reflexive engagement is possible since arguments presented in this chapter are partly based on participants' input during collaborative discussions on data analysis and also because I am one of the participants.

Research questions posed earlier in this thesis about the nature and experience of power, its correlations to agency and the relevance of a Freirean approach to the analysis of emancipation (particularly in the context of the community that participated in the study) are addressed in this chapter. This is done by looking into identities, backgrounds and experiences of participants, within and beyond *'ĊKF'*[1].

Mario: Mayor and participant of *'ĊKF'* and *Chapel to Chapel*

Mario is the Mayor of the locality[2]. He was first elected in 1996 (Carmen, SSI, 19th February, 2013) and he is still the incumbent of this role at the time of writing of this thesis. From the early days of *'ĊKF',* Mario demonstrated significant knowledge of Freirean principles and full support of Freirean pedagogy:

[1] Primarily, this chapter focuses on qualitative data generated throughout the research process. Socio-dempographics of participants are available in Table 1 of Chapter 5.

The project experience of Julian and I as *'ĊKF'* co-ordinators and participants is discussed in the concluding chapter as a reflective piece on this study's contribution to the understanding of the role of the educator in Freirean-based community educational initiatives.

Also, this chapter adopts the same structure and approach of the previous two chapters. This means that the sections of the chapter gradually present and discuss data with some theoretical analysis. Moreover, the biographical nature of data presented in this chapter gives it a qualitatively rich and internally valid descriptive approach due to the narrative component. As in Chapters 6 and 7, the final section of the chapter fully develops and raises the analysis to a theoretical synthesis by drawing on the discussion of the entire chapter that weaves in the theoretical implications concerning the research questions related to the discussion of the chapter.

[2] As explained in Chapter 2, at the time of the study and the writing of this thesis, the local council of the locality home to *'ĊKF'* has a Labour Party majority.

Despite his relatively old age the strength of Mario emanates from his spirit of which we get a glimpse from the glint in his eyes that sparkles even more when he mentions how education nurtures human dignity, including his own (RJ, 4th August, 2011).

By the time I interviewed Mario for the purposes of this research, around one and a half years into the running of *'ĊKF'*, he demonstrated ownership of and familiarity with Freirean jargon:

L-edukazzjoni lili ma ddomestikatnix. Irnexxieli nuża l-edukazzjoni biex jien noħroġ propju dak li stajt nagħmel bħala individwu (Mario, ISS, 29 ta' Jannar, 2013).

Education did not domesticate me. I managed to use education to bring out my potential as an individual (Mario, SSI, 29th January, 2013).

Nevertheless, when collaboratively discussing this data with *'ĊKF'* participants, the timeframe of Mario's engagement with Freirean principles was problematized due to evidence that testifies to his openness to dialogic practices; non-hierarchical engagement with civil society and bottom-up and / or re-inventing policy practice that dates prior to participation in *'ĊKF'*:

Meta bdejna aħna bħala kunsill, għall-ewwel kien hawn l-'issues' bħala 'town planner': Kif ħa nagħmlu ċ-ċentru tal-belt tagħna. Niftakar dik fl-ewwel sentejn tal-kunsill tiegħi. Meta fin-'1996' tela' Mario Sindku dik bidilha totalment. Qal, 'Jiena rrid immur... fl-'outskirts', biex hekk kullħadd iħossu inklussiv [sic]!' U naħseb minn hemm tagħna direzzjoni tajba... mal-ewwel... Għax naħseb dak kien pjan li kien kapaċi jgħaqqad lil kullħadd. U naħseb dik kienet waħda mill-'policies' tiegħu li jien tgħallimt minn għandu. Għandna Ħal-Tmiem, ismu miegħu... morna hemm, ħdimna hemm... (Carmen, SĦ, 19 ta' Frar, 2013).

When we started as a council, at first, I remember there were issues of town planning: How to embellish our town. I remember my first two years in the council focused on that. When in 1996 Mario was elected as Mayor he changed that completely. He said, 'I want to go... in the outskirts, this way all will feel included!' And I think from there he gave us a good direction... from the beginning... As I think that was the plan capable of uniting everybody. And I think that was one policy from his' that I learnt from. We have a place here called Ħal-Tmiem, its name says it all (because the name of the place literally means 'at the end')... we went there, we worked there... (Carmen, LS, 19th February, 2013).

Jekk tmur għall-istorja... kien 2005... Jien u s-Sindku konna Celano għax hemmhekk għandna 'twinning' u ġie il-Profs Caruana[1] qalilna hawnhekk għandna l-'LAG (Local Action Groups)'... Konna għadna kif dħalna fl-Unjoni Ewropeja... u s-Sindku qal, 'Kif aħna Malta m'aħniex intitolati għal flus?' Kien hemm il-flus għal-proġetti 2007-2013... u Malta ma konna ħa nibbenefikaw xejn minnhom... Meta ġejna s-Sindku mar jitkellem fid-dipartiment... għamilna r-riċerka u minn dakinhar Malta bdiet tara kif ħa ġġib il-fondi... Dik il-ħabta il-'critical mass' kienet 20,000 resident, allura konna dħalna ma' Ħaż-Żabbar... illum m'għadhiex trid tkun 20,000 imma xorta ingħaqadna ma' numru ta' kunsilli lokali u entitajiet privati (Carmen, SĦ, 19 ta' Frar, 2013).

If you look into the story, it was 2005... The Mayor and I were in Celano – a locality with which our locality is twinned - and Professor Caruana[2] told us that in Celano they have the LAG (Local Action Groups)... We had just accessed as an EU member-state... and the Mayor said, 'How is it that Malta is not entitled to these (LAG) funds?' There were funds allotted for projects dated 2007-2013... and Malta was not going to take any...When we came back the Mayor went to speak to the department... we carried out research and from that day we sought the funds for Malta... At the time the critical mass was 20,000 residents so we joined forces with Żabbar (another town in Malta)... today this is not necessary but we are still in partnership with a number of local councils and private entities (Carmen, LS, 19th February, 2013).

[1] Psewdonimu.

[2] Pseudonym.

Qualitative data also testify to Mario's concern about inclusion of difference in community projects. The same and other data also show that such engagement is occasionally limited to inclusion of gender. At other times he manifested engagement with a broader thematic analysis by problematizing gender equality through an analysis of the economic mode and employment sector:

Maria: U t-tema tal-inklużjoni...?

Mario: L-inklużjoni... in-nisa fil-biedja... normali li għalihom ikunu inklużi fl-attività... (ISS, 29 ta' Jannar, 2013).

Maria: What about the theme of inclusion?

Mario: Inclusion... it is normal for... women in agriculture... to be included in this activity (to work side by side their husbands)... (SSI, 29th January, 2013).

By confining the discussion of inclusion of difference only to the inclusion of gender difference, Mario ignored other significant variables of agency and their intersections. Indeed, whereas findings of the quantitative study show that gender is one of the forms of inclusion that featured across the three projects; other equally prominent forms of inclusion were overlooked in Mario's discussion of inclusion, namely age and level of education (Appendix 14 – Figure 4 and Table 4).

Mario's vision beyond *'ĊKF'* pondered on the trajectory of sustainable development that builds on the community's natural and social resources:

Kollox jorbot mal-identità tagħna, għax imbagħad jibdew jagħqdu l-affarijiet. Jien permezz tal-Galxlokk ħadt l-opportunità. Ippproponejt il-mixja minn kappella sa' kappella...in-nies għadhom ma rrealizzawx x'qed nagħmlu, x'għandi f'rasi jien...li ħa tkun xempju kif għandha tkun restawrata r-rural Malti, imma, biex l-ekonomija agrikola ma nħalluhiex tmut... insaħħuha... u ma tmurx lura... in-nies tħajjarha tmur lura...mhux faċli, iż-żgħażagħ...eżempju fl-irziezet tal-baqar, aħna nipproduċu terz tal–ħalib kollu ta' Malta... għandna irziezet tal-baqar ta' livell għoli ħafna... jien meta nara żgħażugħ jaħdem hemm... dak messna nagħmluh tad-deheb...biex iżżomm żgħażagħ fuq dal-mestjier...tinsiex għandek l-annimali ħajjin...marbut magħhom erbgħa u għoxrin siegħa kuljum... (Mario, ISS, 29 ta' Jannar, 2013).

Everything ties with our identity, as then things start making sense together. By means of Galxlokk, I took the opportunity. I proposed the walk from chapel to chapel... people have not yet realized what we're doing, what I have in mind... this will be a prototype of rural gentrification in Malta, but, in such a way that we save agricultural economy... for example cattle farms, we produce one third of all the milk in Malta... we have cattle farms of very high standard... when I see a young man working in this sector... we should enshrine him... do not forget live cattle... implies a twenty-four hour commitment... (Mario, SSI, 29th January, 2013).

Nevertheless, these qualitative data about the *Chapel to Chapel* project also testify to lack of ease of access (Kirkwood & Kirkwood, 2011). Knowledge of the rationale and process of rural gentrification of the area is limited as testified by the words "in-nies għadhom ma rrealizzawx x'qed nagħmlu, x'għandi f'rasi jien..." ("people have not yet realized what we are doing, what is in my head...") This analysis needs to be considered at individual level in terms of Mario's engagement with the experience of *'ĊKF'*. In the cited instance, there was no further problematization of the methodology of the *Chapel to Chapel* intervention, good intentions notwithstanding. The analysis also needs to be considered at the level of project framework. Indeed, *Chapel to Chapel* was not formulated as a Freirean educational intervention, thus there are limits to how far one can weave-in Freirean pedagogy, particularly at a later stage.

Moreover, it is not the purpose of this thesis to discuss the *Chapel to Chapel* project using the *'ĊKF'* paradigm. This would have potential for unethical research conduct.

Mario: Ħa nippruvaw noħolqu sistema...int għandek tifel... qatt iħħandilja [sic] tiġieġa?	*Mario:* We are trying to set up a system...you have a son… has he ever handled a chicken?
Maria: Lanqas xejn...	*Maria:* Not at all...
Mario: Il-ħalib jixorbu... jaf minn fejn ġej?	*Mario:* Does he drink milk?... does he know where it comes from?
Maria: Kollox fl-astratt.	*Maria:* All in the abstract.
Mario: 'Next step' huwa li noħolqu... proġett edukattiv għat-tfal fl-iskejjel primarji biex jiltaqgħu mar-rural... nittama li jaċċettaw l-iskejjel... ħadnihom... imma għadu bidu... (ISS, 29 ta' Jannar, 2013).	*Mario:* The next step is to create... an educational project for primary school children to encounter rural life... I hope schools accept... we already organized one such visit... but it is still in the early stages... (SSI, 29th January, 2013).

A Freirean analysis of these data clearly shows that Mario sought to "be democratic in his…own specific cultural and historical context" (Freire, 1997, p. 308). Nonetheless, there is an underlying doubt about collaboration from other stakeholders. In the excerpt presented above, reference is made to educational authorities. This analysis is further confirmed with more qualitative data that shed light on 'limit-situations' (Freire, 1993) of 'us and them' and homogenized assessments of stakeholders, which at the same time are underpinned by a problem-posing discussion of communication practices:

Il-kultura urbana jew il-kultura universitarja ma tistax tifhem...'they mean well'... imma ma jafux x'qed jiġri...hemm nuqqas ta' komunikazzjoni....dawn in-nies għandhom din il-ġibda lejn dak li hu rural...iħossuha f'demmhom, hemm min jitlef il-flus u jibqa' jagħmilhom dawn l-affarijiet...(Mario, ISS, 29 ta' Jannar, 2013).

The urban culture or the academic culture cannot gauge this...they mean well...but they do not know what is happening... there is lack of communication...these people are attracted to the rural...they feel it in their blood, there are some who lose money and still stay in this business...(Mario, SSI, 29th January, 2013).

The next section delves into the encounter with another member of the local council: Carmen, who fulfilled duties as Deputy Mayor of the community, and later as councillor, at the time of the study.

Carmen: Deputy Mayor / Councillor and *'ĊKF'* participant

Carmen was born in Marsascala[1], brought-up in Paola[2] and then married in the community at the age of 16 years and lived there ever since (Carmen, LS, 19th February, 2013). She ran as a Labour Party candidate for local council elections for the first time in 1994 to contribute to the community after all the support she received by the community members when, after losing one daughter, another one of her daughters fell ill:

[1] Marsascala is a sea-side village in the south-east of Malta.

[2] Paola is a town close to Malta's Grand Harbour area.

Jiena mititli t-tieni tifla. It-tifla l-kbira ta' 'sixteen years' kellha kundizzjoni medika u kien hemm biżgħa li ħa tmut. U jien niftakar kont ħadt 'stand' dakinhar. Għidt, 'Waħda mititli, it-tieni waħda ma tmutlix!' U għamilt minn kollox... tlajt l-Ingilterra, irnexxieli nfejjaqha t-tifla... Kont għadni żgħira, in-nies riedu jgħinuni... niftakar mort nibki fuq 'radio'... tant kont imdejqa. Qed intajjar dawk il-flus kollha... għidt, 'Għandi bżonn biex it-tifla nsifirha'... u n-nies (tal-komunità) ikkoperaw miegħi... Bdew jitfawli l-flus minn ġol-'letterbox'... Meta ħareġ il-Kunsill għidt, 'Wasal iż-żmien li dak li għamlu miegħi intihulhom lura... b'hekk kienet l-ideja tal-Kunsill' (Carmen, SĦ, 19 ta' Frar, 2013).

My second daughter passed away. When my eldest daughter was sixteen years old she suffered from a medical condition and there was the risk that she would die. And I remember that day I took a stand. I said, 'One died, the second won't die!' And I did everything... I went to England, I managed to save my daughter... I was still young, people wanted to help me... I remember I went crying on a radio programme... I was so down. I was throwing money away... I said 'I need (money) to take my daughter abroad'... and people cooperated... people from the community… I started finding money in the letterbox... When the local council system was set up I thought 'Now is the time to compensate them for all they have done for me'... this is how I started with the local council (Carmen, LS, 19th February, 2013).

Throughout her experiences of work in the community, Carmen explained her motivations and efforts to foster educational programmes[1]. Here the relevance of agency and the intersection of variables of agency in nurturing crave for change stand out. Similar to Mario, Carmen gave a lot of importance to gender issues; although she also pointed to disability, financial means, knowledge and education[2] in specialized fields (for instance, the medical field) and their contextual intersections as having a huge impact on her experience, contribution and participation:

[1] Some examples here include *'Skola Sajf' (Summer School)*, *'Kids' Club'*, EU twinning projects and *'Komunità Sostenibbli f'Ekonomija Mibdula' (A Sustainable Community in a Changed Economy).* More information on the community and its projects is available in Chapter 2.

[2] This is also related to the data analyses presented in Figure 4 and Table 4 (Appendix 14) whereby inclusion of people with differing educational backgrounds features as one of the most prominent forms of inclusion practised across the three projects running at the time of this study.

Meta bdew il-kunsilli (1992-3) ma konniex nafu x'inhuma... Meta bdejt il-kunsill ridt nagħmel xi ħaġa biex ngħin lir-raħal tiegħi... ngħin lill-mara... dawk in-nisa li jixtiequ jistudjaw u jkomplu jaħdmu. Daħħalt dik il-kultura li aħna kapaċi għal xi ħaġa... sfortunatament għandna ħafna nisa li ma jemmnux fihom nfushom... (Carmen, SĦ, 19 ta' Frar, 2013).

When the Local Councils were set up (1992-3) we did not know what they entail... When I started at the Council I wanted to do something to help my village... to help women... those women who would like to study and continue working. I introduced the culture that we are all capable of doing something... unfortunately we have many women who do not believe in themselves... (Carmen, LS, 19th February, 2013).

Kont naħdem ħafna fil-qasam soċjali... fejn jidħol il-'handicap'. Jien din sfortunatament batejt minnha. Kelli tifla; ħadd ma qalli li hi 'handicapped'. Sirt naf meta mititli. Batejt ħafna biex aċċettajtha... ridt naħdem biex ikollna iktar 'awareness' fuqha din... illum inħossni sodisfatta. Dak li għaddejt minnu jiena pruvajt nesprimieh [sic] lil ħaddieħor (Carmen, SĦ, 19 ta' Frar, 2013).

I used to work a lot in the social dimension...in the area of handicap. Unfortunately, I endured personal suffering here. I had a daughter, no one told me she was handicapped. I got to know when she died. I suffered a lot in the process of accepting it... I wanted to work to increase awareness about this... today I feel satisfied. I expressed to others my experiences (Carmen, LS, 19th February, 2013).

As a member of the council, yet also due to personal interests - particularly in the areas of arts, crafts, history and community affairs – at the time of the study, Carmen was involved in all the three community projects discussed in this study:

Ħdimt ħafna fiċ-*Ċirkolu Freirjan* magħkom. Jiena membru tal-*GAL (Grupp Azzjoni Lokali)* jiġifieri involuta fih sew ukoll... *Ilħna Poeżija* nsegwiha... proġett sabiħ ukoll. Hemm ħafna nies li qed jitgħallmu fejn jidħol poeżija u l-kitba... (Carmen, SĦ, 19 ta' Frar, 2013).

I worked a lot in the *Freirean Circle* with you. I am a member of the *LAG* (*Local Action Group* - in other words the *Chapel to Chapel* project) so I am deeply involved there as well… I follow *'Ilħna Poeżija' (Poetic Voices)*... it is also a beautiful project. There are many people who are learning poetry and literary writing... (Carmen, LS, 19th February, 2013).

With regards to her experience of *'ĊKF'*, Carmen talked about her initial fears, making links to how previous community project and networking experience impinged on them. Indeed, although initially Carmen describes herself as:

Nirrispetta l-opinjoni ta' kulħadd... m'inix razzista, naħdem ma' kulħadd (Carmen, SĦ, 19 ta' Frar, 2013);	Respectful of everyone's opinion... not a racist, willing to work with everybody (Carmen, LS, 19th February, 2013);

Carmen also explained how, in the very early days of her *'ĊKF'* experience, trust in the contact person - in this case myself - established through previous collaboration (explained in Chapters 1 and 5 of this thesis), was a determining factor to approach and evaluate the project proposal with openness:

Carmen: Lilek kont nafek qabel. Bħal speċi, naf x'issarraf Maria Brown.	*Carmen:* I knew you before. Sort of, I know the worth of Maria Brown.
Maria (tidħak): Ħafna telefonati!	*Maria* (laughing): Lots of phone calls!
Carmen (tidħak): Eħe... xi ħaga konkreta. Sfortunatament, hawn min juża l-kunsill 'just' biex jirkibna. Pero' naf magħkom ħdimna u naf li gwadanjajna bħala kunsill... (SĦ, 19 ta' Frar, 2013).	*Carmen* (laughing): Yes... something concrete. Unfortunately, there are some who exploit the Council just for vested interest. Yet in your case I know we collaborated with you but also gained as a Council... (LS, 19th February, 2013).

Thus, Carmen's exhibited an ambivalent approach to openness whereby despite her previous declaration of openness, concrete experience significantly affects the way she approaches community and/or educational project initiatives. The value of experiential engagement is reinforced by the way she worded the profound esteem she has for the community's residents:

In-nies sfortunatament hawn min... ipenġuhom ħażin, pero' 'it's not true'. Meta tgħix magħhom, aċċettawni... nies qalbhom tajba... (Carmen, SĦ, 19 ta' Frar, 2013).	Unfortunately, some... negatively portray the people from the locality, but it is not true. When you live with them, they accepted me...kind people (Carmen, LS, 19th February, 2013).

Indeed, similar to how previously established networks with the Local Council supported Julian and I; previously established networks between the Local Council and other *'ĊKF'* participants were central to the foundation of the cultural circle *'ĊKF'*:

Kont nafhom (b'referenza għall-parteċipanti) pero', ngħidlek il-verità, l-ewwel darba li għidtulna għidt, 'Min jaf jaċċettawx?' Taf inti, ħa niġbruhom hawnhekk, dak li jkun forsi jippreferi jitkellem waħdu, għidnilhom ser ikun hawn il-Profs. Borg u Maria. Bħal speċi, 'Dawn min huma?' Imma għidnilhom... dawn 'very nice people', ser tħossukom komdi titkellmu magħhom (Carmen, SĦ, 19 ta' Frar, 2013).	I knew them (referring to participants) already but, to tell you the truth, the first time that you approached us I thought, 'Will they accept?' You know, we are going to gather them here, one might prefer to speak not in your presence, whereas we told them Prof Borg and Maria Brown are going to be here. Sort of, 'Who are these people?' But we told them... these are very nice people, you will feel comfortable talking to them (Carmen, LS, 19th February, 2013).

These data echo Shor's (in Shor & Freire, 1987) discussion of fear experienced by teachers in the United States. More specifically, fear of "rejection of liberating pedagogy" (p. 67). Thus, Shor (in Shor & Freire, 1987) explains how "(t)eachers who are transforming themselves to liberating methods often complain that students resist the invitation. The students often have traditional expectations" (p. 67).

From a Freirean perspective, Carmen's reflexive review of her own journey through the *'ĊKF'* experience features ambivalence. On the one hand, her words show that she engaged with the value that the project framework attributes to participants' diverse and subaltern

experiences and contribution. On the other hand, her words manifest hierarchical perceptions when she mentioned how Camel and I "go down so as to culturally engage with the story of the individual" (Carmen, LS, 19th February, 2013):

Ħa *tinżlu* (enfażi miżjuda mill-awtriċi tat-teżi) b'mod kulturali fl-istorja tal-bniedem. Hawn ħafna nies sfortunatament illiterati pero' għandhom storja kbira...Meta bdejtu tispjegawlna dwar il-filosofija ta' Freire kienet xi ħaġa sabiħa. Anki meta sibna n-nies għandek daqqaqa, kittieba, għannejja... Jien m'attendejtx il-laqgħat kollha, imma meta ġejt... s-suġġetti li tellajtu... intom propju missejtu l-qafas tal-ħajja tal-bniedem... tisma n-nies jitkellmu dwarhom... huma affarijiet li jolqtu 'l bniedem fil-ħajja ta' kuljum (Carmen, SĦ, 19 ta' Frar, 2013).

You *go down* (italics added by thesis' author) by author) so as to culturally engage with the story of the individual. There are many people who unfortunately are illiterate but bear a huge story... When you started explaining to us Freire's philosophy it was beautiful. Even when we found the participants: There are players, writers, folk singers... I did not attend all meetings, but when I attended... the themes raised in discussion... you actually touched the framework of human life... listening to participants talking about those themes... they are issues that affect the individual in everyday life (Carmen, LS, 19th February, 2013).

Hierarchical perceptions also underpinned her review of the pedagogical approach adopted by Julian and her review of changes she witnessed in other participants throughout the project experience:

Anke kif kien jgħid il-Profs. Borg, l-edukazzjoni ma tistax tibqa' magħluqa fl-Università, trid tmur fit-triq... tagħkom kienet l-isbaħ esperjenza li kelli naqsam ma' xi ħadd li *nieżel* (enfażi miżjuda mill-awtriċi tat-teżi) 'to the grassroots of the community' (Carmen, SĦ, 19 ta' Frar, 2013).

As Profs. Borg used to say, education cannot remain restricted to University, it has to go in the streets... with you I had the most beautiful experience that I could share with someone who *came down* (italics added by thesis' author) to the grassroots of the community (Carmen, LS, 19th February, 2013).

Forsi meta bdew... forsi bdew jistħu li jiltaqgħu ma' ċertu nies... 'once' li bdew, l-ewwelnett bdew jaraw il-'common factor' bejnietkom li, isma, 'Aħna normali, jiġifieri li niltaqgħu, 'we share common experience', normali u rabbew ċertu kunfidenza fihom infushom. Jiġifieri dik għall-*Ilħna Poeżija* u ċ-*Ċirkolu Kulturali Freirjan*. *Gal Xlokk* (b'referenza għall-proġett *'Chapel to Chapel'*) għandek taħlita... Nies ta' ċertu esperjenza... sindki... periti, avukati... pero' mbagħad għandek 'lay person'... meta tiltaqa' magħhom, tgħid 'Tal-baqar'... pero' li huwa bid-dottorat... baqa' jistudja... Meta sirt nafhom dan-nies tibda tara l-idejat u l-esperjenza... ħadd ma kellu agenda fihom dawn... mhux xi ħaġa qiegħda hemm fuq jew hemm isfel... imbagħad hekk tidħol l-inklussività... (Carmen, SĦ, 19 ta' Frar, 2013).

Perhaps when they started... perhaps they were shy to meet certain persons... once they started, first of all they started seeing the common factor between you, namely they realize that, 'We are normal, so that meeting, sharing common experience is normal and that gave them self-confidence. That applies to *'Ilħna Poeżija'* and *'Ċirkolu Kulturali Freirjan'*. *Gal Xlokk* (refererring to *Chapel to Chapel* project) involves a mixture... People of a certain experience... Mayors, architects, lawyers... but then there is also the 'lay person'... when you meet them, one might think of him only as a cattle breeder... but he has a doctorate... he continued his studies... When I got to know these people you start appreciating ideas and experience... no one had an agenda... there is no superior or inferior... this is how inclusion comes in... (Carmen, LS, 19th February, 2013).

Carmen: Dik l-ewwel darba (b'referenza għad-dubji fil-bidu tal-proġett, spjegati aktar kmieni). Jekk tgħidli illum x'jgħidu, immissjawkom! Għax tant kienu ħassewhom komdi jitkellmu magħkom, tant kienu jieħdu pjaċir, dik is-siegħa... kienu jkunu qed jistennewha... 'once' li tkellmu magħkom u intom *inżiltu* (enfażi miżjuda mill-awtriċi tat-teżi) l-livell tagħhom, kienet xi ħaġa pożittiva...

Carmen: That was the first time (referring to initial doubts in the early days of the project, explained earlier). If you ask me what they say today, they missed you! They felt so comfortable talking to you, they enjoyed it so much, they looked forward to... that hour... once that they spoke to you and *you went down* (italics added by thesis' author) to their level, it was something positive...

Maria: Ilħaqna (l-livell) għax jien inħossni vera tgħallimt...

Maria: We reached (the level) as I learnt so much...

Carmen: Tgħallimtu m'għand xulxin... Smajt 'from the horse's mouth'... minn xhiex għaddew. Għexuha! (SĦ, 19 ta' Frar, 2013).

Carmen: You learnt from one another... You got to know things from the horse's mouth... from their experience. They lived through the events! (LS, 19th February, 2013).

It is worth noting how the first excerpt of data is linked to outreach pedagogy (Kirkwood & Kirkwood, 2011) explained earlier in this chapter. The second excerpt features ambivalence between class-based and education-based hierarchical and stereotypical perceptions of variables of agency and their intersections juxtaposed with insights on democracy and inclusion. Thus for example, in Carmen's analysis, occupational agency has potential for higher status when it intersects with tertiary educational qualifications. The third excerpt features collaborative dialogic problematization between Carmen and me in discussing pedagogical principles underpinning *'ĊKF'* as an educational intervention.

Similar to Mario's outlook, Carmen's experience beyond *'ĊKF'* is dynamically correlated to her work in the local council and thematically inspired and guided by the principle of sustainability. This is evident in how she projected herself in the community and the

community itself at the time of fieldwork and in the years to follow. Indeed, she emphasized her focus on democratic and sustainable development both in the sphere of economy and in the area of social welfare:

Aħna dak li qed nippruvaw nagħmlu hawnhekk... agrituriżmu... meta (fil-*Galxlokk*) ħallatna l-idejat flimkien, tkellimna fuq proġetti, hija xi ħaġa sabiħa... Demokrazija qed naraw... f'kull proġett li kellna qed joħolquh in-nies, bid-diskussjoni tagħhom, qed jinfirex bejn in-nies u fl-aħħar mill-aħħar għan-nies stess (Carmen, SĦ, 19 ta' Frar, 2013).	That is what we are trying to do here... agritourism... when (in *Galxlokk*) we shared ideas, discussed projects, it was a beautiful experience... There is democracy... in every project that we had it was created by people, through discussion, it spreads amongst people and in the end it is for the people... (Carmen, LS, 19th February, 2013).
Carmen: ... għandna mhux ħażin 'single mothers'... żdiedet naqra... Għaliex m'għandniex inħajjruhom dawn in-nisa jkomplu jistudjaw jew joħorġu jaħdmu? Iridu jaqgħu bilfors fuq il-benefiċċji? Dik tweġġgħani lili e! Anki issa tidħol 'politically'. Inti taħdem, tħallas it-taxxi, jien naħdem, inħallas it-taxxi. Għaliex għandhom dejjem jiddependu fuqna dawn?	*Carmen:* ... we have quite a lot of single mothers... it's gone up... Why can't we encourage these women to continue studying or find employment? Why do they have to fall back on benefits? That hurts me! Even politically. You work, pay taxes, I work, pay taxes. Why do they have to depend on us?
Maria: Wieħed irid jara jistgħux jaħdmu ukoll.	*Maria:* One also needs to see if they can work.

Carmen: Iva, imma issa forsi biċ-'childcare' b'xejn (b'referenza għall-proposta fil-manifest elettorali tal-Partit Laburista għall-elezzjoni ġenerali Marzu 2013)... bħala komunità... din nemmen fiha, li nistgħu ngħinuhom... Anki jekk ħloqt xi xogħol fil-komunità... Dak iż-żmien kien hemm Caruana Grech[1], kont għidtlu dwar... 'night shelters' tal-anzjani... Hawn ħafna djar vojta. Ma nistgħux naqbdu żewġt idjar u nagħmluhom għall-anzjani ta' dik l-'area' imbagħad tqabbad 'carers' minn dik l-area stess? Flok toqgħod tibni ħafna djar kbar! Hekk 'l anzjani żammejthom fil-lokal... xi ħaġa żgħira, sempliċi, imma li tista' taħdem... jista jkun hemm 'single father' (jew)... 'single mother' li ssajjar, tieħu ħsiebhom, tista' tieħu t-tfal magħha... 'community work' fl-istess lokalità jista jgħin (SĦ, 13 ta' Frar 2013).

Carmen: Yes, but now perhaps with free childcare (referring to a proposal in the electoral manifest of the Labour Party for the general elections of March 2013)...as a community...I believe in this, that we can help them... Even by creating employment in the community... At the time there was Caruana Grech[2], I had told him about... 'night shelters for the elderly... There are many empty houses. Can't we refurbish two such houses for the elderly of that area and then employ carers from the same area? Instead of building big elderly residential homes!' This way the elderly can continue residing in the same area... something small, simple, yet it can work... there could be a single father (or)... a single mother would cook, take care of them, she can take her children with them... community work in the same locality can help. (LS, 13th February 2013).

[1] Psewdonimu. Segretarju Parlamentari għall-Kura tal-Anzjani waqt l-amministrazzjoni b'maġġoranza tal-Partit Nazzjonalista (ċentru-lemin) 1992 - 1996 u 1998 - 2003 (Fenech, 2009).

[2] Pseudonym. Parliamentary Secretary for the Care of the Elderly during the administration with a majority of the Nationalist Party (centre-right) dated 1992 - 1996 and 1998 - 2003 (Fenech, 2009).

As mentioned in Chapter 5, Carmen's analysis also reflects secondary data from a recent study carried out in the community that points to the need for increased healthcare services for the elderly such as an old people's home, day care centres and night shelters as one of the main health concerns expressed by research participants (Pirotta, 2013).

When using the Freirean perspective to analyse these data, it becomes clear that in her engagement with her context, Carmen rejects "the banking concept…in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients"" (Freire, 2005, p. 74). Her works do not foster the treatment of individuals as ""incompetent and lazy" folk" (p. 74) or "marginal persons who deviate from the general configuration of a "good, organized, and just" society"" (p. 74).

Another relevant point is that, as discussed in the case of the Mayor, these data problematize Carmen's timeframe of engagement with principles that in this thesis have been identified as Freirean (Chapter 4). In other words, some data concerning Carmen resonate with Freirean principles, such as perceptions on reciprocity and on how community interventions should not focus on charity or short-term policy address to vulnerabilities. Yet data also show that such perceptions date prior to Carmen's participation in *'ĊKF'*. Thus, it cannot be said that Carmen engaged with these principles exclusively as an outcome of participation in *'ĊKF'*. Moreover, the data presented above also show evidence of occasional inconsistency of approach, even at the time of fieldwork - hence during participation in *'ĊKF'* - since at some points single parenthood and elderly care were addressed as homogeneous spheres.

Further to this encounter with Carmen, who served as Deputy Mayor and later as Councillor during the time of the study, the next section delves into the encounter with another *'ĊKF'* participant, who is also a folk singer.

Alfred: Folk singer and *'ĊKF'* participant

Alfred sings a particular style of folk, known as 'għana Bormliża' (folk song from Bormla, the name of another town in Malta) which I had the opportunity to listen to for the first time and learn about through him. In this type of folk song, the typical characteristic is the drawl. It is the voice's management of notation during the drawl that is most important. Lyrics come second and their audible clarity is not important[1]. At the time of writing of this thesis, Alfred is one of the very few artists left in Malta who can sing this type of folk[2]. Similar to most folk singers (Mario, ACM, 4th August, 2011; Mario SSI, 29th January, 2013), Alfred's career in folk pivoted on networking, from his early days in folk, which started with casual lessons from his neighbour, to his performances as a professional folk singer of 'għana Bormliża':

[1] Data sources include ACM 4th August, 2011; ACM 13th April, 2012; ACM 1st August, 2013; PO, 6th February, 2012; PO 8th March 2012.

[2] Data sources include ACM 4th August, 2011; ACM 13th April, 2012; ACM 1st August, 2013; Alfred, SSI, 29th January, 2013; Lawrence, SSI, 29th January, 2013.

Alfred: L-għana Bormliża, jien kont għadni ċkejken. Forsi kelli għaxar snin, ħdax –il sena. Kien hemm wieħed ħdejna...kien jgħidli "Ejja għanni għanja"... u bdejt insomma, jogħġobni x-xogħol... u bdejt nagħmel ħafna affarijiet bil-ksur... bit-tkaxkira; dejjem bit-tkaxkira... Kien jgħidli, "Trid tibniha mill-bidu sal-aħħar..."

Alfred: I was still a kid when I first came across 'għana Bormliża'. I was perhaps ten or eleven years old. Our neighbour... used to tell me, "Come sing a song"... and so I started this way... I liked it... I started singing in the style's tonality... with a drawl; always with a drawl... He used to tell me, "You have to build the drawl from beginning to end..."

Maria: Dan huwa ġar tiegħek...

Maria: Was this your neighbour? ...

Alfred: Dażgur!

Alfred: Of course!

Maria: Jiġifieri int, kif qed isemmili, bniedem... li ġejt f'kuntatt ma' entitajiet kbar bit-talent tiegħek?

Maria: So, from what you are saying, as a person... you came in contact with large-scale entities thanks to your talent?

Alfred: Qabel ma kontu tiġu intom kien jiġi Mifsud-Chircop[1]... tellgħani fuq palk... Kien hemm ċertu nies qaluli, "Il-ksur tiegħek... Kemm għandna affarijiet hekk, tajbin?" Qaluli, "Il-ksur tiegħek m'għandniex." Għax l-għana tiegħi inkebbu meta ngħanni fil-għoli nagħmillu ħafna ksur u ma tagħmlux... dik trid tkun ġo fik... (ISS, 29 ta' Jannar, 2013).

Alfred: Before you started this project Mifsud-Chircop[2] used to come... he put me on a stage... Some people told me, "Your drawl... Do we have good things here?" They said, "We do not have your drawl." Because when I sing high notes I wind my song, I drawl a lot and not everyone can do that... it's inborn... (ISS, 29th January, 2013).

[1] Ġorġ Mifsud-Chircop (1951 – 2007), lingwist, studjuż tal-folkor Malti, kif ukoll awtur ta' *L-Għana Malti – Bibljografija u Materjal ieħor għar-Riċerka* (1999), u ż-żewġ volumi fil-Kullana Kulturali tal-PIN, *Il-Folklor Malti* (2003) (L-Akkademja tal-Malti, 2005 – 2009).

[2] Ġorġ Mifsud-Chircop (1951 – 2007), linguist, folklore scholar, as well as author of '*L-Għana Malti – Bibljografija u Materjal ieħor għar-Riċerka' (Folk in Maltese – bibliography and other Research Material)* (1999), and two volumes of the PIN collection, *Il-Folklor Malti (Maltese Folklore)* (2003) (L-Akkademja tal-Malti (The Maltese Academy), 2005 – 2009).

Another interesting aspect about Alfred in the context of a project targeting Freirean emancipation is that throughout the project experience it became evident that Alfred is significantly financially stable (RJ, 20th June, 2013), well-networked and highly esteemed in the sphere of folk:

Jien fejn immur kulħadd jilqani m'għandix xi ngħid...ikolli ngħanni rrid u ma rridx. Kulħadd jilqani, immur fejn immur... (Alfred, ISS, 29 ta' Jannar, 2013).

I have nothing to complain as wherever I go everyone welcomes me... I have to sing, even if I wouldn't want to. Everyone welcomes me, wherever I go... (Alfred, SSI, 29th January, 2013).

... qabel ma miet (Mifsud-Chircop)... ġew tal-BBC ('British Broadcasting Corporation')... u ntervistawni... ġab 'recorder'... qalli, "Dak taf kemm jiswa? Sbatax –il elf lira Maltin[1]!"... U għannejtlu u rrekordjani... Qalli, "Dak ħa ndawrek mad-dinja kollha lilek bih"... għandi r-ritratti... Chircop ħadni anki l-Università, xi għaxar darbiet, fuq ir-radju... morna jien u Saviour tkellimna fuq l-istorja tagħna... (Alfred, ISS, 29 ta' Jannar, 2013).

... before he (Mifsud-Chircop)... died... he got me an interview... with BBC (British Broadcasting Corporation)... he (the interviewer) brought a recorder... he told me, "You know how much that costs? Seventeen thousand Maltese liri?[2]"... And I sang and he recorded me... He told me, "I will tour you round the world with that"... I have pictures... Chircop took me even to University, around ten times, on the radio... and Saviour and I spoke about our story... (Alfred, SSI, 29th January, 2013).

[1] Madwar €39, 600.

[2] Approximately €39,600.

Alfred's engagement with *'ĊKF'* was always consistent when it came to attending project meetings and dissemination events. Alfred intensely contributed to the thematic meetings[1], particularly with narratives full of insights and experiences from his previous job as a "burdnar" (forwarder) and his career in folk:

[1] A list of the thematic meetings and in-depth engagement into the discussions that took place are available in the Chapters 6 and 7.

Maria: ... meta konna nitkellmu fuq is-suġġett tax-xogħol u int kont issemmi l-esperjenza tiegħek...

Alfred: Dak kienu għaddew żmien... ma kienx hawn l-affarijiet... kien... kif taqbad tgħid, qishom foqra... fis-sebgħajnijiet u t-tmeninijiet... imbagħad ix-xogħol jibda jaqbad... kien hawn it-tbatija... bl-ispalla (ISS, 29 ta' Jannar, 2013).

Maria: ... when we discussed the theme of work and you used to mention your experience...

Alfred: Those were times... when things were scarce... there was... what do you call it... sort of poverty... in the seventies and eighties... then the wheel started turning... but before it was hard... physically hard (SSI, 29th January, 2013).

However, he always resisted writing and / or singing about the themes discussed. Indeed, my engagement with Alfred, amongst others, led to reflections and questions, also with Julian, with regard to literacy levels (if at all) of some *'ĊKF'* participants.

Thus, Alfred's engagement with the project raises important questions in the context of this study in relation to the Freirean concepts of domestication and liberation. Questions such as, is Alfred vulnerable? Does Alfred need or is Alfred looking for power? Of what sort? For which purpose? What was / were the reason/s behind his engagement in *'ĊKF'*? Alfred's analysis of his experience of *'ĊKF'* sheds light on these areas:

Jien (il-proġett) sibtu sabiħ e. Dak li jkun titgħallem xi ħaġa oħra minnu u x-xogħol ma jintesiex l-għana. Jien għandi żewġ tfajliet għallimthom it-tnejn jgħannu. Għandi waħda mill-Mosta, morna ngħannu ġol-knisja tgħidx x'leħen għandha kemm hu sabiħ... u qed ngħallem lil... dik mir-Raħal Ġdid... għandna erba' żigarelli... (Alfred, ISS, 29 ta' Jannar, 2013).

This is a beautiful (project). One can learn new things and it helps so that folk song is not forgotten. I mentored two female folk singers. One is from Mosta, we went to sing in the church, her voice is so beautiful... and I am teaching the one... from Paola (another town in Malta)... we have a few songs... (Alfred, SSI, 29th January, 2013).

Using the Freirean perspective to analyse these data, it becomes clear that, in Freirean terms, Alfred manifested liberation during his *'ĊKF'* experience since he did not manifest

"unrestrained eagerness to possess" (Freire, 2005, p. 58); nor the desire "to transform everything into objects of their purchasing power" (p. 58) or "a strictly materialistic concept of existence" (p. 58). To him, money is not "the measure of all things…" (p. 58).

A related point retrieved from the qualitative data above and below is that Alfred found common ground between what he perceived as his objectives in the sphere of folk at the time of the study and *'ĊKF"*s educational dimension. He spoke of some form of continuum or resonance between the two. Thus, the strong, genuine desire that he expressed was to share his experience and knowledge, although he does not consciously/analytically contextualize his works within the Freirean project of emancipatory education:

Maria: L-għana tista' tgħin il-kwalità tal-ħajja?	*Maria:* Can folk song improve the quality of life?
Alfred: Tgħallem 'in-nies trid bħali... hemm waħda qed ngħallimha... għidtilha, "Issa ejja l-garaxx, nagħmlu tnax –il għanja... jien nibdhielek u int kompli." U morna l-Buskett u għamilna tnax –il għanjiet.	*Alfred:* You have to teach people, like me... I am teaching a woman... I told her, "Now come to the garage, we compose twelve folk songs... I start and you continue." And we went to Buskett (a rural area in Malta) and we sang the twelve folk songs.
Maria: Jiġifieri tagħmel dan it-tip ta' proġetti...	*Maria:* So you engage in this type of project...
Alfred: Dażgur (ISS, 29 ta' Jannar, 2013).	*Alfred:* Of course (SSI, 29th January, 2013).
Niltaqgħu kull nhar ta' Ħadd... Tiġi tieħu pjaċir... ġib ir-'recorder' u tista' tkellimhom (l-għannejja)... (Alfred, ISS, 29 ta' Jannar, 2013).	We meet every Sunday... If you come you will enjoy it... bring the 'recorder' and you can speak to them (the folk singers)... (Alfred, SSI, 29th January, 2013).

As a participant observer, I had first-hand exposure to this side of Alfred through his relationship with Lawrence - a young man in his late twenties, the youngest *'ĊKF'* participant, gifted with a very strong singing voice and a recently-aroused interest in folk. Up till the time of writing of this thesis, Alfred is Lawrence's mentor[1], taking him wherever he goes, networking him with who is who in the world of Maltese folk. The relationship between the two is further explored in the reader's encounter with Lawrence, in the next section.

Other data concerning Alfred testify to lack of problematization of and limited engagement with select knowledge, even when this directly concerns folk song. For instance, when I asked Alfred about the origins of 'għana Bormliża' he gives information to explain the origins of the style's typical drawl, yet he does not give information about the association with the Maltese town of Bormla:

[1] Chapter 6 features a detailed analytic discussion of mentoring and chaperoning as significant dynamics of the curriculum of *'ĊKF'*.

Maria: Kif... (tissejjaħ) għana 'Bormliża'?

Alfred: Għax dawn kien jgħidu, hawnhekk kienu joqgħodu ta' Tuneż... kien joqgħodu jimteddu fl-art... jsallu... (ISS, 29 ta' Jannar, 2013).

Maria: Why... (is it called) 'għana Bormliża'?

Alfred: It is narrated that people from Tunisia settled here... they used to lie on the floor... recite Muslim prayer... (SSI, 29th January, 2013).

Further inquiry led Alfred to share with me reflections on his project experience, also as part of collaborative (and in this case also reflexive) engagement inherent to the participatory nature of the project. The exercise sheds light on self-assessments underpinned by perceived 'limit-situations' (Freire, 1993) that inform the research question of this study concerning the role of agency. In the excerpt below it is evident that Alfred's age significantly affected his perception of his role and future as a *'ĊKF'* participant. In this case, there was no evidence of significant intersections of agency, despite his stable financial status and status in the sphere of folk (explained earlier in this section). This means that Alfred's perception of the totality of his project experience pivoted on his perception of his age-limitation:

Alfred: Jien kont qed nieħu pjaċir e għax għallimtuni iktar. Ilħaqtuni naqra għandi żmien e għax kieku kont żgħażugħ iktar kont inkun aħjar. Iktar kien ikolli futur aħjar.

Maria: Xorta kont milqugħ magħna.

Alfred: ... meta tkun żgħir mod ieħor e. Imma nsomma ħadna xorta pjaċir. B'dik in-naqra li kelli irranġajna xorta (Alfred, ISS, 29 ta' Jannar, 2013).

Alfred: I was enjoying myself because you taught me more things. You come when I am already old because if I were still young I would have engaged in a better manner. I would have had a better future.

Maria: You were still welcome with us.

Alfred: ... when you are young it is a different story. But anyway we still enjoyed it. We managed with the little I had (Alfred, SSI, 29th January, 2013).

In relation to the findings of the quantitative study, Alfred's age (65 years +) was the norm in *'ĊKF'* (Appendix 14 - Table 5). However, it is worth noting how the dissonance between

quantitative data analysis and Alfred's qualitative perceptions sheds light on the value of qualitative data and the extended case method (Burawoy, 1998) of this study. Indeed, the presence of young Lawrence in *'ĊKF'* is, statistically, an irrelevant minority in the analysis of *'ĊKF'* age cohorts. Yet it is evident from qualitative data analysis that Lawrence's youth significantly impinges on Alfred's self-concept as a folk singer and a *'ĊKF'* participant.

Yet, in my opinion, Alfred's greatest contribution to the project is that he nurtured the project in such a way for it to remain what Biesta (2006) refers to as 'the other community' – a community that is inside, yet different from the rational community characterised by 'interchangeable' actors. In this same analysis, Biesta (2006) explains that what counts as familiar affects what counts as strange. Drawing on this, Alfred's engagement with *'ĊKF'*, his particular style of folk song, his resistance to write and sing about themes, created spaces and opportunities for all participants, including myself, to "speak to the stranger... (to) expose... (oneself)... to the stranger... (to) speak in the community of those who have nothing in common" (Biesta, 2006 p. 64). Such interruptions featured collaborative questioning and problematization:

Aħna qed niktbu fuq is-suġġett, din l-għannejja mhux qed jagħmluha (May, OPR, 6 ta' Frar, 2012).	We are writing about the subject, the folk singers are not doing this (May, PO, 6th February, 2012).

When Alfred gave us, *'ĊKF'* participants, the opportunity to experience this kind of moments, as a *'ĊKF'* participant I felt that

> I ha(d) to find my own voice... it is me who ha(d) to speak – and no one else c(ould) do this for me... this very way of speaking... constitute(d) me as a unique individual – as me, and no one else (Biesta, 2006, p. 64).

This discussion will be elaborated in this chapter's synthesis so as to allow further development on the basis of all the evidence presented in this chapter. Such evidence includes my engagement with Lawrence, explained in the next subsection.

Lawrence: Folk singer and *'ĊKF'* participant

As explained earlier, Lawrence is the youngest *'ĊKF'* participant. At the time of writing, his interest in folk song dated less than three years. Lawrence's experience was particularly interesting in terms of its fluctuation between autonomy and dependence. At face value, in his engagement with *'ĊKF'* and the sphere of folk song in general, Lawrence was still highly dependent on his mentor. This is evident in the fact that he always walked-in for meetings with him, they always sat together, Alfred contributed to the discussion when I met Lawrence for the semi-structured interview and Lawrence never manifested any need to question his mentor at any point:

Maria: Kif tħares lejn il-proġett... kif tarah fil-kuntest tal-għana?	Maria: What is your opinion of the project... how do you position it in the sphere of folk song?
Lawrence: Il-proġett qiegħed biex immorru iktar 'il quddiem fil-kultura... In-nies jinteressaw ruħhom... Meta tisma l-istejjer tal-oħrajn tistgħaġeb, tgħid, "Ara min xhiex għaddew!"... Tgħallimt ħafna, fuq kultura... affarijiet interessanti e... L-għana tikkalmani...	*Lawrence:* The project helps cultural progress... It arouses people's interest... I listen to the stories told by other participants with amaezement. One starts thinking, "They've been through a lot!"... I learnt a lot, about culture... interesting things... Folk song calms me down...

Maria: Wara li spiċċajna l-laqgħat, bqajt tikteb fuq is-suġġetti... jew tqabbel...?	*Maria:* After we finished the series of meetings, did you write about the themes... or rhyme verses about them?
Lawrence: Għadni ma bdejtx nikteb...	*Lawrence:* I have not started writing yet...
Alfred: L-għana fiha l-ħsieb tal-moħħ...	*Alfred:* Folk song required lots of thinking...
Lawrence: Jekk sieħbek beda s-suġġett... trid tibqa' miegħu inti... (ISS, 29 ta' Jannar, 2013).	*Lawrence:* If your partner sings about a subject... you have to stick to it... (SSI, 29th January, 2013).

As mentioned in Chapter 6, when collaboratively discussing participants' experience of *'ĊKF'*, including Lawrence's experience, I shared select statistical findings of questionnaire responses. These findings address if and how participation in select[1] community projects (including *'ĊKF'*) supported other aspects of project participants' lives as well as other people's (non-participants) lives. During the collaborative discussion, *'ĊKF'* participants problematized these statistical findings with special reference to their perceptions about Lawrence. *'ĊKF'* participants argued that statistical findings underrated the extent that community projects feed into contacts and networks (Appendix 14 – Tables 6 and 7). In the last instance, they sustained their argument by critically engaging with Lawrence's experience:

[1] As explained earlier in this thesis, apart from the action researh project *'ĊKF'*, the community projects *From Chapel to Chapel* and *'Ilħna Poeżija' (Poetic Voices)* were selected for investigation since they ran on a regular basis at the time of this study.

Dal-ġuvni kemm ilu jkun ma' Alfred inbidel, ħariġlu l-karattru. Bilkemm kien jitkellem qabel (May, OPR, 6 ta' Frar, 2012).	This young man changed since he became friends with Alfred, his personality developed. Before he barely used to talk (May, PO, 6th February, 2012).
Angela: Dak tgħidx kemm kien mistħi, kemm ilu jgħanni ħajtu nbidlet!	*Angela:* He was so shy, since he's been singing folk his life changed!
Julian: Dak aħna sawwarnieh ukoll...	*Julian:* We contributed to his formation...
Angela: Hekk hu! (OPR, 23 t'Awwissu, 2013).	*Angela:* True! (PO, 23rd August, 2013).

The next section focuses on an encounter with another *'ĊKF'* participant that also raises questions concerning the impact of *'ĊKF'* on networking.

Angela: Founder of a cultural NGO, participant in *'ĊKF'* and *'Ilħna Poeżija'*

Prior to becoming a *'ĊKF'* participant, Angela founded a non-governmental organisation that fosters knowledge and dissemination of Maltese dialects and Maltese language and literature in general. In view of this background, she also contributed to the project *'Ilħna Poeżija'* (*Poetic Voices*):

Ilħna Poeżija bis-saħħa tiegħi kienu ġew it-tfal u l-ġenituri għall-ewwel... attivitajiet... għax avviċinani l-kunsillier li jieħu ħsieb... (Angela, ISS, 29 ta' Jannar, 2013).	Thanks to me *'Ilħna Poeżija'* recruited the first children and parents for its first... activities... as the councillor in charge approached me... (Angela, SSI, 29th January, 2013).

L-interess fid-djaletti, għalhekk waqqaft l-għaqda... biex id-djaletti Maltin u Għawdxin jingħatalhom l-importanza u r-rispett li jixirqilhom... kelli intervista fuq radju nazzjonali... il-Malti għamel ħafna żviluppi... ftit 'corpus' ta' kliem fadal semitiku... il-lingwa tevolvi... mhux xi ħaġa statika... il-lingwa hija xi ħaġa formulata mill-lingwisti u d-djaletti mill-popolin... jien jinteressani illi dak li writna oralment, il-kultura orali tingħata għarfien... qabel ma nitilfu s-Semitiku kollu. Illum għandna l-influenza tal-Ingliż u tat-'television' Amerikan eċċ... l-għaqda tiegħi... fl-attivitajiet li nagħmel... indaħħlu wkoll il-letteratura... xogħolijiet letterarji tal-poeti u l-awturi kbar Maltin għaliex tant m'għandniex għarfien tagħhom! Jien minn mindu qed nistudja l-Università sirt naf li hemm professuri jmorru barra minn Malta jgħidu li m'għandniex letteratura Maltija... Barra minn hekk il-popolin Malti li jistudja bilfors il-letteratura Maltija fl-iskola m'għandux apprezzament tal-letteratura li ħallewlna missirijietna... ġeneralment qed nitkellem. Dawk huma assoċjati mal-iskola, mal-eżamijiet... nippruvaw nolqtu dawn l-aspetti. Għandna grupp jitkellmu bid-djaletti fil-pubbliku... Ħriġna 'CD' ukoll... L-interess l-ieħor tiegħi huwa li noħroġ riżorsi għat-tagħlim bażiku fil-qari... ili noħroġhom mill-1997... illum jgħidulhom 'language acquisition' jew 'phonological awareness'... (eżempju) għandi *Ħamiema Bajda jisimha Ġidi* ta' Ġorġ Pisani[1]... 'charts' tal-alfabet Malti, tan-numri... jien għamilt għoxrin sena 'kindergarten assistant', ħames snin minnhom 'facilitator', għaxar snin *Paulo Freire* (b'referenza għall-*Istitut Paulo Freire* tal-komunità)... dejjem kelli kuntatt mad-dinja tal-illiteriżmu li qiegħda ħafna għal qalbi... (Angela, ISS, 29 ta' Jannar, 2013).

The interest in dialects, this is why I founded the association... so that Maltese and Gozitan dialects are attributed the importance and respect due to them... I had an interview on the national radio station... Maltese language went through lots of developments... there is little Semitic left... language evolves... it is not something static... language is the work of linguists and dialects the work of the populace... I am interested in keeping alive our oral heritage... before we lose all Semitic heritage. Today there is the influence from English and from American television etc... my association...in the activities I organise... I include also literature... literature works of renowned Maltese poet and authors because we lack knowledge about them! Since I started studying at University I got to know that there are professors who go overseas saying that we do not have Maltese literature... Apart from this, literature studies for the Maltese populace is mandatory at school, so there is no appreciation of literature inherited from our forefathers...I am speaking in general. These are associated with school, with exams... we are trying to target these aspects. We have a group who speak dialect in public… We also published a CD... My other interest is the publication of teaching resources for basic literacy learning... I have been publishing them since 1997... today they are known as language acquisition or phonological awareness tools... (for example) they include *'Ħamiema Bajda jisimha Ġidi' (A white dove called Ġidi)* of Ġorġ Pisani[2]... Maltese alphabet charts, number charts...I worked for twenty years as a kindergarten assistant, five years of these as a facilitator, ten years at *Paulo Freire* (referring to the *Paulo Freire Institute* of the community... I always networked with and cherished the sphere of illiteracy... (Angela, 29th January, 2013).

[1] Ġorġ Pisani (1909 – 1999) poeta Għawdxi "jibqa' magħruf l-aktar għall-importanza li jagħti lil Għawdex bħala post sabiħ u mimli sliem. Waqt li jitkellem dwar bosta problemi soċjali u umani..." (Borg, 2002).

[2] Ġorġ Pisani (1909 – 1999) Gozitan poet, mainly renowned for the importance he gives to Gozo as a place full of beauty and peace. He also addressed various social and human problems (Borg, 2002).

As argued elsewhere in this thesis, there is evidence that participants like Angela manifest solid networking, sound educational background and engagement with critical problem-posing that questions the system and given knowledge. There is also evidence that such concepts and practices date prior to Angela's *'ĊKF'* experience. Angela also manifested familiarity with Freirean concepts such as 'reading the world' (Freire & Macedo, 1987). This was manifested during the semi-structured interview, hence during her *'ĊKF'* project experience:

Li jitgħallmu l-ħiliet bażiċi... Paulo Freire jgħidilha 'taqra d-dinja'... dak il-litteriżmu li jinteressani... dawk l-interessi ta' ħajti... (Angela, 29 ta' Jannar, 2013).	The teaching of basic skills... what Paulo Freire referred to as 'reading the world'... that is the literacy that interests me... these are my life interests... (Angela, 29th January, 2013).

Collaborative discussion with Angela about the project *'Ilħna Poeżija'* uncovered reflections by Angela that are related to the concepts of *'(o)utreach'* and *'*(e)ase of *access'* (italics in the source) (Kirkwood & Kirkwood, 2011, p. 31) which, as mentioned elsewhere in this thesis, underpinned the Scottish *Adult Learning Programme (ALP)*, amongst other Freirean-based educational initiatives:

... *Ilħna Poeżija* kien żgur biex tqarreb il-poeżija lejn in-nies komuni f'posthom... f'pajjiżhom. Mhux iridu joqgħodu jmorru l-Belt... li l-poeżija tiġi għandna. U ikkonkorrew nies ta' kull eta, jiġifieri tfal u anzjani u anki minn kull livell tas-soċjetà... (Angela, ISS, 29 ta' Jannar, 2013).	...*'Ilħna Poeżija'* was surely an asset in bringing poetry closer to the common people in their place... in their locality. Without having to go to the capital city... that poetry comes to us. And people from every age-group participated, meaning children and the elderly and even from different social backgrounds... (Angela, SSI, 29th January, 2013).

Collaborative discussion with Angela about *'ĊKF'* brought into discussion the inclusionary and democratic aspects of the project in a problematized manner:

Esperjenzi differenti tal-ħajja... kien hemm min jaħdem it-Tarzna, kien hemm min jaħdem għal rasu, b'kumpanija stabbilita, kien hemm min hu sempliċi fattiga... Il-Freirjan jidħol ġo fih għax dawn in-nies kollha kellhom għatx għall-litteriżmu... jista jkun li minħabba il-kundizzjoni soċjali... kif kienet tiegħi... ommi illitterata u missieri litterat... li imbagħad jinfluenzawlek il-bqija ta' ħajtek... u kulħadd kellu l-istorja differenti tiegħu... li jgħaqqadna... il-litteriżmu... u nerġgħu niġu għal Paulo Freire... kemm jiftaħlek bibien il-litteriżmu jew jagħlaqhomlok... xi ħadd illiterat imma li għandu kumpanija tiegħu... jidħlu affarijiet... kemm hu stonkuż... bilgħaqal... ma jfissirx fil-qalb ta' qalbu ma jixtieqx il-litteriżmu... anki jien x'tgħallimt minnhom... kemm huma passjonali fl-interessi tagħhom... kemm huma altruisti... xtaqt ikollna minn kamp politiku differenti... taf int is-soċjetà tagħna kemm hi polarizzata... u anki il-Knisja... tkun tixtieq aktar fehmiet... imma jien kont nistenniehom... esperjenzi awtentiċi (Angela, ISS, 29 ta' Jannar, 2013).

Different life experiences... there were some who worked at the Dry Docks, some who were self-employed, some who worked simply as a cleaner... The Freirean influence comes in because all these people had a thirst for literacy... perhaps because of their social condition... as in my case... my mother was illiterate and my father was literate... which then influence the rest of one's life... and everyone has a different life story... what unites us is... literacy... which brings us back to Paulo Freire... the doors it opens and closes... someone who is illiterate but owns a business company... it is the outcome of other things... courage... .discipline... it does not mean that deep down he does not desire to be literate... even the things that I learnt from them... how passionate they are about their interests.. .how generous they are... I only wish we had people with different political views... you know our society how polarised it is... and even the Church... one would like to see more variety of opinion... but I used to look forward to... authentic experiences (Angela, SSI, 29th January, 2013).

...allura jħossuhom Maltin, mhux iħossuhom raħlin... meta inti għandek żewġ akkademiċi li lesti jisimgħuk, bħal speċi ituk naqra mbuttatura imbagħad inti tista' tgħid l-opinjoni tiegħek u ma tidhirx irrelevanti għax inti qed tirrakkonta mill-esperjenza tiegħek, ittihom ħafna kunfidenza 'n-nies. Meta inti ttihom il-kunfidenza ittihom iċ-ċans li jaħsbu... ittihom iċ-ċans li jisimgħu lil ħaddieħor u meta jiffaċċjaw problemi soċjali... problemi fil-'housing', huma ħa jużawhom għax da' kollox mill-edukazzjoni jrid jibda... anki kif iġibu tixbiehat, għax dan aħna wieħed jitgħallem mill-ieħor (Angela, ISS, 29 ta' Jannar, 2013).

...hence they feel Maltese, not villagers... when you have two academics who are willing to listen to you, sort of they give you a little push then you can give your opinion without being considered irrelevant for the reason that you are talking about your experience, that gives people a lot of confidence. When you give confidence to people, you give them a chance to think... you give them a chance to listen to others and when they face social problems... housing problems, they will use the skills as everything has to start from education... even the comparisons they make, as we learn from one another (Angela, SSI, 29th January, 2013).

Thus, in the first excerpt, Angela positively reviewed the variety in employment background of participants. Both excerpts show that inclusion and democracy are outcomes perceived as going beyond the parameters of the community project/s - that is, also at a more macro level, for instance, in the sphere of housing.

Indeed, Angela spoke of how engagement with the different personality traits broadened her perceptions and put her in touch with people from her community that she had not significantly interacted with prior to the *'ĊKF'* experience. This account feeds into my engagement with findings of the quantitative study whereby democracy, equality and inclusion (Appendix 14 – Figure 1 (third, fourth and fifth bar)) were positively rated (3.4, 3.3 and 3.3 out of 4, respectively) by participants of the projects running in the community (including

'ĊKF') at the time of the study[1].

On the other hand, the qualitative data presented earlier also testify to Angela's problematization of the project experience in terms of the poor diversity of political opinion and the absence of representation from the clergy amongst *'ĊKF'* participants - particularly when considering Malta's economic, social, historical and political dimensions (Briguglio & Pace, 2013; Briguglio & Buġeja, 2011; Briguglio, 2010a; Boissevain, 2006), discussed in Chapter 2. At the same time, this insight testifies to Angela's engagement with an analysis that links the local, immediate context with broader social dimensions. This outcome is manifest also in the second excerpt whereby Angela engaged with procedures undertaken by Julian and I to outreach (Kirkwood & Kirkwood, 2011) the community within a Freirean framework. Angela's discussion recalls the relevance of the Gramscian (Gramsci, 1975; Buttiġieġ, 2002) and Freirean (Freire in Shor and Freire, 1987; Borg, 2013a) analyses of the committed public intellectual, discussed in other parts of this thesis.

Angela's account is also important to shed light on limiting hierarchical literacies of the world. To explain better, in the second excerpt, Angela explained how one achievement of community project participation is to make the leap from perceiving oneself as a villager to perceiving oneself as a national. Thus, on the one hand, this analysis is domesticated by hierarchical notions of Maltese villagers and Maltese nationals, as well as an 'us and them'

[1] As presented in Figure 1 (Appendix 14), questionnaire participants were asked to rate their views on a 5-point Likert scale ranging from 0 to 4 where 0 corresponds to strongly disagree and 4 corresponds to strongly agree. The 95% confidence interval provides a range of values for the actual mean rating score if the whole population of people participating in the community projects had to be included in the study. When two confidence intervals overlap considerably it is an indication that their respective mean rating scores are comparable and do not differ significantly. When two confidence intervals are disjoint or slightly overlapping it indicates that their respective mean rating scores differ significantly. It is evident from the error bar graph that respondents are providing a significantly higher mean rating score for the first ten statements indicated in Figure 3 in comparison with the last two statements.

approach with respect to non-nationals; on the other hand the same distinction testifies to links between local and broader contexts that project participants experience as a result of community project participation. Furthermore, as Angela pointed out, these links are not the exclusive outcome of participation in *'ĊKF'* but also of other community projects.

Angela also spoke at length about the obstacles that she faces beyond *'ĊKF'*, in her engagement in the field of literacy, ranging from funding to encouragement and support by community, local council authorities, academic and national authorities. The challenge of these obstacles triggered her problematization of official knowledge and bureaucratic administration prior to and throughout engagement with *'ĊKF'*.

... neqsin ħafna mir-reklamar (b'referenza għall-għaqda tad-djaletti), għax illum kollox reklami trid tagħmel... (Angela, ISS, 29 ta' Jannar, 2013).

... we are short of advertising (with reference to the association for dialects), because in today's world it's all about marketing... (Angela, SSI, 29th January, 2013).

Professuri nħallilhom l-affarijiet, xejn, anqas biss "Grazzi" ma jgħidulek... tal-Università, qed jgħallmu it-'teachers'!... (Angela, ISS, 29 ta' Jannar, 2013).

I left resources with professors at University... nothing, they do not even say "Thank-you*", (even though) they* are training teachers!...(Angela, SSI, 29th January, 2013).

Angela: ... dax-xogħol nagħmlu bis-sapport ta' żewġi għax hu jiffinanzjani... bħala finanzi mir-raġel tiegħi, sapport morali mir-raġel tiegħi... il-Kunsill Lokali... darba xtraw xi żewġ 'charts' għall-librerija imma... għajnuna jkun hemm bżonn... għandek il-mowbajl... inwassal in-nies tal-għaqda tiegħi... meta nagħmel xi ħaga mal-Kunsill... qatt ma ħallsuni... festivals għat-tfal... ħlief għall-... (issemmi attività annwali tal-komunità)... kunsilli lokali oħra... ġie li tawna l-flus... il-bqija meta tibgħatilhom xi 'email' titlobhom 'hundred euros [sic]' ħadd ma jwieġeb... imbagħad naf entitajiet… eluf ituhom... (Angela, ISS, 29 ta' Jannar, 2013).

Angela: ... I can do this work thanks to my husband's support because he finances all my projects.... he gives me the financial support, the moral support...the Local Council... once they bought two charts for the library but... help is needed... there are mobile call expenses... I provide transport to the people of my association... when I organize something with the Council... they never pay me... like festivals for children... except for... (she mentions an annual community event)... other local councils sometimes pay me... but in general when I send them an email requesting a hundred euro for an activity no one replies back... then I know entities that get... paid in thousands... (Angela, SSI, 29th January, 2013).

Similar to my experiences with Alfred, engagement with Angela and her contributions, provided me personally with a space and opportunity for authentic engagement that seeks authentic (not interchangeable) (Biesta, 2006) contributions:

Maria: ... intom taqgħu bħala NGO... hemm fondi... bħal 'Malta Arts Fund'... hemm naqra 'paper work' imma jekk trid għajnuna għall-applikazzjoni...

Maria: ... since your association classifies as an NGO... there are funding programmes... like the Malta Arts Fund...there is some paper work but if you need help with the application...

Angela: Dika tbeżżgħani għaliex sħabi tal-għaqda tad-djalett ma nistax nobbligħom jgħinuni f'dawn l-affarijiet għax huma ta' ċertu... kif jgħiduha... mhumiex daqshekk akkademiċi bħali... u midħla tal-burokrazija... il-biċċa xogħol li kollox jiena... il-Kunsilli ukoll: Ħafna kumitati, ġa ltaqgħu, "... il-'budget' ġa ntefaq". Kieku noqgħod fuq dawn jien qatt m'għamilt xejn! (Angela, ISS, 29 ta' Jannar, 2013)

Angela: That part scares me because I cannot oblige the other affiliates in my association to help me in these issues... since they are... not so academic like me and... familiar with bureaucratic procedures... so the thing is I have to do everything... Local Councils are also discouraging: too many committees, meetings would have already taken place, "... budget already allocated". If I had to wait for these I would never do anything! (Angela, SSI, 29th January, 2013)

Thus, dialogue gave space to unanticipated ideas, knowledge and opportunities for the future. This is also linked to Angela's experience beyond *'ĊKF'*, particularly related to more work in the sphere of literacy of a national scale, as explored through collaborative and reflexive discussion:

> ...jiena l-ħolma tiegħi nagħmel festival għat-tfal... ġa għamilt wieħed il-Birgu u tgħidx kemm kien suċċess! Imma Heritage Malta bagħtli l-'fliers' kollha, laħaqli kullimkien... anki minn Għawdex ġew! Hawn ħafna għatx għalihom dawn imma trid ħafna finanzi, trid ħafna xogħol... trid il-firxa, l-internet... trid it-tfal isserħilhom rashom... għax ħafna jistħu... imma b' 'teamwork'... iħossu l-appoġġ ta' xulxin, hemm il-ġenituri, n-nanniet iċapċpulhom... tant fih xogħol, imma 'l quddiem nagħmlu. Ikun hemm int tgħini iktar u iktar... (Angela, ISS, 29 ta' Jannar, 2013).
>
> ...my dream is to organize a festival for children... I already organized one in Birgu (another town in the south of Malta) and it was a success! Yet that time Heritage Malta sponsored the sending of all fliers, reaching out all over Malta... participants came even from Gozo! There is a lot of thirst for these events but funds are needed, a lot of work is needed... advertising is required, through internet... children need to rest their mind... because many are shy... but through teamwork they feel each other's support, there are parents, grandparents supporting them... there is so much work involved, but I will do it in the future. If you are there helping me even more... (Angela, SSI, 29th January, 2013).

In synthesis, when using the Freirean perspective to raise the relevance of this analysis for this study's objectives, it becomes clear that engagement within *'ĊKF'* gave Angela the opportunity to enhance her activism with praxis since although "the organized struggle for…liberation…cannot be purely intellectual but must involve action" (Freire, 2005, p. 65), as in the case of Angela who, at the time of this study was reading for a Bachelor's degree but also active in the NGO that she founded – "the organized struggle… for liberation" (p. 65) cannot "be limited to mere activism, but must include serious reflection: only then will it be a praxis" (p. 65).

May: Prose writer and participant in *'ĊKF'* and *'Ilħna Poeżija'*

Apart from her regular, highly committed and active participation in *'ĊKF'* meetings, May contributed to the cultural circle with her writing in Maltese prose, as well as her life experience as a married housewife, passionate about travelling and handcrafts (May, SSI, 29th January, 2013). Collaborative discussions shed light on other contributions that result from her regular participation in educational community initiatives, prior to participating in *'ĊKF'*, for instance in *'Ilħna Poeżija'*.

Jien inħobb insiefer... meta jkolli ċans inħobb inħit xi ħaġa... ix-xogħol tal-idejn jogħġobni ħafna... L-interessi tiegħi...anki l-Kunsill organizzatilna [sic] affarijiet bħala 'crafts' u hekk... (May, ISS, 29 ta' Jannar, 2013).

I like travelling... when I have time I like needlework... I like handcrafts very much... My interests... are catered for even by the Council through the organisation of craft-related activities and similar (May, SSI, 29th January, 2013).

May qatt ma ħadmet... mara tad-dar tipika Maltija, tieħu ħsieb il-familja, tieħu ħsieb il-'budget' tal-familja, it-tfal... (Angela, ISS, 29 ta' Jannar, 2013).

May was never in employment... she is a typical Maltese housewife, she takes care of the family, she takes care of the family budget, the children... (Angela, SSI, 29th January, 2013).

Fi żmieni bħala tifla ma tantx kienu jħeġġuk biex tkompli l-iskola... tifla kienet ħa tiżżewweġ u l-iskola mhux ħa tibqa' bżonnha, iktar ħa jkollha bżonn li tkun tħit... (May, ISS, 29 ta' Jannar, 2013).

In my days as a girl there was little encouragement to further one's studies... a girl was bound to get married and thus bound not to require schooling, needlework would come in more handy to her... (May, SSI, 29th January, 2013).

F'*Ilħna Poeżija*... kien jiġu... ta' livell t'edukazzjoni... illum... ġie li niġu jien u dan biss *(b'referenza għal żewġha Philip)*... kien jiġi Charles Gatt[1], tgħid anki ltqajt ma' kelma... tqila... ifehmhielek... allura mingħajr ma trid qisek qed iddaħħal għarfien... bis-saħħa tiegħu *(tal-proġett)*... minn ġimgħa għall-ġimgħa... ikollok poeżija tgħid "Ara ħa nlestiha"... ikollok inċentiv... (May, ISS, 29 ta' Jannar, 2013).

In *'Ilħna Poeżija'*... some participants who used to come... had a good education level... today... sometimes it is just me and him (referring to her husband Philip)... Charles Gatt[2] used to be attend, when we used to come across a difficult... word... he used to explain it to us... so without much effort one would come across new knowledge... the weekly project meetings acted as an incentive to finish off poems... (May, SSI, 29th January, 2013).

[1] Psewdonimu. Poeta Malti attwalment ħaj.

[2] Pseudonym. Maltese poet currently alive.

It is clear that some data presented above are underpinned by traditional gender stereotypes spontaneously expressed by *'ĊKF'* participants and associated with the culture of the community and broader Maltese society. This analysis is sustained by literature in the field of educational gerontology (discussed in Chapter 2) that informs how "(c)ultural constructs put a large proportion of older women in the army of informal carers. These people either support sick and disabled relatives, especially husbands and aunts, or—as it is becoming increasingly frequent—as carers of their grandchildren whilst their children and sons/daughters-in-law work full time" (Formosa, 2012b, pp. 122-123). As in May's case, older women in Malta stand a smaller chance of having received workplace learning or an apprenticeship; as well as a smaller chance of holding educational qualifications or receiving an occupational pension (Troisi & Formosa, 2006).

Collaborative discussion gave space for May to spontaneously problematize these stereotypes:

(B'referenza għar-raġunijiet li jwasslu għall-parteċipazzjoni fil-proġett *'ĊKF'*)... qed nitgħallmu xi ħaġa ġdida. U noħorġu suġġetti li kultant, per eżempju, jien mara tad-dar, tħosshom li ma tkunx qisek li moħħok fihom. Tgħid, "Ara jien stajt nagħmel xi ħaġa oħra! Bħala tagħlim" (May, 'ĊKF' OPR, 6 ta' Frar, 2013).

(With reference to reasons behind participation in *'ĊKF'*)... we are learning something new. And we address subjects that, perhaps, as a housewife, I do not think about often. One starts thinking, "I could have done something else! In terms of education" (May, 'ĊKF' PO, 6th February, 2012).

When collaboratively discussing quantitative findings on sex and education of community projects' participants (Appendix 14 – Table 8), *'ĊKF'* participants pointed at May's experience in *'ĊKF'* and *'Ilħna Poeżija'*:

Anki n-'knowledge' tiegħek tkabbru... b'li joħroġ milli għidna, speċjalment mill-Profs... tkun tafhom imma ma tkunx tafhom sa' dak il-livell... (May, ISS, 29 ta' Jannar, 2013).	One also enhances one's knowledge... by means of the outcomes of the discussion, especially what was said by Professor Borg...things one would know yet not to that extent... (May, SSI, 29th January, 2013).
... dawk (b'referenza għal Philip u May) minn hemmhekk bdew, minn *Ilħna Poeżija*... il-kunfidenza li jaqraw ma' mejda quddiem pubbliku... mill-aspett ta'... li jippreparaw biex jiffaċċjaw il-pubbliku... (Angela, ISS, 29 ta' Jannar, 2013).	... they (referring to Philip and May) started from *'Ilħna Poeżija'*... they gained confidence to read in a round-table setting with an audience... when it comes to... preparing oneself to face the public... (Angela, SSI, 29th January, 2013).

The analysis of May's experience draws on literature that points to shortcomings identified within the University of the Third Age (UTA) – in other words, Malta's formal tertiary older adult education institution (Formosa, 2012b). These shortcomings are related to

> barriers faced by older women such as their low expectations that they can participate successfully in educational pursuits, difficulties reaching learning centers due to inadequate transport amenities (the large majority of older women in Malta do not own a driving license), and problems in finding time for educational pursuits when caring is so time-consuming (p. 123).

The relevance of data presented in this section shows that such shortcomings were positively and/or proactively addressed by the Freirean non-formal *'ĊKF'* pedagogy. Moreover, the Freirean rational of *'ĊKF'* sharply contrast with the "masculinist discourse within the U3E where women are generally silenced and made passive through their invisibility… (and where the)…learning experience provides a too firm stand on providing learning to women instead for women" (p. 123).

On the other hand, there is also evidence of 'limit-situations' (Freire, 1993). For example, in the first excerpt above, May, whilst critically examining engagement with previously

unknown concepts as an outcome of participation in *'ĊKF'*, also confirmed unquestioned hierarchical perceptions. Data also gives opportunity to problematize the dependency of May's participation in *'ĊKF'* and other community initiatives on the participation of her husband, Philip. This was discussed more in detail later in Chaper 6 as part of the analysis of chaperoning asa dynamic of the curriculum of *'ĊKF'*.

Details about Philip's experience and contributions are discussed more in the encounter with Philip featuring in the next subsection.

Philip: Poet, painter and participant in *'ĊKF'* and *'Ilħna Poeżija'*

Philip was one of the most prolific project participants in terms of attendance, discussion, and particularly, in terms of literary writing[1]. The prime motivator for his participation in cultural community initiatives is his passion for the arts, particularly poetry and painting – a passion that has roots in his childhood, yet flourished mainly in his late adult and retirement years:

[1] In-depth engagement with data concerning *'ĊKF'* meetings, activities and writings is available in previous two analytic chapters.

Jien, il-poeżija - sakemm hi poeżija bir-rima - togħġobni ħafna, ir-raġuni kienet minn dejjem li kelli z-ziju... kien jgħanni u l-kitbiet li kien jagħmel per eżempju għana tal-fatt li tkun ser tiġi ppubblikata... kien iħejji l-poeżija miktuba... peress li ma tantx kien jaf jaqra bosta bosta kien iħobb jiġi għall-parir ta' missieri u... kont inkun preżenti hemm. Kont nisma l-għana... kellna 'rediffusion' (radju) allura z-ziju peress li ma kellux, minkejja li kien jgħanni, kien jiġi għandna biex jisma l-għana kull nhar ta' Ħadd. Ħassejtha ġo fija jiġifieri... tgħallimt... L-arti ħabbejtha minn ċkuniti, speċjalment l-arti fejn tidħol pittura nogħxa... (Philip, ISS, 29 ta' Jannar, 2013).

As long as it is poetry that rhymes – I like it very much, reason is my uncle... was a folk singer and when he used to publish some 'għana tal-fatt' (story-based folk)... he used to write the poem... but since he was not such a fluent reader and writer he used to come to my father and... I used to be there present. I used to listen to folk song... we had a radio so since my uncle did not have this, despite he was a folk singer, he used to come to our home to listen to folk song every Sunday. So I felt it within me... I learnt... When it comes to art, I loved it ever since I was a kid, especially when it comes to painting; it gives me a lot of pleasure... (Philip, SSI, 29th January, 2013).

Philip's testimonial informed this study with the important role that the local council of the community has in bringing out and fostering talents and skills of community members by means of community-based initiatives. In 2010, the local council also awarded him with the tribute ('ġieħ') of the locality for his achievements (Philip, personal communication, September 18, 2013):

... naħseb l-iżjed ħaġa li mbuttatni fl-arti kienet li kont immur *Arti fil-Beraħ*... proġett tal-Kunsill... konna mmorru lokalità... hawn ħafna postijiet antiki, bil-karta magħna u npinġu dak il-ħin dirett u fuq it-tpinġija tiegħi... il-Kunsill waħda milli ħarġitni 'out' li nuri x-xogħol tiegħi... episodju minnhom... kien hemm... pittur ta' vera... qalli... "Għandek xi ħaġa x'turini milli għamilt?" U kelli 'file' bil-'portraits' bil-lapes... Kellu... ħdejh... pittriċi. Qalli, "Skużani ta..." Qallha, "Ara dal-muntun biex qed jiskanta, għandu erba' tpenġijiet bħal dawn"... Il-mara kienet tgħidli, kienet tgħidli, "Inti, tintrema!"... u minn hemm... ħadt sehem hawnhekk fil-Kunsill... (Philip, ISS, 29 ta' Jannar, 2013).

... I think my greatest encouragement in art was when I participated in *'Arti fil-Beraħ' (Art Outdoors)*... a local council project... we used to go on a site... here there are many historical places, equipped with paper and draw there and then... the Council was one of the factors that helped me to come out and exhibit my painting... one time... there was a professional painter... he told me... "Do you have some works to show me?" I had a file of portraits in pencil... There was with him... a female painter. He told me, "Apologies but..." He told her, "Look at what this animal is staring at when he has these fine drawings"... My wife always used to tell me, "You have no self-esteem!"... and from then... I started taking part in Council-related events... (Philip, SSI, 29th January, 2013).

These data are also relevant to analyse contributions of other community-based interventions in relation to the participatory educational initiative *'ĊKF'*[1] - such as the creation of spaces; the role of administrative authorities; the inclusion of people from different walks of life and of different levels of knowledge in the targeted field; the input of networking; dialogue; discussion; confrontation and the contribution of small-scale community projects, amongst others. These are evident in the episode featuring Philip's encounter with professional painters during his participation in *'Arti fil-Beraħ'*.

Another relevant issue that emerges from these data is that, similar to the discussion about other *'ĊKF'* participants, such as Alfred and Angela, Philip's engagement with and necessity

[1] As argued earlier in this thesis, it is not the purpose of this thesis to make reference to other community projects to comparatively assess Freirean engagement and outcomes. As argued, it would be unethical to evaluate other community-based initiatives that were not planned to be Freirean initiatives. However, this does not preclude from pointing at characteristics that other community projects' share with the Freirean-based project *'ĊKF'* as will be done in this paragraph.

for power is debatable. It is evident from data analysis that, at the time of participation in *'ĊKF'*, Philip was already empowered - as intended by Inglis (1997) – particularly in terms of networks, status and relative self-confidence in the context of cultural interventions. In the community-based initiative *'ĊKF'* Philip (amongst other participants) engaged with power within an educational framework. This is evident in Philip's reflexive and collaborative analysis about how the project experience fosters critical and active citizenship:

Naħseb hemm l-edukazzjoni, il-kultura hemm qiegħda ukoll... imma l-aktar l-edukazzjoni... toħroġ fit-triq tesprimi opinjoni. Tibda tgħid "Jien għalfejn ser noqgħod niddejjaq nagħti opinjoni?!" (Philip, ISS, 29 ta' Jannar, 2013).	I think there is education, culture is there as well... but mostly education... you go out in the streets and express an opinion. You start thinking, "Why should I feel uncomfortable to express an opinion?!" (Philip, SSI, 29th January, 2013).

On another note, Philip also demonstrated fluctuations between self-esteem and insecurity when he reflected upon and collaboratively discussed his artistic career - yet it is evident that, in his heart of hearts, self-advancement in the arts is his prime aspiration:

... jien ma ngħidx li jien poeta... u anqas pittur... jien dilettant... issa jekk mija u ħamsin jew mija u sebgħin poeżija jagħmluk poeta, naċċettaha! (Philip, ISS, 29 ta' Jannar, 2013).	... I do not see myself as a poet... nor as a painter... I am an amateur... now if one hundred and fifty or seventy poems make you a poet, I accept it! (Philip, SSI, 29th January, 2013).

As discussed elsewhere in this thesis, doubts and insecurities were also expressed by Philip when it comes to his assessment of the achievements and the way forward of community-based initiatives, including *'ĊKF'*:

... F'*Ilħna Poeżija*... spiċċajna... ġie li niġu jien u din biss... ħadd... ma nafux min ħa jiġi tal-kultura hux ħa jkomplieh... miet mewta naturali... (Philip, ISS, 29 ta' Jannar, 2013).

...in *'Ilħna Poeżija' (Poeic Voices)* sometimes it ends up with just me and her... no one else... we do not know if the next councillor in charge of culture will continue with the project... it died a natural death... (Philip, SSI, 29th January, 2013).

Filfatt dis-siegħa ma tantx għadni nikteb... qabel kont nikteb waħda (poeżija) għal kull darba... Qisu meta beda jintilef l-interess hawn (b'referenza għal *Ilħna Poeżija*)... imbagħad il-ħin li jkolli flgħaxijiet iżjed inpenġi.... (Philip, ISS, 29 ta' Jannar, 2013).

In fact at the moment I have not been writing much... before I used to write one (a poem) a week... Basically since the interest here (referring to *'Ilħna Poeżija'*) started going down... increasingly, the time I have in the evenings I spend it painting... (Philip, SSI, 29th January, 2013).

Ma nafx kemm (intlaħqu l-għanijiet tal-proġett *ĊKF*). Għar-raġuni hi li ma kien hemm attendenza kbira. Kieku kien hemm attendenza kbira... baqa' jagħmel ħoss... dement li spiċċa hekk u tliet kwarti ta' (isem il-lokalità) ma kienx jaf bih, biex ma ngħidlekx iżjed minn tliet kwarti... Kieku sabiħ jispiċċa xi ħaġa nazzjonali u tkun qed tipparteċipa fih imma ma naħsibx... minn naħa ta' *Ilħna Poeżija* konna bqajna mmorru. Qabel konna ħafna iżjed, illum naqas l-interess... lili fetaħli bieb fuqi personali għax jiġu anki d-dar biex niktbilhom poeżija għal fuq il-ktieb tal-Knisja... ktibt anki għal tal-Mosta, għal ta' Marsaxlokk... dak li jkun jitolbok tiktiblu xi ħaġa tgħid, "Mela jiena tajjeb"... u r-'response' wara tkun, "...x'kelmtejn għamilt!"... (Philip, ISS, 29 ta' Jannar, 2013).

I doubt how far (*'ĊKF'*'s project objectives were attained). Reason being that attendance was limited. Had there been more participation... it would have continued making an impact... once it ended up like this and three-fourths of the locality's population did not know about it, or perhaps even more than three-fourths... It would be great to be a participant and it escaltes to the national level but I do not think so... when it comes to *'Ilħna Poeżija'* we kept attending. Before we used to be many more, today the interest has gone down... personally it opened doors for me because I have requests to write poems on the Church book... I also wrote for Mosta (another town in Malta), for Marsaxlokk (a village in Malta)... when you get these requests you start thinking, "I have talent"… and the response after is usually, "...well done!"... (Philip, SSI, 29th January, 2013).

In the context of this thesis, these data are relevant in two ways. On the one hand, Philip points at elements that foster the long-term continuation of a project, namely, the maintenance of

considerable participation rates; stability and continuation at administrative and institutional levels; agency in terms of an internally responsible person; as well as external encouragement from and external engagement with third parties, as discussed in Chapter 6 in the section about the future of *'ĊKF'*. On the other hand, the same data indicate values that shed doubt on how far participants' goals are in synch with the goals of *'ĊKF'*[1]. Indeed, Philip himself seems to lack interest in his furture as a *ĊKF'* participant, either due to lack of mutual understanding and / or lack of interest. Thus, Philip's expectations from his participation in community-based initiatives evidently comprise personal advancement as an artist. This is evident in the way he juxtaposed his *'ĊKF'* experience with personal achievements gained from participation in *'Ilħna Poeżija'*. At this point, it is worth noting that, the time of collection of these data preceded dissemination events that gave Philip and other project participants more public exposure as project participants and artists beyond the community. I am referring to participation in a *'ĊKF'* event as part of *Evenings on Campus 2013* (discussed in the Chapter 6), as well as another event organised by Angela's dialect association during the same festival. However, and more importantly, personal achievements in the artistic fields were never an objective of *'ĊKF'*! Thus, from a Freirean perspective, data presented in this section point at "naïve thinking" (Freire, 2005, p. 92) within a system of "manipulation…(that) inoculate(s) individuals with the…appetite for personal success (p. 148). Thus, Philip was keen on "the goal…to hold fast to this guaranteed space and adjust to it" (p. 92).

[1] As explained in the Introduction and the Methodology chapters, the '*ĊKF' Project Proposal* (Appendix 3) was discussed and formulated collaboratively between the Mayor (Mario), the Deputy Mayor (Carmen), Julian and I. Thereafter, '*ĊKF'* was founded as a cultural circle, on the basis of Freirean principles collaboratively discussed, initially with the Mayor and the Deputy Mayor of the locality and then with the participants recruited from the community through Local Council networks as well as an open recruitment call (Appendix 4).

Nonetheless, I wish to emphasize that the point of this discussion is not that participants ought not to engage with Freirean projects with a variety of expectations. Indeed, this would undermine the political nature of Freirean initiatives. Moreover, it should be noted that Philip's project experience was also characterized by deep engagement with the political nature of the project. This is testified by his numerous thematic poems[1], thematically discussed in Chapter 7, that also made a very important contribution to the dissemination of the project's achievements.

Similarly, Philip's reflections about the input of and relations with other *'ĊKF'* project participants are characterized by ambivalence. Thus, although data below show that he engaged with others' participation in a critical, problem-posing manner, he rarely furthered this engagement to the level of dialogue. Some exceptions to this general trend beacame manifest during advisory committee meetings concerning dissemination events. To exemplify, one one occasion he offered his poetry to folk singers to use in their folk songs during the *Evenings on Campus 2013* dissemination event:

[1] Selections form these are analyzed and discussed in relation to the research questions of this study in Chapter 7.

Philip: Inti qed isemmi l-versi... ikollok tuża xi ħaġa mill-poeżiji li ktibt jien... mhux bħal tagħkom bis-sillabi miktubin?...	*Philip:* Since you are mentioning verses... if you had to use some parts of the poems that I wrote... aren't they written in the same number of syllables used in folk song?...
Saviour: Le, dak ma tistax tagħmilha hekk... (LKK, 19 ta' Ġunju, 2013).	*Saviour:* No, it cannot be done that way... (ACM, 19th June, 2013).

Another example is when the group was discussing how to present Alfred's contribution to the *Evenings on Campus 2013* dissemination event due to the nature of the lyrics of 'għana Bormliża' and its performance style[1] (discussed earlier in the encounter with Alfred in this chapter). On this occasion, Philip contribution was "a turning-point in the discussion and central to my understanding of Philip's engagement with otherness" (RJ, 20th June 2013). Indeed, amidst a relatively heated discussion, Philip stated to us:

[1] As explained earlier in this chapter, Alfred sings a style of folk known as 'Bormliża'. This style of folk song features singing only a couple of verses of which words are drawled at length with an accent that is not always easy to comprehend, especially for mainstream listeners.

Philip: Allura għax ma npoġġuhiex li dan huwa stil t'għana rari? Nenfasizzaw il-valur tal-istil u mhux it-tema. Paulo Freire ltaqa' ma' dal-għannej b'dan l-istil li huwa rari ħafna llum (LKK, 19 ta' Ġunju, 2013).

Philip: So why don't we explain that this style of folk is very rare? We emphasize the value of the style, not the theme. Paulo Freire encountered this folk singer who sings in this style that has become very rare today (ACM, 19th June, 2013).

At that moment silence overtook the cacophany! I felt Philip had given us a very valuable insight, and as I observed others around I saw a look of discern that I had not experienced earlier within this setting (RJ, 20th June, 2013).

Nevertheless, his reflections also indicate that his overall engagement with some participants is domesticated by hierarchical, sometimes derogatory assessments that significantly contrast with basic principles[1] relevant to the nature of the Freirean philosophy underpinning *'ĊKF'* and participation within it:

[1] As explained in other parts of this thesis the basic principles underpinning *'ĊKF'* (synthesized in the *'ĊKF' Project Proposal* (Appendix 3)) were discussed with all participants during the early meetings.

Ma kien hemm ebda ħadd... 'locker head'... forsi fil-fond ta' qalbek ikun hemm wieħed qed ipaċpaċ u tgħid, "Ara dan fuq xhiex qed ipaċpaċ... lanqas jaf x'inhu jgħid"... Anki bniedem forsi mistoqsija jifimha mod ieħor tibda tgħid, "Ara dan qed iħallat il-ħass ma xi ħaġa oħra!" (Philip, ISS, 29 ta' Jannar, 2013).

There was no... locker head conflict... maybe in one's heart of hearts there were times when you would listen to someone talking and say, "Listen to what he's talking about... he does not even know what he is saying"... Even perhaps someone misunderstands a question you start thinking, "Listen to this one he is messing up everything!" (Philip, SSI, 29th January, 2013).

In sum, this section sustains the challenging and complex experience of *'ĊKF'* project participation. This is also evident in the next section featuring the encounter with Saviour, another folk singer and *'ĊKF'* participant.

Saviour: Folk singer and *'ĊKF'* participant

Similar to other folk singers, it is evident that the social ambience of the community nurtured Saviour's interest in folk song:

Jien dilettant qisni minn dejjem. Imma meta kont... qisu għaxar snin anki kont ngħanni... kont immur ma' tal-baqar u kont ngħanni jien u ħija... jien bqajt ngħanni waħdi... imbagħad kont qbadt id-Dockyard u kont xtrajt kitarra... u trinn trinn naqra 'l hemm u naqra 'l hawn u kont qbadt indoqq... nakkumpanja... pero' jien il-barbiet t'ommi, ommi kienet tgħid illi jdoqqu l-kitarri... niftakar missieri kellu kitarra, imma qatt ma ħarġet minn ġol-gwardarobba... Imbagħad kien miet Pawlu Seychell... għannej kbir... u għidt, "Nagħmel fatt fuqu"... u qbadt nagħmel il-fattijiet... Ngħanni spirtu pront imma iktar fatt jogħġobni... (Saviour, ISS, 12 ta' Frar, 2013).

I have been into folk song ever since I can remember. But when I was... around ten years old I was already singing folk... I used to be with the cattle farmers with my brother and we used to sing folk... then I kept singing folk on my own... then I started working at the Dockyard and I bought a guitar... and trinn trinn a little here and there and I started playing... accompanying... but my mum's uncles, as my mum used to say, they used to play guitar... I remember my father had a guitar but it was never brought out of the wardrobe... Then Pawlu Seychell died... he was a great folk singer... and I said, "I will write a 'fatt' (story-based folk) about him"... and I started writing story-based folk... I sing improvised folk song but I prefer story-based folk song ("fatt" in Maltese)... (Saviour, SSI, 12th February, 2013).

Contrary to Angela, Saviour comments on the support provided to him by the local council, although there is evidence, also from Alfred's testimonial, that folk singers prioritize being invited to sing during an event; they place little relevance on the monetary gain, if at all:

Il-Kunsill meta jkollu xi attività... jistedinna... u mmorru ngħannu... (Saviour, ISS, 12 ta' Frar, 2013).	The Local Council... invites us... to sing folk... during activities... (Saviour, SSI, 12th February, 2013).

Saviour transmitted this passion to his son and daughter. Although they did not participate in *'ĊKF'* meetings, they contributed to the project praxis by accompanying on guitar their father and other folk singers during dissemination events[1]:

[1] Data about dissemination events and activities are critically engaged with in Chapter 6 to feed into an understanding of the curriculum of the project.

... jien nikteb u jien ngħannieh, jew nikteb jien u tgħannieh it-tifle... għandi t-tifel idoqq... mhux bħuli... it-tifel idoqq prim... anki mur l-Awstralja ħaduh idoqq... għandi t-tifle tgħanni la Bormliża (għana bil-ksur u t-tkaxkira, ara l-laqgħa ma' Alfred għal aktar informazzjoni) u tgħanni l-fattijiet, niktbilha l-fattijiet u tgħannihom... u l-għana tal-banju tal-antik (trasmessa oralment) tgħid ħafna minnu bl-amment... (Saviour, ISS, 12 ta' Frar, 2013).

...I write folk and sing it, or I write the folk songs and my daughter sings them... I have a son who plays guitar... not like me... he is a professional... he was even engaged to go play in Australia... and my daughter sings folk "La Bormliża" (drawling folk song, see encounter with Alfred for more information) and she sings story-based folk, I write "fattijiet" (story-based folk) and she sings them... and she knows by heart most of the old 'għana tal-banju' (oldest type of folk song, orally inherited)... (Saviour, SSI, 12th February, 2013).

When problematizing his children's absence from *'ĊKF'* Saviour always explained their highly demanding working hours and financial commitments, often with reference to issues being discussed as part of the broader thematic experience of the cultural circle, such as discussions about employment, precariousness and so forth:

Jekk taqbad issemmi... Ilbieraħ ġiet it-tifle qaltli..."Ħa nixtri ġakketta...oħra..bil-'fur'." Għax fil-'factory' l' għandhom, anqas 'air conditioner' ma jixgħelilhom! Idejha meta tidħol ġol-karuzza... friże idejha!... u puga sitt mija fix-xahar ewro!... tmur filgħodu, fis-sitta u nofs sat-tmienja u nofs ta' flgħaxija u l-Ġimgħa fis-siegħa nieqes kwart... ma tridx taħdem bis-'shift', għande tort għax ma tridx taħdem bis-'shift', għandha l-għarus... u għandha l-iskola! Bl-O' Level!... aħna batejna... naf x'jiġifieri ksieħ... hemmhekk erġajna ġejna! (Saviour, ISS, 12 ta' Frar, 2013).

If you start mentioning...Yesterday my daughter came and told me... "I am buying another... fur jacket". Because in the factory where she works, the boss does not even switch on the air conditioner for them! When I pick her up and she comes into the car her hands are... frozen!... and her wage is six hundred euro a month!... she goes in the morning, at half six till half eight at night and till quarter to one on Friday... it's her fault as she doesn't want to work on shift basis, she is engaged... and educated! With O'Levels!... we suffered (in my times)... I know what it means to work in the cold... but this is where we are again today! (Saviour, SSI, 12th February, 2013).

This excerpt is only one representation of Saviour's successful engagement with the themes discussed and with the political objectives of the project (Appendix 3), as reflected in his artististic attempts at praxis discussed in Chapter 7. Indeed, Saviour manifested high interest in the discussion and correlation of personal experience to the community and broader contexts, such as rural gentrification and the use of language and dialect on various occasions:

(B'referenza għax-xogħolijiet bħala parti mill-proġett tal-Galxlokk) Hemmhekk taf x'kien hemm? Hemmhekk fejn hemm il-ħamrija – landi, bottijiet u ħġieġ imkissrin. Mur aruh ta! Inbidel mill-lejl għan-nhur! Hemmhekk mhux hemmhekk biss irranġajna. Hemmhekk qed jirranġaw l-inħawi tar-raba'... tal-Unjoni Ewropeja... (Saviour, ISS, 12 ta' Frar, 2013).

(With reference to works forming part of the Galxlokk project) You know what there was there? Where there is soil today? Tin, cans and broken glass. Go and see it now! It changed overnight! And we did not just carry out works in that part. The whole rural area is being targeted... as part of a European Union project... (Saviour, SSI, 12th February, 2012).

M'ilux kelli intervista fuq tat-Tarzna... għalqu tmintax –il sena l-*Um El Faroud*[1]... għamilt l-ewwel ftit nitkellem bil-pulit... imbagħad bid-djalett. Qed tifhimni jiġifieri xurta hemm taqa'... inkun fejn inkun... (Saviour, ISS, 12 ta' Frar, 2013).

Not long ago I was interviewed about the Dockyard... since it was the eighteenth anniversary from the *Um El Faroud* tragedy[2]... at first I was speaking politely... then in dialect. You understand how it is? You end up there anyway... wherever I am... (Saviour, SSI, 12th February, 2013).

[1] *Um El Faroud* kien 'tanker' Libjan ta' 10,000 tunnellata. Splużjoni ta' gas waqt xogħol ta' tiswija ħalliet disa' ħaddiema tat-Tarzna mejta u tnejn midruba (iżda eventwalment salvaw) (timesofmalta.com, 2011). It-traġedja kienet ħasdet u waħxet il-pajjiż kollu. Inkiteb u ntqal ħafna dwar il-każ, fosthom minn Philip li kiteb poeżija fi ħdan *Ilħna Poeżija* bħala tifkira (Philip, ISS, 29 ta' Jannar, 2013; Joe, SĦ, 8 ta' Frar, 2013).

[2] *Um El Faroud* was a 10,000 ton Libyan owned tanker. Nine dockyard workers were killed and two were hurt (yet eventually survived) further to a gas explosion during maintenance work in 1995 (timesofmalta.com, 2011). The tragedy had shocked and scared the whole country; many have written and spoken about it, including Philip who wrote a poem about the tragedy during his participation in the project *'Ilħna Poeżija'* (Philip, SSI, 29th January, 2013; Joe, LS, 8th February, 2013).

The engagement is also characterised by fluctuations, as testified by short-sighted insights, for instance, limiting the blame on the individual (in the above case, his daughter for not opting for shift-based work); lack of problematization of jargon traditionally used to make hierarchical distinctions between mainstream Maltese language and dialect and partisan analyses (discussed in other parts of this thesis). The last is particularly evident since project meetings and interviews were held months short of the March 2013 general elections in Malta. Instances characterised by more long-sighted reflections feature broader, sometimes historical, insights – which is not to say that these are not also coloured by partisan agendas.

Whichever, the case, Saviour turned out to be one of the most committed and prolific contributors of *'ĊKF'*, not only with respect to commitment, attendance and active discussion but also with regard to the prolific composition of folk song. As discussed in Chapter 7, his prolific *'ĊKF'* project portfolio comprises a total of fourteen story-based folk songs ('għanjiet tal-fatt') - over and above the improvised and story-based folk used during dissemination activities. This outcome is impressive and relevant to this study, not only because it exceeds the number of artistic yields produced by all other individual participants, but also because, throughout the series of thematic meetings, Saviour never mentioned that he was writing these folk songs, nor presented any of them in the allocated meeting time. On the contrary, he always gave the impression that he was not interested in writing about the themes[1]. Only towards the end the started dropping a word here and there and gave me a full declaration during the semi-structured interview[2]:

[1] Data sources of this evidence include RJ, 5th December, 2011; RJ 13th December, 2011; Maria RJ 10th January, 2012; Maria RJ 6th February, 2012; Julian and Maria, SM, 29th February, 2012. The full discussion about thematic meetings is available Chapter 6 and a thematized discussion of artistic attempts at praxis is available in Chapter 7.

[2] Saviour refused to divulge reasons why he did not wish to share these accomplishments within the cultural circle. Whilst admitting that I did not fully understand the motivations from the little he told me, research ethics prevent me from sharing here the little I understood.

Kulla ktibthomlok... ma qadtx jien nikteb dakinhur... għamilt oħra fuq kull ma ddiskutejna... ngħaddihielek... (Saviour, ISS, 12 ta' Frar, 2013).	I wrote them all for you... I did not stay writing on the day... then I wrote one to bring together all we discussed... I will give it to you... (Saviour, SSI, 12 ta' Frar, 2013).

Eventually, he passed on some of the folk songs to Carmen so that she would give them to me and eventually, he discreetly gave me the whole portfolio sealed in an envelope when we met for a focus group[1].

The next section reserves an equally enticing encounter with the last *'ĊKF'* participant, who also happens to be Saviour's sister, Therese.

Therese: Prose writer and participant in *'ĊKF'* and *'Ilħna Poeżija'*

Saviour's sister Therese is a widow in her sixties. She is very active in the community through her work in the parish church when it comes to reading during mass and related services. She is also active in a broader catholic organisation, the *'Neokatekomunali'*. Apart from this, she participates regularly in the project *'Ilħna Poeżija'* and, personally, I got to know her as a member of *'Ċirkolu Kulturali Freirjan'*.

In the context of *'ĊKF'* Therese was also highly committed when it came to attendance and active discussion in the thematic meetings. Much less was her contribution in the writing part, although she did contribute with prose reflections written in her native dialect of the southern village. Like Saviour, and to my delight, Therese spoke in dialect freely throughout the project

[1] Research ethics related to data protection and confidentiality prohibit appending these folk songs and other artistic yields to this thesis since they contain sensitive data about people who were not participating in the research and thus could not give their consent.

participation, even during the semi-structured interview. As discussed in Chapter 7, her prose contributions problematized the themes of health and education. Collaborative and reflexive discussions within *'ĊKF'* shed light on the extent to which Therese found herself immersed in the thematic discussions, particularly when she found herself engaged with newly discovered correlations between her family hardships and broader social, political and economic contexts:

Ħa ngħidlek, jien ħadt pjaċir niġi għax dak li ma kontx nufu sirt nufu... sirt nuf per eżempju... kemm jitilqu l-iskola qabel il-waqt... ma kontx nufha dik... ma kontx nuf li jitilqu daqshekk tful minnha!... hemm ħafna differenzi għaliex jitilqu u msieken ma ttihomx tort għax l-istudju jrid il-flus... it-tifle...dawk page waħda...suldut (b'referenza għax-xogħol tar-raġel tat-tifla), it-tifel disa mije kamera tar-ritratti u kompjuter... għax għall-perit... jien ngħinhom (finanzjarjament)... (Therese, ISS, 12 ta' Frar, 2013).	Let me tell, you I enjoyed coming to the meetings because I got to know what I did not know...I got to know for example... about early school-leaving rates... I didn't know that... I didn't know that so many kids leave school early!... there are many different reasons behind early school-leaving and the poor souls cannot be blamed as studying incurs costs... my daughter...they cope with one pay... her husband is a soldier, their son (incurs costs like) a nine hundred euro photo camera and a computer... because he is studying to become an architect...I help them (financially)...(Therese, SSI, 12th February, 2013).

One very interesting aspect about Therese's contribution to my understanding of Freirean-based educational initiatives is that she experiences her fluency in her native dialect of the southern village both as an asset to her engagement with society and as a drawback:

Therese: Jiena (*Ilħna Poeżija*) niġi, kull xahar...	*Therese:* I come (for the meetings of *'Ilħna Poeżija' (Poetic Voices*) every month...
Maria: Naf li tikteb bid-djalett, hux hekk?	*Maria:* I know that you write in dialect, right?
Therese: Nikteb u naqra bid-djalett...	*Therese:* I write and I read in dialect...

Maria: Waħda mill-ftit nies fil-komunità li tagħmel dan, hux hekk?

Therese: Iva... konna niġu hawnhekk (b'referenza għall-laqgħat ta' *Ilħna Poeżija* fil-Kunsill Lokali) naqraw il-poeżiji... kienu jtuni ħafna poeżiji bid-djalett... kont naqrahom tant tajjeb jiġifieri li tnejn minnhom kienu jkunu jridu li naqrahomlhom jiena... pero' jien nitkellem bid-djalett inkun fejn inkun. Ma noqgħodx infittex li nitkellem bil-pulit... imbagħad skond in-nies li nitkellem magħhom. Eżempju jien inkun il-komunità, mħalltin (mhux mill-lokalità biss)... hemmhekk nitkellem bil-pulit... imma mal-irġiel tat-tfal tiegħi bil-pulit... meta nitkellem bir-raħli jidħku naqra bija...

Maria: Imma għax jiggustawk?

Therese: It-tifla tgħidli. Tgħidli, "Nann, kultant kemm titkellem ċatt!"... Hemm taqa' xurta... (ISS, 12 ta' Frar, 2013).

Maria: One of the very few people in the community who can do these things, right?

Therese: Yes... we used to come here (with reference to the meetings of *'Ilħna Poeżija'* at the Local Council) read poems... I used to be assigned many poems in dialect... I used to read them so well that two of the participants used to insist that I read them... but I speak dialect wherever I am. I do not look for the opportunity to speak in the polite form... but with the husbands of my daughters I speak in the polite form... when I speak in the village dialect they laugh at me a bit...

Maria: But is it because they find you endearing?

Therese: My niece tells me. She tells me, "Grandma, sometimes you speak so base!"... For me it is inevitable... (SSI, 12th February, 2013).

Collaborative discussions with Therese show that she was deeply engaged in the problematization of her native dialect speech from various angles. This informs this study's research questions concerning the experience of power as well as the role of agency. From one point, she dialogically engaged with others' perceptions of herself. This gave rise to the contradictions posed in the data presented, concerning her fluctuations and insecurities between making an effort to speak mainstream Maltese in broader and / or more formal and / or less familiar social contexts and allowing herself to speak her native dialect freely. In this same context, similar to other participants, Therese did not question traditional jargon based on hierarchical distinctions between mainstream Maltese language (the "polite" form) and dialect.

Therese also engaged with this experience from another angle whereby she engaged with a more powerful perception of self as gifted with the rare cultural wealth and potential underpinning her knowledge of her native dialect. The awareness that such expertise underpinned her engagement in discussion and reflection of the status and deployment of her native dialect. The fact that Therese could relate to the project through her knowledge of her community's dialect testifies that as a project, 'ĊKF' was "(c)onsistent with the liberating purpose of dialogical education" (Freire, 2005, p. 97) since it did not engage with participants "as if they were anatomical fragments…but rather (with) the thought-language with which men and women refer to reality" (p. 97).

Yet, simultaneously, data from Therese's spontaneous review of her projects' experience was domesticated to limited 'us and them' assessments of others' engagement with her native dialect:

Id-djalett naqruh skond min jiktbu għax ġie li... ma jiktbuhx tajjeb... ma jkunux midħle sew tiegħu... imma hawn wieħed (membru tal-komunità) 'just' kif nitkellmu jien eżatt... (Therese, ISS, 12 ta' Frar, 2013).	I read dialect depending on who writes it because sometimes... it is not written properly... who writes would not be sufficiently knowledgeable... but there is one writer (in the community) who writes it just the way I speak it (Therese, SSI, 12th February, 2013).

Similar 'us and them' assessments confined Therese's fluctuation between hope and fatalism concerning the future of *'ĊKF'*. This was addressed in Chapter 6 vis-à-vis Therese's perceptions on her future as an incumbent of the role of *'ĊKF'* participant. It also becomes more evident when she problematized others' actual and potential participation and lack of participation in the cultural circle:

Therese: Imma dan li qed ngħidulek... stiednu għax dak bravu... u t-tifel tiegħu... issa daħal l-Università... qed jagħmel 'Masters'...

Maria: Jien naħseb dan kien preżenti l-ewwel laqgħa u ma ġiex iktar... x'taħseb kienet ir-raġuni?

Therese: Ma tistax... min jieħu l-karti f'idejh u joqgħod ipaċpaċ waħdu ma tistax... ma rridx nitfa dell ħażin fuq ħadd... Inti stiednu! (ISS, 12 ta' Frar, 2013).

Therese: But the one we are telling you about... invite him as he is very knowledgeable... and his son... is now at University... reading for a Masters...

Maria: I think he was present for the first meetings and then he didn't come back... why do you think?

Therese: You won't make it... if there is someone who takes the lead and makes monologues you... I do not wish to put anyone in a bad light... You should go ahead and invite him! (SSI, 12th February, 2013).

Underpinned by hierarchical assessments of people's worth based on engagement in formal educational, Therese's insights on whose monologues she was referring to is still unclear to me at the time of writing. Was she referring to the coordinators, people from the local council or other project participants? She would not specify (RJ, 12th February, 2013; RJ 26th June, 2013; RJ, 29th August, 2013).

The unsolved mystery primarily emphasizes the unfinished nature (Freire, 1993) of *'ĊKF'* and the importance of Therese's and other participants' contribution to this research for it to keep steering in Freirean waters. This is highly relevant for those co-ordinating the project. In the case of *'ĊKF'*, this role was fulfilled by Julian and myself. Thus, the concluding chapter includes and in-depth reflection on the role of the educator in Freirean-based initiatives. This reflective piece dwells on data that concerns the project experience of Julian and I.

Yet, before moving on to that and the rest of the concluding chapter, the next section synthesizes the theretical analysis eaved from the findings presented in this chapter.

Chapter Synthesis

The critical encounters discussed in this chapter target a better understanding of *'ĊKF'* participants' journey and shed light on the kaleidoscope of personalities that enriched the project with their backgrounds and insights of economic, cultural, social and political nature. By sharing my experience and knowledge of project participants in this chapter, *'ĊKF'* is now not just a project to the reader, but also the vivid, heterogeneous experiences, stories and identities of real people who actively gave the project authenticity, uniqueness, yet also an unfinished (Freire, 1993) dimension that constantly and dialogically interrupts and thus challenges the project objectives, experience and outcomes. Thus, this chapter's focus on biographical narratives brings to light the adult education component of this study since

> Life includes: relationships among relatives, partners and friends; parents and children; holidays and work; desires and illusions; happiness and sadness; good or bad decisions; emotions and feelings; a sunset…or dawn viewed from a plane returning home; the dirty and delicate work of living. Lifelong Learning's concepts and practices seem to have made many forget that the entire life of women and men constitutes adult education's substance (Lucio-Villegas, 2009, p. xiv).

Data analyses of this chapter testify to participants' heterogeneous and ambivalent engagement with the collaboratively discussed Freirean principles underpinning the cultural circle (Appendix 3). For instance, the analytic discussion addressing the research question on the role of agency and intersection in this Freirean-based intervention shows that participants' profiles coloured by sex, age, employment background, educational level, partisan affiliation, cultural interests and skills (and their possible intersections) significantly impinged on the project experience. At times they contributed to their engagement with Freirean principles, at other times they limited it. The Freirean perspective supports my analysis of changes (and lack

of) witnessed in participants as an outcome of project participation since Freire (2007b) argues that

> change is not arbitrary; you do not change because you want to, nor do you always change in the direction you dream of. What is necessary to know is that change is not individual; it is social, with an individual dimension (p. 86).

Apart from addressing salient research questions of this study, this analysis also strengthened one of the insights gained form both Chapters 6 and 7 – namely, the inadequacy of engaging with this project as though it exists in a vacuum. On the contrary, the nature of this thesis calls for an "ethically informed…engage(ment) in crossing cultural and epistemic borders in order to…carefully consider what the practice might mean not in relation to the system of values and related practices with which" (Sultana, 2011b, p. 278) the researcher is "so familiar, but rather in …'making the familiar strange'" (p. 278). This testifies to the influence of the critical theory perspective discussed in the literature review of this thesis on the pedagogy of *'ĊKF'* (laid out, analyzed and discussed in Chapter 6) since the cultural circle's pedagogy "substitute(d) strategy for the rule…to reintroduce time, with its rhythm, its orientation" (Bourdieu, 1977, p. 9). Hence, *'ĊKF"*s pedagogy sharply contrasts with the

> detemporalizing effect…that science produces when it forgets the transformation it imposes on practices inscribed in the current of time, i.e. detotalized, simply by totalizing them, is never more pernicious than when exerted on practices defined by the fact that their temporal structure, direction, and rhythm are constitutive of their meaning (Bourdieu, 1977, p. 9).

The relevance of this analysis in the context of *'ĊKF'* lies in how during the thematic meetings, participants such as Philip and Saviour had no inhibitions when it came to being critical of the (predominantly) Nationalist government. Nonetheless, on Philip's suggestion,

the exposition of "dirty linen…to be cleansed in fresh air" (El Saadawi, 2010, p. 186) was later limited by the Labourite affiliation of most participants (including his own) whilst planning the dissemination of artistic yields with content that was implicitly critical of the previous Nationalist-majority government administration. To explain better, engagement with being "ready to pay the price of being free, self-confident, critical of any system or religion or country" (p. 186) was limited. The Foucauldian perspective (discussed in Chapter 3) informs this analysis as it underlines that subjects divided within themselves or from others are objectified subjects (Foucault, 1983).

Other data discussed in this chapter point at the relevance of experience and trust in participants' engagement with otherness inherent to the project, broader community and social life. This finding is reinforced by research on how "citizenship and adult education…are now 'endangered species'those living "at the margins of Maltese society, excluded discursively, materially, and legally" (Pisani, 2012, p. 185) represent "barriers critical pedagogists must confront in developing a meaningful transformative pedagogy and spaces for progressive work" (p. 185) in a broader global context where Thus, *'ĊKF'* participants' contacts and networks - discussed earlier in this thesis – have relevance in the contexts of Freirean-based educational initiatives. To explain better, findings of this study show that *'ĊKF'* participants' contacts and networks supported the critical pedagogical work entailed in *'ĊKF'*, despite marginality entailed in the vulnerabilities experienced by some participants (discussed in Chapters 6, 7 and 8) and featuring in their community (discussed in Chapter 2).Therefore, these contacts and networks were not just a consequence of Freirean dialogue but also an asset to it - as in the case of how previously established networks with the Local Council and community projects impinged on participants' openness to *'ĊKF'* in the early days.

These contacts and networks are strongly related to participants' activism beyond *'ĊKF'*. Yet when raising the analysis of data concerning participants' activism by contextualizing it in a Freirean perspective, it becomes evident that - when decontextualized from the Freirean-based educational intervention - the emancipatory potential of contacts, networks and activism is arguable. This is proved by data that testify to participants' lack of confidence. Participants such as Carmen, Therese and Alfred expressed insecurities when they had to face the strange, the unfamilar, the other. In this regard, Freire (2005) argues:

> It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves. This discovery cannot…be limited to mere activism, but must include serious reflection: only then will it be a praxis (p. 65).

Furthermore, Freire (1993) explains how fear is inherent to the experience of those waged in the struggle for freedom. They face their own fear as well as that of "comrades who are fearful of still greater repression" (p. 29). Thus, fatalism expressed participants such as Alfred and Therese with respect to their future as *'ĊKF'* or Philip with respect to the future of *'ĊKF'* as a cultural circle, testifies to participants' limitations to engage with past and future in the Freirean way (2007b) – that is, to experience history as a posiibility and the future as problematic – in the sese that "the future is not pregiven" (p. 101).

In synthesis, salient insights retrieved from this chapter have a significant connection with participants' engagment with otherness. Drawing on Bauman (1995), Biesta (2006) claims that it is at the moment when we engage with otherness, with what is strange and unfamiliar, that - as social actors - we gain a "genuine emancipatory chance" (Bauman, 1995, p. 215) to cease

being the interchangeable incumbents of roles that we fulfil in the rational community on a daily basis (Biesta, 2006).

In this light, if the ambivalence of participants discussed in this and prevous analytic chapters is understood in terms of fluctuations between Freirean domestication and liberation it becomes possible to problematize the project in terms of its extent in providing participants with the experience to engage with the stranger's interruption (Biesta, 2006) as an emancipatory opportunity for coming into presence (Biesta, 2006). To explain better by means of theoretical abstraction derived from the analysis of this chapter, the project *'ĊKF'* made it possible to engage with

> uncertainty…as…the outcome of the interaction…This uncertainty, which finds its objective basis in the probabilist logic of social laws, is sufficient to modify not only the experience of practice (which phenomenological analysis describes, being more attentive than objectivism to the temporality of action) but practice itself, in giving an objective foundation to strategies aimed at avoiding the most probable outcome… (Bourdieu, 1977, p. 9).

In defence of the limitations of *'ĊKF'* in accomplishing this, it has been argued that "(t)here is, after all, no guarantee that people will respond, no mechanism that can make us respond. It only is a possibility. We might be vulnerable beings, but vulnerability never automatically translates into responsibility and responsive action" (Biesta, 2006, p 70). Here again, it is useful to draw on Bourdieu (1977) in the evaluation of the project's qualitative (as opposed to quantitative) outcomes since "the passage from the highest probability to absolute certainty is a qualitative leap which is not proportionate to the numerical gap" (p.9). It follows that, this thesis is reaffirming Freire's (2007) notion of historicity. In this regard, I concord with Freire (2007b) when he argues:

> I like being human because I love between the possibility of changing and the difficulty of changing. It is living the dialectic of being able to and not being able to that satisfies my presence in the world, of a being that, at the same time – and for that reason – is the object of history, and once self-recognized as such, can come to be the subject of history (Freire, 2007b, p. 85).

It is also important to signal that I managed to make some sense of strangers' interruptions (Biesta, 2006) and my engagement with them as a project participant in an eclectic manner and over a long period of time, which includes the time of writing of this thesis. My dual role in *'ĊKF'* as a professional educator/co-ordinator and participant calls for further analysis on the (sometimes subtle) line between patronisation endemic to banking education (Freire, 1993) and liberating education. This will be discussed further in the concluding chapter.

In synthesis to the analytic discussion of findings, *'ĊKF'* could be understood as the community project implementing a curriculum based on Freirean pedagogical principles and methods targeting emancipation/liberation – yet subject to Freirean (1993) 'unfinishedness', as established in Chapter 6. In fact, the Freirean perspective sustains the validity of the project's 'unfinishedness' (Freire, 1993) to its educational objectives since Freire (1997) himself argues that

> The idea, then, is not to interact with or engage me and my ideas in bineristic terms…The challenge is to engage my theoretical proposals dialogically, and it is through this dialogue that I think we can create possibilities, including the possibility that I can be reinvented… (p. 328).

This unfinished side of the project's curriculum created spaces between domestication and liberation that were expressed in the engagement of all *'ĊKF'* participants (including myself) with the composition, presentation, discussion and dissemination of the artistic yields of the

project (discussed in Chapter 7) and with one another. Drawing on both Biesta (2006) and Freire (1998a), this thesis argues that these spaces represent opportunities for emancipation since we are called upon to act in relation to otherness (Biesta, 2006) with tolerance since

> (b)eing tolerant does not mean acquiescing to the intolerable; it does not mean covering up disrespect; it does not mean coddling the aggressor or disguising aggression. Tolerance is the virtue that teaches us to live with the different. It teaches us to learn from and respect the different (Freire, 1998a, p. 42).

This infers that the implied strangeness of the circumstance interpellates our genuine subjectivity. In this framework - rather than representing a failure of the project and/or its stakeholders – the spaces between domestication and liberation are highly relevant in understanding the impact of *'ĊKF'* as a Freirean educational initiative.

These last conclusions are further elaborated in the next chapter which concludes this thesis.

9

Conclusion

This thesis discussed the engagement of a number of adults (including myself) as participants and co-investigators of the community educational participatory action research project *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')*. The project is embedded in a critical theory perspective that "tends to favor collectivities of learners and to argue for Freirean-style culture circles in which people problematize common experiences and learn from each other" (Brookfield, 2003, p. 74). In this regard, the project targeted emancipation of self and context by means of a Freirean-based pedagogy of problem-posing dialogic education (Freire, 2007a, 2005, 1993, 1985) targeting problematization and change that goes beyond self-empowerment (Inglis, 1997). Thus, for the purposes of this study, emancipation is equated to Freirean liberation (Freire, 2005, 1993). Within *'ĊKF'* the "desired role of nonformal [sic] education is to educate for socio-political activation and individual/collective liberation vis-à-vis the existing oppressive structures, with the view to transform these structures in the process" (Lamichane & Kapoor, 1992, p. 44). In this sense, participation within *'ĊKF'* for the purposes of this dotoral research sought to form part of that

"often repressed tradition" (English & Mayo, 2012, p. 215) of adult education "that extends beyond the restricted domain of welfarism" (p. 215).

The research design made use of mixed methods within the framework of the extended case study (Burawoy, 1998). The discussion of the findings of this study in this thesis was based on analysis of data contextualized by a community profile compiled in the process of research – inclusive of fieldwork related to other community projects running at the same time of this study - and informed by the contributions of collaborative discussions with *'ĊKF'* participants. This strengthened my ability "to confront and clearly address the specificity of a context that in its nature is ethical" (Freire, 1997, p. 313).

Main findings show that *'ĊKF'* participants engaged with power as understood within the critical theory perspective since fieldwork yielded to data that testifies to critical awareness, critical individual articulations and critical group discussions of systemic inequalities and issues. This engagement was then artistically expressed. The artistic expressions took the form of Maltese traditional folk song ('għana'), prose and poetic compositions in Maltese and dialect in view of the value that these artistic vehicles have in the context[1] of the community contextualizing *'ĊKF'* and the struggle of *'ĊKF'* participants and other community members against depreciation of such artistic forms within a broader commercialized artistic scene. This was inferred from the community profile built through the triangulated research design and discussed in earlier chapters. Research findings show how in deploying these artistic vehicles, *'ĊKF'* participants ambivalently engaged with personal and group agendas as well as with the

[1] Therefore, as explained in previous chapters, the relevance of deploying 'għana' and literature in Maltese and dialect as pedagogical tools within the context of *'ĊKF'* is best understood through engagement with the national and local contexts discussed in Chapter 2.

rationale of the cultural circle that goes beyond the status of 'għana' and literature in Maltese and dialect. In this regard, it is useful to draw on analyses of literacy that explain how

> (p)owerful literacies involve opening up the many voices that are silenced by the dominant definitions of literacy. It involves people deciding for themselves what is 'really useful literacy…Literacy is a resource for people acting back against the forces that limit their lives. While literacy has to be understood broadly…learning to be critical readers and writers in order to detect and handle the inherently ideological dimension of literacy, and the role of literacy in the enactment and production of power…Literacy is, intrinsically, both personal and political (Hamilton, Tett & Crowther, 2012, pp. 5-7).

Thus, within *'ĊKF'* power structures were unveiled to foster the extent of individual and collective scope for action. This is what is meant by saying that when power becomes visible in people's immediate and broader reality it also becomes negotiable (Melucci, 1988).

The title of this thesis implies that the Freirean concept of liberation (Freire, 1993) is being used as a synonym for emancipation (Inglis, 1997). Nonetheless, research findings have shown that even when the acquisition of power is a case of empowerment (and not empancipation) such empowerment also goes beynd domestication since it creates opportunities for individual autonomy and change. Nonetheless, it also follows that empowerment is limited to the *individual's* acquisition of more power with an *existing system* that, as established through the literature review of this thesis, features *inequality*. The main difference is that liberation / emancipation in Freirean terms and in the context of this thesis, is underpinned by a *collective educational activity* that directs individual achievements towards the transformation of the *totality* of society (Freire in Shor & Freire, 1987 and as cited in, Inglis, 1997). However, this is also a matter of degree or approximation towards it rather than a black and white issue. Hence, the practical experience of emancipation lies *between*

liberation and domestication, as entailed in the Freirean concept of 'unfinishedness' (Freire, 1993).

At this point, I would like to invite the reader to engage further with this discussion by following the path traced by the research questions of this study. This will be followed by an in-depth reflective analysis on the role of the educator in Freirean-based initiatives; a review of limitations of the study; a review of the strengths of this doctoral research and some final reflections to conclude.

Have *'ĊKF'* participants (including myself) experienced emancipation as a result of the *'ĊKF'* project experience? If yes, in what way/s and to what extent?

This thesis and its first research question prioritize an understanding of the nature of emancipation experienced by *'ĊKF'* participants (if at all) and its extent. Thus, a considerable amount of data analysed and discussed is the outcome of *situated* contributions that project participants made during their project participation – or, in other words, live reactions witnessed by the researcher during the project experience, that express participants' insights during thematic meetings, advisory committee meetings, life stories, interviews, focus groups, sessions dedicated to collaborative discussion of data and dissemination activities[1]. This helped to shed light on participants' engagement with political emancipation as well as professional educators' dialogic, critical and Freirean engagement with participants'

[1] Although, as explained in previous chapters - participation during dissemination activities followed a collaboratively planned agenda and schedule, there were still instances of situated and spontaneous insights – such as Julian's insights on our unexpected discovery of the community's richness in dialect variety during *'ĊKF'*s *Evenings on Campus 2013* dissemination event (PO, 5th August 2013) and many insights expressed by various *'ĊKF'* participants as they shared their *'ĊKF'* project experience with conference delegates (PO, 25th April 2014) participating in the *Activist Café* that was organized during *The 6th International Conference of the Popular Education Network (PEN)*.

contributions[1]. Indeed, the analytic discussion of data located many instances of participants' experience (including my own) in the space (rather than on target) between liberation and domestication. The research design of the study fostered active engagement with a "life-world" (Habermas, 1995, p. 13) within the cultural circle *'ĊKF'* to critically question "internal dynamics and imperatives of an almost autonomous economic system and its administrative components" (p. 13).

First of all, it is worth commenting on the epistemological implications of engaging with this research question. The research's epistemological engagement with understanding the *extent* of the experience of emancipation (if at all) features the possibility of considering a quantitative measure of such extent. Yet, the dominant qualitative component of the research design and its Freirean approach led to a predominantly qualitative engagement with this research question, as explained below.

This thesis locates this research outcome in the unfinished (Freire, 1993) dimension of emancipation and education. To explain better, it is worth delving into Biesta's (2006, drawing on Lingis, 1994) distinction between the rational community and the 'other' community. Biesta (2006) describes the rational community as a product of Modernity that "draws a borderline" (p. 68) thus creating the distinction between insiders and outsiders. In this regard, Paul Standish (2001) argues that "…in the world, the Other is absolutely foreign, beyond integration; it is the originary disturbance of this world" (p. 509). This thesis' main interest is

[1] This last aspect is fully addressed later in this chapter as part of a reflective piece on the role of professional educators within Freirean adult educational initiatives.

in the ‘other’ community, which is neither separate from the rational community, nor less important, but living

> ‘inside’ the rational community as a constant possibility...(that) comes into presence as soon as one responds to the other, to the otherness of the other, to what is strange in relation to the discourse and the logic of the rational community (Biesta, 2006, p. 68).

Contrary to banking educational institutions - that “inhibit such transformation by rewarding only behaviour consistent with the established rationale for human existence…(and)…have a capacity for adaptive change within the assumptions of that rationale, but reject transformational changes that challenge it” (Lamichane & Kapoor, 1992, p. 44) – the interrupting ‘other’ community should not be seen as “something that threatens the purity of space, but should be taken as a sign of coming into presence” (Biesta, 2006, p. 53). This is confirmed by the Freirean pedagogy that calls for learners to be challenged and contradicted for an authentic engagement with knowledge (Freire, 2007a).

It follows, that, one fundamental contribution of my study is that it re-appraises the Freirean analysis. On a theoretical level, this is done by deploying it to build on the work of Biesta (2006) and Lingis (1994) by showing that *‘unfinishedness’ (Freire, 1993) is inherent and imperative to educational intervention so as to make it capable of interruption that in turn is emancipatory*. The project experience and research experience have also shown that emancipatory education has nothing to do with salvation; nor the assumption that project participants are transformed from nothing (or somewhere in the vicinity of this) to everything; nor the attempt to replace one model of society with another.

Generally speaking, all *'ĊKF'* participants (including professional educators / coordinators) experienced fluctuations between domestication and liberation. For instance, *'ĊKF'* participants' engagement with broader society (Chapter 7) and the discussion about the future of *'ĊKF'* (Chapter 6) testify to contemporary and future avenues of praxis. Moreover, Chapters 6, 7 and 8 have shown that through their participation in thematic meetings, reflection and praxis, *'ĊKF'* participants were delving into the "root of things" by engaging with human interest (Freire, 2007b, p. 102). From a Freirean perspective this testifies to being radical (Freire, 2007b). Nevertheless, there was also evidence of fatalistic perceptions that are rooted in agency. This is addressed more in detail in the next section.

When it comes to me, first of all, this journey has profoundly changed the way I engage with the world. I now fully understand Freire's (2004) concept of the 'Easter Experience'[1] and the implied "profound rebirth" (Freire, 2005, p. 61). The journey has driven my passionate engagement with knowledge to a point I had never experienced, nor anticipated. In part this was the outcome of the realization that the way I put the text at use is far more relevant than gauging and emulating the author's reading of texts. Indeed, as an educator and a person, I now know that I can never go back (Freire, 2005; 2004) to the classroom or any other educational and/or social space and consciously colonize the interaction. In turn, this does not imply I will never do it. Yet reflexive awareness keeps me alert and should a situation of (potential or actual) colonization arise that would give the opportunity for emancipation as it would call for action that is not scripted by the rational community (Biesta, 2006). As Freire (2005) argues "(t)hose who authentically commit themselves to the people must re-examine

[1] Freire's inspiration from the Christian tradition and how it yielded to the use of a number of metaphors in Freire's writings roused academic interest in the problematization of such metaphors. The nature of this discussion goes beyond the remit of this study but further engagement includes the work of John L. Elias (2006) and Eileen Bellett (2006).

themselves constantly" (Freire, 2005, p. 60). These dynamics, abstracted from the *'ĊKF'* research experience, feed into the constant engagement with the notion of 'unfinishedness' (Freire, 1993).

Thus, I started this journey without knowing exactly where I fit, academically and personally. Yet today I have moved away - or rather, moved on - from the category of those-who-do-not-fit; partly because I perceive an intellectual and experiential gap with the high-brow company of those who claim they do not fit - although the engagement with their ideas nurtured my craving for deeper experience. Yet I also moved on because I have understood where I fit and why, way back and throughout, I have chosen the subject and methods discussed in this thesis. Namely, my commitment to social justice founded on emancipatory education and rooted in small-scale participatory action research.

Was *'ĊKF'* participants' experience and engagement with emancipation (if any) affected by participants' agency? If yes, in what way/s?

In the light of the discussion so far, agency comes into play when the individual has to 'come into presence' through intervention that goes beyond the interchangeable role that s/he fulfils in the rational community (Biesta, 2006). The dynamics of chaperoning and mentoring (discussed in Chapter 6) brought into presence some participants' agency to fulfil the role of catalyst and/or recipient. As understood from the extended case method (Burawoy, 1998) deployed in this study, chaperoning and mentoring have historical roots in the sphere of Maltese folk song and in the community; yet within *'ĊKF'* they became assets to most participants' engagement with emancipatory education and the Freirean cultural circle (Chapters 6 and 7). The dynamics of chaperoning and mentoring impinged on participants'

engagement within the cultural circle, the artistic niche of folk song and Maltese and dialect literature and the community – thus showing that education that supports the reconstruction of individuals' position in the world may occur beyond the classroom setting (Freire, 1997).

Research findings also show that other variables of agency impinged on participants' engagement with artistic attempts at praxis - such as May's discussions and writings about intersections of gender and education that limit female participation in education, particularly in the past; Philip's poems about working-class perceptions of capitalism and economic competitiveness; and Saviour's ambivalence towards the Catholic faith as it intersected with his political/partisan stance and his passion for Maltese folk song.

Yet this research has shown that variables of agency such as gender, economic status, employment, level of education, political opinion may play an ambivalent role. To explain better, participants of community and / or educational interventions may underrate vulnerabilities of self, other project participants and the project/s. Over-confidence is just as damaging as a lack of confidence. Data show that, in this research,

> The Freirean dialogic approach coupled with research about the other two community projects running in the community on the basis of the extended case method (Burawoy, 1998), was central for me to experience a liberating engagement with the theme of vulnerability (RJ, 19th February, 2013).

To exemplify by one symbolic (yet not exhaustive) episode, during fieldwork – more precisely, whilst interviewing Carmen for the life story - it became clear, that I had a limited understanding of vulnerability. To explain better, I asked her if she had perceived any changes in the community projects' participants as a result of the projects' experience and she was

relating the experiences of professional people (hence, the relevance of agency) participating in the *Chapel to Chapel* project, to which I reacted:

Maria: Bħal li semmejt...li huwa 'surgeon'; diġà kellu ċertu għarfien u pożizzjoni qabel ma pparteċipa fil-*Gal Xlokk* (b'referenza għall-proġett *'Chapel to Chapel'*).

Carmen: Imma kieku ma kienx il-proġett *('Chapel to Chapel')* ma kienx jimxi 'l quddiem! Aħna s-sit qed inqajmuh, anki b'mod turistiku. Hu qed jieħu pjaċir għall-'winery' tiegħu...u anki nħajjru turisti jersqu... Fl-istess sit hemm il-'farmhouses' tal-Perit John Mizzi[1]... filfatt ikollna studenti.... dan l-aħħar kellna delegazzjoni tal-*'V.18'*[2]... (SĦ, 19 ta' Frar, 2013).

Maria: The one you mentioned...he is a surgeon; he already possessed certain knowledge and status before he participated in *Gal Xlokk* (with reference to the *Chapel to Chapel* project).

Carmen: But if it were not for the project *(Chapel to Chapel)* he would not have progressed! We are reviving the site, even as tourism investment. He is enjoying benefits for his winery... and we are even promoting it with tourists... On the same site there are the farmhouses of the Architect John Mizzi[3]... in fact this is where we will be accommodating students... recently we had a delegation of the *V.18*[4]... (LS, 19th February, 2013).

[1] Psewdonimu.

[2] '*V.18'* tfisser 'Valletta 2018', proġett longitudinali u interdixxiplinarju li jilħaq il-quċċata fl-2018 meta Malta ser ikollha t-titlu ta' 'European Capital of Culture' (V.18 - Valletta European Capital of Culture 2018, n.d.).

[3] Pseudonym.

[4] *V.18* stands for Valletta 2018, a longitudinal interdisciplinary project that peaks in the year 2018 when Malta's capital city, Valletta, will hold the title of European Capital of Culture (V.18 - Valletta European Capital of Culture 2018, n.d.).

Therefore, just as 'common sense' beliefs, stereotypes and assumptions may hinder (actual or potential) engagement with emancipation (as intended by Inglis (1997)), similarly, they may also hinder engagement with (actual or potential) vulnerability. Therefore, this research has shown the limitations of identifying a variable of agency only as an asset to emancipation or an asset to vulnerability. This also implies that a way we are all, or can all be, vulnerable.

What is the role of the educator involved in this kind of community-based educational intervention?

Throughout this thesis, the term *professional* educator was used to refer to project participants whose starting point of project participation was underpinned by their professional background in education. In the case of this study, Julian[1] and I are the participants who approached *'ĊKF'* in this role. Within *'ĊKF'* this role translated into being participants as well as facilitators, teachers and project co-developers (together with the other participants). One contribution of the project to our experience as educators is that we found a space whereby we could break from formal, mainstream, market-oriented scholarly contexts that - at times potentially and at times actually - suppress or undermine the potential of critical pedagogy, its adoption and dissemination - as discussed by El Saadawi (2010) when she analyses how

> The American publisher (in Boston) cut my Introduction to *The Hidden Face of Eve* without my knowledge. When I asked her why she did that, she said because it was polemical. Which means political. And publishers (even radical feminist publishers) do

[1] Julian's multiple roles as *'ĊKF'* co-ordinator, *'ĊKF'* participant and research participant in this study have been discussed in at different points in this thesis. A final reflective piece will conclude this discussion later towards the end of this concluding chapter. It is worth reminding that Julian's motivation to be part of the project pivoted on his profound interest and vast experience in research and project work related to adult education, Freirean pedagogy and community development.

> not want to take risks or lose money. The original Arabic title is "The Naked Face of Arab Women." Publishers changed it to *The Hidden Face of Eve* and put a veiled woman on the cover. All my publishers in different countries are small and radical, feminist or socialist, but most of them compromise to survive in the so-called free market, which is the freedom of the powerful to exploit the weaker (pp. 184 – 185).

When it comes to the micro-relations within *'ĊKF'*, research data testify to authentic attempts by Julian and I to target democratic engagement in an innovative, unconventional and challenging manner that contrasts with banking education (Freire, 1993) experienced by all *'ĊKF'* participants at some point in their lives. As discussed in the analytic discussion chapters, other *'ĊKF'* participants significantly contributed to the project. Such contributions are sustained by the Gramscian analysis whereby

> All men are intellectuals, one could therefore say: but no all men have in society the function of intellectuals. When one distinguishes between intellectuals and non-intellectuals, one is referring in reality only to the immediate social function of the professional category of the intellectuals, that is, one has in mind the direction in which their specific professional activity is weighted, whether towards intellectual elaboration or towards muscular-nervous effort. This means that, although one can speak of intellectuals, one cannot speak of non-intellectuals, because non-intellectuals do not exist (Gramsci, 1971, p. 9).

The understanding of the role and the experience of the educator is further elaborated later in this chapter with an in-depth reflective piece that draws on the synthesis of Freirean principles and broader theoretical discussion featuring in the literature review chapters.

What is the relevance of a Freirean approach to the analysis of emancipation, particularly in the context of the community that participated in the study?

A central contribution of the Freirean pedagogical approach to the study of emancipation is how the Freirean pedagogical approach makes it possible to experience this unfinished (Freire,

1993) engagement because of its inherent pedagogical tools. These include authentic dialogue – fundamental in this case - love, hope; as well an attempt to radicalise democracy. The latter is highly relevant for the emancipation of society (Baldacchino in Baldacchino & Wain, 2013) in the contemporary global context (discussed in Chapter 2) due to

> alienation of performativity and the ideological posturing of a well-oiled free market economy which, as we know from the recent recession and banking mayhem, is neither free nor very economical (Baldacchino in Baldacchino & Wain, 2013, p. 107).

As mentioned earlier in this chapter, as well as in the discussion of Chapter 8, emancipatory education is related to opportunities for and experiences of 'coming into presence' (Biesta, 2006). Yet Biesta mostly discusses coming into presence at individual level, thus he falls short of Freire's interest in social justice. In this regard, this thesis feeds into this gap through a discussion of the curriculum of *'ĊKF'* that guides participants in their personal engagement with attempts at coming into presence in the context of a cultural circle underpinned by the Freirean principles.

The relevance of the Freirean approach to the analysis of emancipation in the context of the community that participated in the study can also be discussed within *'ĊKF'* and in the context of its community. As *'ĊKF'* participants we had the opportunity to engage with and within a non-mainstream educational intervention that gave us the non-conventional, non-formal educational opportunity to manifest and deploy our agency (gender, knowledge of dialect, artistic skills, employment background, partisan opinion, life experiences and so forth). In Chapter 8, the discussion sheds light on how, for most participants, participation in *'ĊKF'* also reinforced or introduced opportunities in broader society that go beyond the

objectives of (yet not necessarily antagonise) Freirean educational interventions. For instance, in my case, this doctoral degree and all its actual and potential implications; in the case of various participants - such as Philip, May, Therese, Lawrence, Julian and I – establishing networks with members of the community, with the local council and with other entities in broader society (particularly for dissemination events). The relevance of such outcomes is enhanced when considering that, broadly speaking, both "citizenship and adult education…are now 'endangered species'" (Lucio-Villegas, 2009, p. xiii).

The praxis of *'ĊKF'* contributed to the community by providing a platform whereby the community's heritage was problematized and actively engaged with through thematic meetings, praxis, dissemination of praxis and collaborative discussion of data; re-invented in artistic expressions such as folk song and poetry in dialect that fused the art with the generative themes; and recorded in the praxis of participants (artisitic yields, dissemination events) and this doctoral research (within ethical parameters of confidentiality and anonymity discussed elsewhere in this thesis, particularly in Chapter 5). As discussed earlier in this thesis, at the time of writing of this thesis, most of *'ĊKF'* participants are engaged with a newly established cultural and folklore organization within the community, chaired by Carmen (Carmen, personal communication, July 4th, 2014). This organisation brings together Maltese folk singers and Maltese dialect enthusiasts with a membership profile that goes beyond *'ĊKF'* participants (Mario, personal communication, July 3rd, 2014). This testifies to the catalyst effects of *'ĊKF'* with benefits reaped at individual and community levels.

This 'spin-off' voluntary organisation brings about hope with respect to one gap that this doctoral research has not managed to fill in the community as to date – namely, the

establishment of a permanent physical space for folk singers and writers in the community (Mario, ACM, 4th August, 2011). As discussed in this thesis, the timeframe of activism in this regard goes beyond the finalization of this thesis (FG, 24th June, 2013; FG 26th June, 2013) yet now that the above-mentioned organisation has been established, the prospects of having a permanent physical space may not be too far off. This is one of the unfinished (Freire, 1993) aspects of *'ĊKF'*. The discussion of the limitations of this study is developed later in this chapter.

Further to this synthesized address to the research questions of this thesis, the next section delves into an in-depth reflective analysis of data concerning the *'ĊKF'* experience of Julian and I to feed into the understanding of the role of the educator in Freirean-based initiatives.

Julian and I as professional educators, *'ĊKF'* participants and co-ordinators

In this section the focus turns to the contribution of this study towards a better understanding of the role and experience of the professional educator in Freirean-based adult and community educational interventions. It is important to note that the term *professional* educator is being used in view of the principle that in Freirean-based educational interventions, all participants are seen as capable of establishing a relationship for the purposes of imparting knowledge and/or skills to others, and hence all participants of Freirean-based interventions are considered as educators (Kirkwood & Kirkwood, 2011; Freire in Bell, Gaventa & Peters (Eds.), 1990). In this regard, Freire (in Bell, Gaventa & Peters (Eds.), 1990) questions and argues

> Do the people have the right or not to participate in the process of producing the new knowledge? I am sure that a serious process of social transformation of society has to do that... It implies a greater participation of the masses of the people in the process of power... As progressive teachers and educators, we have first to get the knowledge of how the people know... Then secondly we have to invent with the people the ways for them to go *beyond* (italics in the source) their state of thinking (pp. 97 – 98).

The term *professional* educator is being used to refer to project participants whose starting point of project participation was underpinned by their professional background in education. In the case of this study, Julian[1] and I are the participants who approached *'ĊKF'* in this role and for this reason, it was collaboratively decided during early meetings[2] that we would also be the project co-ordinators[3].

As project co-ordinators, Julian and I engaged with a relational dimension of our role. As discussed in Chapter 6, conscious efforts were made to shed academic formality and hierarchies in the rapport with all project participants (Julian, ACM, 12th October, 2011). In this regard, Brookfield's (2005) critical theory perspective draws on Coronel West's (1993)[4] work in explaining the worth of

> scholar-activists who are grounded in the experiences and struggles of the…community while being informed by the wisdom of allies outside that…group. This model of intellectual engagement "pushes academic intellectuals beyond contestation within the academy…and links this contestation with political activity in grassroots groups, pre-party

[1] As explained earlier in this thesis, Julian's motivation to be part of the project as *'ĊKF'* co-ordinator, *'ĊKF'* participant and research participant pivoted on his profound interest and vast experience in research and project work related to adult education, Freirean pedagogy and community development.

[2] Data sources include SM, 15th July, 2011; SM, 9th August 2011; ACM 4th August 2011; ACM 12th October 2011.

[3] It is important to note that in the context of this study the term 'project co-ordination' is used in a broad sense. This means that, as much as possible, a democratic approach was deployed at all stages of project co-ordination as testified by data presented in this thesis and in line with the framework of the project detailed in Appendix 3.

[4] I am indebted to Brookfield (2005) for linking me to this literature.

formations, or progressive associations intent on bringing together potential agents of social change (p. 103)...” (p. 299).

In this regard, data generated through project-situated interaction with various *‘ĊKF’* participants testify to attempts that Julian and I undertook also within the administrative and pedagogical dimensions of the cultural circle:

(Waqt l-ippjanar tal-event waqt ‘Evenings on Campus 2013’…)
Mario: Prof, għax m’għalaqtx int?... Jien naħseb iktar jixraq tagħlaq inti.

Julian: Tinkwietax dwar hekk. Jien ser inkun nagħti l-kontribut tiegħi matul il-programm (LKK, 19 ta’ Ġunju, 2013).

Hemm bżonn jingħaraf il-valur ta’ dan l-‘intangible heritage’! Il-wirt ġon-nies komuni, li ma tistax tmissu! Mhux rikonoxxut mill-akkademja! Per eżempju, nixtieq nara ‘review’ tal-ktieb fuq l-għana ta’ Karm Vella[1] (Mario, LKK, 28 t’Awwissu, 2011).

While planning the event for Evenings on Campus 2013…)
Mario: Prof, why don’t you make the final speech?… I think it is more adequate that you close the event.

Julian: Do not worry about that, I will be giving my contribution throughout (ACM, 19th June, 2013).

The value of this intangible heritage needs to be acknowledged! Heritage of the common people that is not tangible. It is not acknowledged by Academia! For example, I would like to see a review of the book about folk song by Karm Vella[2] (Mario, ACM, 28th August, 2011).

[1] Psewdonimu.

[2] Pseudonym.

Dawn huwa spazju miftuħ fejn kulħadd jista jitkellem u jesprimi l-opinjoni tiegħu u dan huwa ta' ġid għat-tagħlim (Angela, OPR, 6 ta' Frar, 2012).

This is an open space where everyone can talk and express his opinions and this is beneficial for learning (Angela, PO, 6th February, 2012).

L-ewwelnett inħossni li l-atmosfera li nkunu qegħdin fiha nħossha familjari. Nesprimu l-affarijiet u fl-istess ħin qed nitgħallmu xi ħaga ġdida u noħorgu suġġetti li kultant, per eżempju, jien mara tad-dar, tħosshom li ma tkunx qisek li moħħok fihom (May, OPR, 6 ta' Frar, 2012).

First of all I feel that the atmosphere in which we are immersed is familiar. We express things and at the same time learn other new things and we address subjects that, for instance, as a housewife, I was never exposed to (May, PO, 6th February, 2012).

More specifically, pedagogical issues that coloured this role concern the thematic content discussed during thematic meetings and presented during dissemination events and activities. In this regard, data shows evidence of situated collaborative discussion, confrontation and negotiation, as well as the impact of partisan affiliation on participants' agency with respect to concern vis-à-vis disseminating poetic content critical of previous Nationalist-majority government administration:

Julian: Kif ftehmna, waqt l-'*Evenings on Campus*' ħa nippreżentaw il-kitbiet u l-għana li pproduċejna waqt il-laqħat tagħna s-sena l-oħra.

Julian: As agreed, during the event at *Evenings on Campus* we shall be presenting writings and folk songs that we produced during our meetings last year.

Philip: Mela ippermettili ngħaddi suġġeriment: Importanti li jintqal meta ġew miktuba dawn l-affarijiet u li hemm xi affarjiet li, minn dak iż-żmien 'l hawn, inbiddlu.

Philip: Then allow me to make a suggestion: It is important to say when these things were written and that some things, since then, changed.

Julian: Hekk hu, suġġeriment tajjeb ħafna. Mela Maria, int u tispjega kif twettaq il-proġett importanti li din tissemma.

Julian: True, very good suggestion. Then Maria, while you explain the dynamics of the project it is important that this is mentioned.

Maria: Iva, naqbel (LKK, 1 t'Awwissu, 2013).

Maria: Yes, I agree (ACM, 1st August, 2013).

Li ser noffrulkom illejla huma espressjonijiet artistiċi relatati ma' xogħol li sar matul sensiela ta' għaxar laqgħat bejn Ottubru 2011 u Marzu 2012. Jiġifieri dak li ħa tisimgħu jesprimi riflessjonijiet li bħala parteċipanti għamilna fil-kuntest ta' dak il-perjodu (Maria, OPR, 5 t'Awwissu, 2013).

What we will be offering you tonight are artistic expressions related to work done during a series of meetings held between October 2011 and March 2012. This means that what you will be listening to expresses reflections made by us, as participants, in the context of that period of time (Maria, PO, 5th August, 2013).

When it comes to coordination of administrative issues, *"outreach"* and *"ease of access"* (italics in the source) (Kirkwood & Kirkwood, 2011, p. 31), discussed in Chapter 6, are two methods used to enhance democracy of project administration processes (ACM 4th August, 2011; ACM 12th October, 2011). Administrative issues significantly came into play when engaging with the dissemination aspect of the project. Dissemination implies adjustment to pragmatic administrative requirements - such as scheduling - and consistency with the pedagogical framework of the educational initiative - such as disseminating artistic outputs (in the case of *'ĊKF'*, musical and literary pieces) underpinned by critical reflection. Such challenges and limitations were very evident during *'ĊKF"*s experience of *Evening on Campus 2013*. An issue that developed in the course of planning and preparation for this event was the time of the event. In this occasion, Saviour expressed reluctance to ask his son, who plays the guitar during *'ĊKF'* performances, to take leave from work and start his night-shift later on the night of the event. On this occasion, Julian and I had to research alternatives, leave no stone unturned, yet negotiate the time of the event within the limits of the entity that was giving us a platform for dissemination:

Saviour: It-tifel ikun xogħol ta' bil-lejl; ma jkunx jista jdum. Aħjar nibdew kmieni…

Julian: Dawn (b'referenza għall-organizzaturi tal-'*Evenings on Campus'*) għandhom żewġ ħinijiet, fit-tmienja u fid-disgħa. Mill-esperjenza jifmuha li nżommu mal-iskema għax in-nies jitħarbtu u qabel tkun għada s-sħana. Offrew post fejn ibiddel, transport b'xejn u saħansitra li jħallsulu s-siegħa xogħol li jitlef (LKK, 1 t'Awwissu, 2013).

Saviour: My son will be working night shift; he will not be able to stay late. It is better if we start early…

Julian: They (referring to *Evenings on Campus* organisers) have two options, at eight and at nine. From experience they suggest we stick to this scheme as people get confused and earlier it is too hot. They offered a place where he can change, free transport and even to pay for the hour of work lost (ACM, 1st August, 2013).

Challenges and limitations constraining democratization of the pedagogical dimension were also manifested in engagement with praxis. Situated examples here involved discussions of thematic agendas for the community event and the event during *Evenings on Campus 2013.* Thus, in both cases, Julian and I had to steer participants in selecting pieces related to themes discussed during *'ĊKF'* meetings. This was particularly the case with folk singers who, on the one hand, had been longing for an opportunity to showcase a lifetime portfolio of folk songs - undoubtedly hard-worked and iconic in the sphere of folk song - yet unrelated to the objectives of *'ĊKF'*. This testifies to the Freirean rationale underpinning the project whereby

> The act of tolerating requires a climate in which limits may be established, in which there are principles to be respected. That is why tolerance is not coexistence with the intolerable. Under an authoritarian regime, in which authority is abused, or a permissive one, in which freedom is not limited, one can hardly learn tolerance. Tolerance requires respect, discipline, and ethics (Freire, 1998a, p. 42).

In this light, the "responsible educator has to...(lead) as the professor and learning as the student, making an open atmosphere in a number of ways, but never, I repeat, never an

atmosphere of *laissez-faire, laissez-allez*, never...” (p. 90). In both cases, *‘ĊKF’* participants eventually collaborated and also followed independent leads in this regard:

Julian: Issa mportanti li nżommu mat-temi. Għandna l-għażla għax fil-laqgħat tkellimna fuq il-kapitaliżmu, l-kompetittività, l-internet, is-saħħa. Għiduli intom… fl-ispirtu pront fil-lejla li għamilna f’Mejju li għadda kontu semmejtu pensjonijet, faqar…	*Julian:* It is important that we stick to the themes. We have choice as during the meetings we discussed capitalism, competitiveness, the internet, health. You tell me… in the improvised folk of the May event you had talked about pensions, poverty…
Saviour: Iva ħalli f’idejna. Issa nitkellem ma’ Lawrence u niftehmu (LKK, 19 ta’ Ġunju, 2013).	*Saviour:* Yes, leave it to us. I will speak to Lawrence and we’ll plan it out (ACM, 19th June, 2013).

As briefly mentioned in the encounter with Philip (Chapter 8), the collaborative discussion of themes to be presented during the *Evenings on Campus 2013* event brought up the opportunity to reflexively problematize efforts to steer Alfred’s folk with the themes discussed during *‘ĊKF’*. In this section, this episode is reviewed for its contribution to a more informed understanding of the role of the professional educator. It is important to reiterate here that Alfred sings a style of folk known as ‘Bormliża’. This style of folk song features singing only a couple of verses of which words are drawled at length with an accent that is not always easy to comprehend, especially for mainstream listeners (see the encounter with Alfred in Chapter 8 for more details). In this regard, Freire (in Freire & Faundez, 1989) warns that we

> inevitably make comparisons between cultural expressions, those of our own environment and those of our borrowed environment, but we don’t try… to understand critically what is different, we run the risk of making rigid value judgements which are always negative towards the culture which is unfamiliar to us. For me, that is always a false and dangerous attitude (p. 17).

Since, as previously explained, the pedagogy of *'ĊKF'* allowed for discussion, confrontation and negotiation, it was possible for Alfred to express his concerns about performing verses that he was not familiar with and get feedback. This minimized situations described by Crowther (2013) in his discussion of Lukes' (1974) dimensions of power to analyse outcomes of a community intervention of the project *Learning Scotland* (2007). Indeed, Crowther (2013) argues that "(b)eing patronised by professionals and politicians was a common grievance experienced by members of the sample, which made it difficult for them to influence the decisions and actions of those in authority and power" (p. 3). In the context of *'ĊKF'*, it was also possible to see the dialogic nature of the project at play and the value of collaborative discussion in reflexively problematizing the pedagogic role of professional coordinators:

Maria: Per eżempju, Alfred, tkun tista' tieħu xi versi mill-poeżiji ta' Philip u tgħannihom?	*Maria:* For instance, Alfred, would you be able to take some verses from Philip's poem and sing them?
Philip: Iva għalija mhux problema. Għażel liem tippreferi.	*Philip:* Yes, that is not a problem for me. Choose what you prefer.
Saviour: Iva, jista jitgħallimhom imma dan leħnu m'hawnx bħalu minħabba l-ksur.	*Saviour:* Yes, he can learn them but there is no one in Malta that has this guy's talent because of his voice's timber.
Alfred: Ma nafx ħija għax dak ikollna l-għanjiet u l-ksur trid tkun taf fejn tpoġġieh. Mhux kollox tajjeb għall-Bormliża.	*Alfred:* I don't know my friend because we have the folk songs and one needs to know how to intonate with timber. Not everything is good to be sung 'Bormliża' style.
Philip: Allura għax ma npoġġuhiex li dan huwa stil t'għana rari? Nenfasizzaw il-valur tal-istil u mhux it-tema. Paulo Freire ltaqa' ma' dal-għannej b'dan l-istil li huwa rari ħafna llum (LKK, 19 ta' Ġunju, 2013).	*Philip:* So why don't we explain that this style of folk is very rare? We emphasize the value of the style, not the theme. Paulo Freire encountered this folk singer who sings in this style that has become very rare today (ACM, 19th June, 2013).

These data show that one way how Julian and I were called into presence as professional educators and participants of a Freirean educational initiative was in how we had to re-invent a pedagogical synthesis of two Freirean principles. These were streamlining artistic attempts (folk songs, poetry, prose, dissemination events) with the generative themes and engaging with participants' (such as Alfred's) uniqueness as a valid attempt to Freirean praxis. Therefore, the role and the experience of the educator involved in this kind of community-based educational intervention is challenged with seeking engagement in a way that liberates us and other participants without falling into a 'free for all' setup for the sake of tolerance of difference and building on the distinguished features and / or attributes of participants. This implies "*permanent coexistence* (italics in the source) with the stranger[1]" (Biesta, 2006, p. 59). Within the Freirean framework of this thesis, this analysis testifies to that Julian and I sought to resolve contradictions within the circle through a cultural synthesis "that does not deny the differences between…views; indeed, it is based on these differences. It *does* deny the *invasion* of one *by* the other, but affirms the undeniable *support* each gives *to* the other (italics in the source) (Freire, 20005, p. 181). In other words, as facilitators, teachers and project co-developers, Julian and I struggled with avoiding the imposition of values and perspectives and simultaneously challenge local perspectives and experiences.

Another very important aspect that is related to the way this thesis addresses this research question involves my relationship with Julian. It is argued that doctoral studies' supervision involves layered and intersecting relationships that brings together supervisor and student as subjects within a definite historical moment and an institutional location (Grant, 2003). As discussed in the Methodology chapter of this thesis, my relationship with

[1] The term 'stranger' is to be understood in the context of Biesta's (2006) work. The full discussion was developed in earlier chapters of this thesis.

Julian - contextualized within *'ĊKF'*, the community, the University of Malta, broader Maltese and global society (discussed in Chapter 2 and the analytic chapters of this thesis) - featured multiple roles: student-supervisor, co-project coordinators and *'ĊKF'* co-participants. As a *'ĊKF'* project participant, and like all other *'ĊKF'* project participants, Julian was also a co-investigator, and therefore a contributor to the outcomes of this research within the methodological framework explained in Chapter 5. These multiple roles yieleded to varied interactions. Julian and I had to balance the work entailed in our relationship as student and principal supervisor; our roles and relationship as coordinators of *'ĊKF'*; and our relationship as research participant (Julian) and researcher (I). Throughout the research and project experience, the principles of Freirean pedagogy discussed in Chapter 4 supported finding the establishment of a cooperative rapport within the limits of a professional ethos and finding a balance between educational interdependency and following independent leads. The research design and the research process also allowed for various measures that supported our engagement with one another. Some of these measures are inherent to the nature of this doctoral study, namely, the critical communicative methodological approach and the dialogic, problem-posing principles of Freirean-based educational initiatives. Other measures that supported Julian and I in engaging with this relationship are related to broader dynamics, such as the co-supervisory role of Dr Jim Crowther and the Faculty of Education's doctoral committee structure and services. In this way, it was possible for Julian and I to engage with our roles; and particularly for me to follow independent leads.

In conclusion to this section, the *'ĊKF'* experience informs the understanding of the role of the professional educator in Freirean-based interventions primarily through an in-depth analysis of the nature and dynamics of democratization processes, as synthesized below:

- Democratization of administrative and relational dimensions are challenged and limited by broader, external constraints, rather than professional educators' lack of openness;

- Democratization of the pedagogical dimension is challenged and limited by inherent constraints that characterize Freirean-based intervention. In this case, the professional educator limits the extent of openness for pedagogical reasons. In other words, in order to be true to the Freirean mission, the professional educator might encounter situations where s/he needs to steer project participation in a particular direction. On the other hand, the dialogic and participatory framework of a cultural circle targeting Freirean objectives allows the professional educator to be exposed to alternative analyses. These provide opportunities to problematize and review the original approach. In turn this enables participants, including professional educators, to experience education through "a *violation* of sovereignty" (italics in the source) (Biesta, 2006, p. 29).

Therefore, a major challenge faced by Julian and I as *'ĊKF'* coordinators was how to engage with the project in a way that liberates us and other participants without falling into and acquiescing (Freire, 1998b) a 'free for all' setup for the sake of tolerance of difference and building on the distinguished features and / or attributes of participants. In this regard, Biesta's (2006) analysis draws on Bauman's (1993)[1] discussion of the subject in modern and postmodern times in explaining how, Modernity featured two strategies when dealing with the stranger, namely the anthropophagic strategy - "annihilating the strangers *devouring* (italics in the source) them and metabolically transforming them into a tissue indistinguishable from one's own" (Bauman, 1995, p. 201) - and anthropoemic strategy - "*vomiting* (italics in the source) the strangers, banishing them from the limits of the orderly world..." (p. 201). It follows that, in broad agenda of Modernity, the "only option that was

[1] I am indebted to Biesta (2006) for linking me to this literature.

not considered was the idea of a *permanent coexistence* (italics in the source) with the stranger" (p. 59).

Therefore, the thematization of the project experience of Julian and I further shows that the unfinished feature of the project was experienced not just at theoretical level but also in a tangible manner when engaging with the study's limitations. These are explained in the next section.

Limitations of the Study

Beyond the methodological shortcomings and preventive mitigating measures discussed in the methodological chapter of this thesis, the research experience entailed issues that called for taxing engagement and decision-making. As pointed out in various instances throughout this thesis, the use of the extended case method (Burawoy, 1998) and the deployment of collaborative discussions of select research findings were essential to gauge insights that would have been otherwise overlooked. Thus, the possibility of engaging in a collaborative discussion of select analyses of qualitative and quantitative primary and secondary data was paramount; also for the sake of consistency with Freirean pedagogy, not just in terms of objectives, but also in terms of method. In this conclusion I would like to focus on particular issues that, in my view comprehensively synthesize the limitations of this study; and significantly contributed to the overall epistemological journey inherent to this study. These are namely (i) ethical limitations (ii) analytic limitations and (iii) project limitations.

Ethical constraints limited the presentation and discussion of sensitive data that would further embellish this thesis' valid reflection of the essence of the experience of *'ĊKF'* and its participants. Thus, research ethics prohibited inclusion of rich data such as photographs

and video clips; whereas parts of poems, prose and folk song lyrics containing sensitive data had to be omitted from the discussion of this thesis. This was a difficult decision mostly because I was looking forward to acknowledge participants' contributions by appending more evidence of their accomplishments as artists and participants of the educational intervention *'ĊKF'*.

One methodological limitation is linked to the use of collaborative discussion of select research findings; although the critical stance of this section is not to depreciate the worth of this exercise. Yet, ethical considerations with regard to sensitive data, time constraints and attention not to abuse of participants' willingness to participate, limited the findings that could be collabratively discussed.

The last issue that brings together a number of challenges experienced throughout the research experience is the evaluation of *'ĊKF'* as a project; more specifically, a Freirean-based case study of an emancipatory educational intervention with a participatory action research component. Thus, this chapter's earlier discussion of how research questions were answered through the research process shed light on project limitations such as fluctuations and limitations of *'ĊKF'* vis-à-vis the emancipation of participants and the community; limitations of *'ĊKF'* as a Freirean-based emancipatory educational intervention; and limitations of *'ĊKF'* as a participatory action research project. In this regard, Torres (2013) emphasizes "Freire's dictum: we teach on behalf of somebody and against somebody, on behalf of some values, against some values" (p. 78). This makes the "politicity of education" (p. 78) at the heart of this study "a central tenet of marginality as an epistemological, political, and even spiritual position in education" (p. 78). The extent of influence that such a small-scale project may have with respect to the issues that inform the thematic meetings is inherently limited. Yet this is a leitmotif within the critical and

Freirean traditions in that "(d)issident writers from different fields and countries cannot be in the mainstream…they cannot be part of the free market…This is just part of the price they pay to speak their minds" (El Saadawi, 2010, p. 185). Marginality is "a political and practical option that draws on a model… that is clearly utopian and utopistic" (Torres, 2013, p. 78) and it entails "an invitation to a struggle in the long haul, linking theory and praxis, not only as an individual but also from a social movement perspective" (p. 78).

It follows that the likely question is: Why engage and support a project defaulted by 'unfinishedness' (Freire, 1993)? Torres (2013) explains how

> utopia is like a distant horizon that one wants to reach but never does. You walk two steps to reach it, and it moves two steps farther…What is, then the advantage of utopia as a political rationale and spiritual endeavour?…(i)t helps us to walk (Torres, 2013, p. 78).

In turn, this nurtures (Torres, 2013) our "re-enchantment of the world" (Berman, Marginson, Preston & Arnove, 2007)[1].

From a Freirean perspective this quest is both inevitable and educational since it "is not possible to be unfinished beings, such as we are, conscious of that inconclusiveness, and not seek. Education is precisely that seeking movement, that permanent search (Freire, 2007b, p. 87) for alternatives that, as they "begin to be seen as needed, the previously inevitable can become intolerable" (Livingstone & Raykov, 2012, p. 5).

[1] I am indebted to Carlos Alberto Torres (2013) for linking me to this literature.

Strengths of this doctoral research

Despite the limitations reviewed in the last section, this doctoral research provided the opportunity to compile a thesis that addresses the research questions throughout the chapters. The address of research questions was engaged with at the levels of individual question as well as with attention to links and overlaps that make the thesis an organic piece.

From an ontological point of view, it is important to emphasize how the theoretical contribution of this thesis is weaved throughout the chapters of the thesis. To explain better, the writing of this thesis involved an on-going dialectic between the theoretical framework garnered through bibliographical research of the literature review chapters and the theoretical insights gained through experiential knowledge gained throughout the research process and the *'ĊKF'* project experience. In this regard, the nature of power is one of the most poignant issues that I struggled with throughout this study (RJ, 15th July, 2013). Throughout my years of study for this degree I thoroughly engaged with literature on the Freirean concepts of liberation and domestication and literature about transformation, empowerment and emancipation (amongst other concepts) to understand potential relational dynamics and processes of Freirean adult education initiatives in general; as well as to understand the relations that were developing within *'ĊKF'* as a result of its pedagogical rationale. Thus, it was decided to review literature relevant to the analysis of the nature of power related to this study (Dr Jim Crowther and Maria, SM, 12th July, 2013). As discussed in detail in Chapters 3 and 4 of this thesis, it became clearer that *'ĊKF"*s mission is more in line with the concept of emancipation as intended by Inglis (1997). The analytic discussion of Chapters 6, 7 and 8 shows how the (previously-mentioned) on-going dialectic was a focus-puller on the theoretical approximations

between the Freirean concepts of domestication and liberation (Freire, 1993) experienced at different points of the research experience by all *'ĊKF'* participants, including me.

From an epistemological point of view, the mixed-methods research design underpinned by critical communicative and intuitive methodology contributed to an enhanced participatory component whereby participants engaged democratically, dialogically and reflexively with the ontological yields of this study. To explain better, as related literature (Freire, 2005, 1998b, 1993; Kirkwood & Kirkwood, 2011) suggests, the Freirean methods enagaged with within *'ĊKF'* targeted the reflexive capacity of participants by asking questions that request their reflections on the geneses of the occurrences that they mention. In particular, the choice of participant observations, focus groups and advisory committee meetings as data generation instruments of this study is related to Freire's (1993) position arguing that "(o)f even greater importance...is the active presence of these volunteers in the investigation" (p. 91), since "participants (obtain) a sense of totality. Individuals who were submerged in reality, merely feeling their needs, emerge from reality and perceive the causes of their needs" (Freire, 1993 p. 98). Hence, the rise of Freirean 'conscientização'. In the case of this study, there is an "interdisciplinary team" (pp. 98-99) in view of different social roles, identities and backgrounds of participants (including myself), although this does not infer the absence of common traits. These similarities and differences were discussed in the analytic chapters of this thesis; yet in synthesis, this collaboration was not "based on a 'deficit' construction of the participant / learner" (Borg & Mayo, 2006, p. 59). On the contrary, it targeted fulfilling the role of Freire's (1993) thematic investigation circles whereby members of the researched community discover "the interpenetration of problems, in the linking of meaningful themes" (p. 89). It follows that this doctoral research sought to apply Freirean practices of democratic involvement and decision-making since it gave participants opportunities to investigate and understand their own

social reality. Its methodology required "that the investigators and the people (who would normally be considered objects of that investigation)…act as *co-investigators*" (italics in the source) (p. 87).

Epistemologically, the research design of this study drew on Freirean-informed strategies (Freire, 2005; 1993; Kirkwood & Kirkwood, 2011) also in the compilation of a wider community research profile based on secondary data about the community contextualizing *'ĊKF'* and primary data generated through fieldwork related to select community projects running simultaneously with *'ĊKF'*. The insights gained from this profile - such as the community's strong association with 'għannejja' and Maltese and dialect literature enthusiasts - made it possible to better engage with *'ĊKF'* as a project that is relevant to the life of the community.

Thus, it can be concluded that, epistemologically, this study also testifies to its research participants' engagement with emancipation since the study's participatory action research component sought "to move people and their daily lived experiences of struggle and survival from the margins of epistemology to the center" (Hall, 1992, pp. 15 – 16).

Final Reflections

I would like to conclude this thesis with some personal, ontological and epistemological reflections that critically vacillate between my immediate and broader contexts.

In the process of research I thoroughly engaged with the challenging yet emancipatory implications underpinning Freirean education; such as advocating collective, non-evangelist, non-messianic intervention. The Freirean analysis sustains this position as Freire (1997) himself argues that the

> challenge is to never paternalistically enter into the world of the oppressed so as to save it from itself. The challenge is also to never want to romanticize the world of the oppressed so that, as a process of staying there, one keeps the oppressed chained to the conditions that have been romanticized so that the educator keeps his or her position of being needed by the oppressed, 'serving the oppressed,' or viewing him or herself as a romantic hero (p. 307).

Indeed, a significant implication of this thesis is that notions such as democracy, social justice, emancipation and liberation are still to come. This study is only the beginning of my resistance to the pushback that "critical notions of multiculturalism and diversity" (Darder, 2012, p. 412) have received by the

> unrelenting neoliberal culture of rampant greed, wholesale surveillance, and the regulation and monitoring of our humanity have subsumed notions of equality and public responsibility… an economic ethos that has rendered difference a whore to its own utilitarian pursuits or an enemy of the state (pp. 412-413).

The relevance of spaces between domestication and liberation and 'unfinishedness' (Freire, 1993) helped me understand many other issues colouring my immediate and broader contexts: ethical and political questions concerning motherhood, parenthood, man-woman relations, sex, injustice, becoming financially and / or academically empowered – yet, sometimes, at the expense of emancipation of self and others. In fact, and perhaps ironically, this makes me problematize the problematization of 'common-sense'. Indeed, is it not part of 'common-sense' and lay people's knowledge that one ought not to seek prosperity at others' expense or build happiness on others' tragedies? Thus, not all 'common-sense' knowledge is founded on unjustified claims; and any attempt to present it as such turns attempts at emancipatory education into elitist colonization.

Thus, ontological and epistemological accomplishments of this study may be synthesized by saying that the experience of *'ĊKF'* shows that, to some extent, it is irrelevant and unrealistic to ask if and / or when democracy, social justice, emancipation and liberation

shall become concrete realities, since the space between domestication and liberation is also an important space for educational impact on people's lives. It is often much more realistic too.

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[1] Capitalized in the source.

[2] Capitalized in the source.

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[1] Capitalized in the source.

Appendices

Appendix 1: Approval of Research by the University of Malta Research Ethics Committee (UREC) and the Faculty Research Ethics Committee (FREC) (Faculty of Education)

Appendix 2: Approval of Research by the Community's Local Council Authorities

Appendix 3: Project Proposal

PROPOSTA TAL-PROĠETT. PROĠETT: *Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)* (Project Proposal. Porject: *Freirean Cultural Circle for Folk Singers and Writers of the Community ('ĊKF')*).

Appendix 4: Recruitment Letters

Appendix 5: Consent Forms

Appendix 6: Participant Observation

Appendix 7: Semi-structured Interview

Appendix 8: Life Story

Appendix 9: Focus Group

Appendix 10: Advisory Committee Meeting

Appendix 11: Questionnaire

Appendix 12: Pseudonyms

Appendix 13: Data Analysis Codes

Appendix 14: Relevant Supplementary Data

Appendix 1: Approval of Research by the University of Malta Research Ethics Committee (UREC) and the Faculty Research Ethics Committee (FREC) (Faculty of Education)

---------- Original Message ----------
Subject: Ethics Proposal EDU/106/12, EDU/127/12, EDU/128/12 ID 12187M - MB
From: "Anna Curmi" <anna.curmi@um.edu.mt>
Date: Wed, December 19, 2012 10:08 am
To: "Ms Maria Brown" <maria.brown@um.edu.mt>
Cc: "Prof Carmel Borg" <carmel.borg@um.edu.mt>

Dear Ms Brown
Please note that your Research Ethics Proposal - EDU/106/12 Inpowering Community Farmers, EDU/127/12 Ilhna Poezija, EDU128/12/ Ghana Project, has been approved by UREC on 14/12/12 . Hence, you may start your research.

Thanks and regards,
Anna Curmi
f/Prof Mary Darmanin,
Secretary,
Faculty Research Ethics Committee.

--
Anna Curmi
A.A.
Department of Education Studies, Rm 227
Faculty of Education
Tel No: 2340 2352

Appendix 2: Approval of Research by the Community's Local Council Authorities[1]

[1] This document has been edited to abide to research ethics' requirements.

1st October 2012

To whom it may concern,

This is to confirm the participation of XXXX Local Council in the research project *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità'* carried out by Professor Julian Zahra[1] - Faculty of Education of the University of Malta and M.Phil / Ph.D. student of the same Faculty and University, Ms. Maria Brown. Both are also welcome to carry out research on ongoing projects connected with the Local Council and to use any material and contacts provided from our end for research purposes.

Further information available on request.

Thank you.

Sincerely,

_____

Mayor

_____

Deputy Mayor

[1] Psewdonimu.

Appendix 3: Project Proposal[1]

[1] This document has been edited to abide to research ethics' requirements.

PROPOSTA TAL-PROĠETT

PROĠETT: *Ċirkolu Kulturali Freirjan (ĊKF) għall-Għannejja u l-Kittieba tal-Komunità*

Introduzzjoni

Iċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità* huwa proġett imtella' b'kollaborazzjoni bejn il-Kunsill Lokali XXXX, il-Professur Julian[1] Zahra tad-Dipartiment ta' l-Istudji dwar l-Edukazzjoni ta' l-Università ta' Malta u Maria Brown – 'visiting lecturer' fl-istess dipartiment u kandidata għad-dottorat ma' l-Università ta' Malta bi studji fis-soċjoloġija ta' l-edukazzjoni. Għal skopijiet ta' dan il-proġett dawn ħa jiġu msejjħa 'koordinaturi'. Il-kelma 'parteċipanti' tirreferi għall-membri taċ-Ċirkolu li mhumiex koordinaturi, jiġifieri l-għannejja u l-kittieba.

Il-proġett jinvolvi t-twaqqif ta' ċirkolu kulturali f'sens Freirjan: jiġifieri ċirkolu ta' parteċipanti li jissieħbu fi djalogu kulturali b'għanijiet ta' trasformazzjoni politika għall-parteċipanti u l-koordinaturi tiegħu[2]. Dan ifisser li permezz ta' sensiela ta' laqgħat ta' diskussjoni l-parteċipanti u l-koordinaturi ha jidħlu f'riflessjoni dwar suġġetti ta' nteress lokali, nazzjonali u globali. Matul il-proċess ta' riflessjoni, l-għan ħa jkun it-trasformazzjoni kulturali u politika fuq livelli differenti – ta' individwu, ta' grupp - kif spjegat iktar 'il quddiem f'dan id-dokument. Din it-trasformazzjoni ħa tiġi espressa f'azzjoni konkreta u oriġinali permezz ta' kitba mużikali ta' l-għana u kitba letterarja li ħa jiġu ppublikati b'mod formali. Din il-publikazzjoni tinvolvi wkoll ir-rekordjar ta' album fejn tidħol il-parti ta' l-għana.

[1] Psewdonimu.

[2] Freire, P. (1993). *Pedagogy of the Oppressed*. London: Penguin.

L-Approċċ Freirjan

Paulo Freire u l-Pedagoġija Kritika

Paulo Freire (1921 – 1997) kien edukatur Brażiljan li fetaħ l-orrizzonti għad-dixxiplina tal-pedagoġija kritika. Pedagoġija kritika tinvolvi approċċ fl-edukazzjoni li jikkritika sistemi soċjali, fosthom istituzzjonijiet governattivi u edukattivi, li jwasslu l-għarfien bħala depożitu fl-istudent/a[1]. Fil-pedagoġija kritika l-individwu jasal għal għarfien kritiku li jagħtih iktar saħħa fis-soċjetà sabiex l-individwu jagħmel użu massimu u użu nformat u edukat mir-riżorsi materjali u mhux materjali, tal-ambjent li jgħix fih.

Prassi

Skond Freire din hija edukazzjoni ta' trasformazzjoni, possibbli biss permezz tal-prassi ('praxis'). Il-proċess ta' prassi jikkonsisti fi tliet stadji prinċipali. L-ewwel stadju huwa dak ta'djalogu dialoġiku fejn m'hemmx ġerarkiji bejn dawk kollha involuti: għalliema u min jitgħallem huma ndaqs u t-tagħlim isir miż-żewġ naħat b'diskussjonijiet demokratiċi fejn temi jiġu esplorati permezz ta' mistoqsijiet u problematizzazzjoni sabiex jinkixfu l-paradossi u l-kontradizzjonijiet soċjali - bħal per eżempju f'oqsma bħal familja, komunità, raħal, mezzi ta' trasport, 'housing', servizzi tas-saħħa, tal-edukazzjoni u servizzi soċjali oħra. Dawn huma biss eżempji ta' temi u siti ta' djalogu, riflessjoni u azzjoni għaliex kull proġett Freirjan għandu l-identità tiegħu li tirrifletti l-kuntest politiku, ekonomiku u soċjali fejn il-proġett qed jiġi mplementat. Għaldaqstant kien Freire stess li saħaq li l-pedagoġija kritika għandha tiġi ivvintata mill-ġdid fil-kuntest fejn tiġi implementata[2].

Fit-tieni stadju ta' riflessjoni l-individwu jifforma pożizzjoni kritika dwar is-suġġett partikolari bbażata fuq id-diskussjonijiet tal-grupp. B'hekk tinħoloq kuxxjenza kritika u politika ("conscientização")[3] fil-livelli ta' individwu u ta' grupp.

Fl-aħħar stadju t-trasformazzjoni tiġi kompluta permezz ta' l-azzjoni sabiex l-individwu jaġixxi b'mod konkret billi jimplementa u jkattar l-għarfien miksub[4].

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[1] Freire, P. (1993). *Pedagogy of the Oppressed*. London: Penguin.

[2] Freire, P. (1985). *The Politics of Education: Culture, Power and Liberation*. New York: Bergin & Gavey Publishers, Inc.

[3] Freire, P. (1993). *Pedagogy of the Oppressed*. London: Penguin; Freire, P. (1985). *The Politics of Education: Culture, Power and Liberation.* New York: Bergin & Gavey .

[4] Freire, P. (1985). *The Politics of Education: Culture, Power and Liberation*. Bergin & Gavey Publishers, Inc. New York.

Kuntest

Skond Freire, l-aħjar sit fejn dan kollu iseħħ huwa fil-komunitajiet stess permezz ta' gruppi ta' parteċipanti mill-komunità sabiex permezz tal-proċess dialoġiku, l-individwu jibda jifhem u jiddiskuti t-temi fuq livelli differenti: mhux biss kif jaffettwaw lilu personalment, iżda wkoll b'relazzjoni mal-kuntest ekonomiku, politiku u soċjali fuq livell nazzjonali u globali. Dan ifisser li l-parteċipant jibda jifhem minn fejn jinbtu d-deċiżjonijiet u l-azzjonijiet politiċi li jaffettwawlu l-ħajja ta' kuljum, bħal per eżempju l-effetti tal-globalizzazzjoni fuq deċiżjonijiet tal-gvern fejn tidħol il-privatizzazzjoni ta' servizzi bażiċi bħall-posta u t-trasport pubbliku. Għaldaqstant il-pedagoġija Freirjana tista' tiġi mplementata ma' nies ta' kull kuntest ekonomiku, politiku u soċjali. Freire kellu nteress speċjali fil-komunitajiet li għaddejjin jew għaddew minn sfidi soċjali bħal edukazzjoni, litteriżmu, 'housing', komunitajiet etniċi, faqar, storja politika ta' kunflitt jew firda[1]. Komunitajiet li, minkejja dawn l-isfidi, juru inizzjattiva li toqrob lejn il-pedagoġija ta' trasfomazzjoni Freirjana joffru l-kuntest idejali għall-implementazzjoni ta'dan il-proġett.

Iċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità*

Stedina u Kunsens Uffiċjali

Dan id-dokument huwa stedina għall-Kunsill Lokali XXXX sabiex formalment jidħol fi ftehim ta' kunsens għat-twaqqif taċ-Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità msejjes fuq il-prinċipji tal-pedagoġija Freirjana spjegati hawn fuq.

Għanijiet

L-ghanijiet taċ-Ċirkolu huma bbażati fuq it-tliet stadji ta' prassi spjegati fis-sezzjoni li għaddiet. Dan ifisser li l-moviment għandu tliet għanijiet prinċipali:

1. Li tinħoloq diskussjoni kritika fuq temi magħżula mill-parteċipanti u l-koordinaturi taċ-ċirkolu b'mod demokratiku u dialoġiku;

2. Li l-parteċipanti u l-koordinaturi taċ-Ċirkolu jgħaddu mill-fażi riflessiva fejn l-għarfien dwar it-temi diskussi jiġi applikat għall-kuntesti lokali, nazzjonali u globali mill-perspettivi u l-esperjenzi ta' dawk involuti;

[1] Freire, P. (1993). *Pedagogy of the Oppressed*. London: Penguin; Freire, P. (1998). *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage*. Maryland: Rowman & Littlefield Publishers, Inc.

3. Li ċ-Ċirkolu joħloq azzjoni kollettiva u oriġinali f'forma ta' kitbiet mużikali (għana) u letterarji fuq it-temi. L-azzjoni għandha tirrifletti t-trasfomazzjoni, l-formazzjoni ta' kuxxjenza kritika u politika u l-għarfien miksub permezz tad-diskussjonijiet u r-riflessjonijiet ta' prassi, anki permezz ta' attività mtella' fi ħdan l-Università ta' Malta. Fil-każ tal-mużika hemm ħsieb li l-produzzjonijiet taċ-Ċirkolu jiġu rekordjati u permezz ta' 'sponsorship' jinħareg album sabiex il-messaġġ taċ-Ċirkolu ikun aċċessibbli fuq livell nazzjonali.

4. Li ssir riċerka akkademika li tinvolvi taħlita ta' metodoloġiji u għodda ta' riċerka (bħal per eżempju osservazzjonijiet, intervisti, kwestjonarji, 'focus groups', 'fieldnotes') sabiex dan il-proġett, u anki proġetti oħra li jinvolvu l-komunità…, jistgħu jiġu analizzati, diskussi u miġbura fi studji akkademiċi. Kull proċess ta' riċerka ħa jkun mfassal skond ir-regolamenti etiċi ta' riċerka f'Malta. Fuq talba tiegħu stess, il-Kunsill Lokali…ħa jigi assoċjat u nkluż b'mod mhux anonimu f'kull attività u kitba (pubblikata u mhux) mnebbħa mill-proġett. Il-Kunsill ħa jkollu aċċess għall-materjal kollu relatat mal-proġett.

Id-Dinamika

Dawn l-għanijiet jiġu milħuqa permezz ta' sessjonijiet ta' diskussjoni li jseħħu darba kull ħmistax il-ġurnata f'ċentru fil-komunità stess offrut mill-Kunsill Lokali. Il-membri taċ-Ċirkolu huma l-koordinaturi u l-parteċipanti, kif spjegat hawn taħt, għalkemm tajjeb li wieħed jgħid li l-kelma 'koordinaturi' qed tiġi użata biss għal skopijiet ta' spjega u - fuq prinċipju Freirjan – bl-ebda mod ma tindika ġerarkiji[1]. L-ebda ħlas mill-ebda parti m'huma nvoluti fil-proġett.

Membri

Il-membri taċ-Ċirkolu jikkonsistu fil-koordinatur tas-sessjonijiet, Prof Julian Zahra, bl-assistenza ta' Maria Brown. Il-koordinazzjoni tal-proġett, speċjalment fejn jidħlu aspetti prattiċi u amministrattivi, tkun ukoll f'idejn il-Kunsill Lokali.

Il-parteċipanti tal-proġett ha jiġu ndikati mill-Kunsill Lokali minħabba l-familjarità li dan għandu mal-membri tal-komunità. Xi kirterji ta' gwida li l-Kunsill jista jikkonsidra fl-għażla tal-membri tal-komunità huma:

[1] Freire, P. (1993). *Pedagogy of the Oppressed*. London: Penguin.

1. **Numru** – ċirkolu li jinvolvi madwar 15 –il parteċipant;
2. **Eteroġenjetà** – sabiex id-diskussjoni tkun sinjura fid-diversità tajjeb li jkun hemm differenzi bejn il-membri fejn jidħol sess, klassi soċjali, livelli ta' edukazzjoni;
3. **Età** – minħabba n-natura politika ta' ċertu temi l-parteċipanti għandhom ikunu adulti, ta' età 'il fuq minn 18 –il sena;
4. **Kollaborazzjoni** – filwaqt li d-differenza fl-opinjonijiet fuq it-temi tagħmel il-proġett iktar sinjur, tajjeb li ċ-Ċirkolu ma jiġix sfruttat għall-aġendi msejsa fuq firdiet personali. Il-parteċipanti għandhom ikunu ta' rieda tajba fejn tidħol dispożizzjoni għat-tagħlim u għas-sens kollettiv sabiex tassew ikun twaqqaf ċirkolu kulturali u d-diskussjoni ma tintilifx fi sqaqien ta' piki.
5. **Artikolazzjoni** – sabiex id-diskussjonijiet ikunu mexxejja u l-għanijiet jintlaħqu tajjeb li jkun hemm parteċipanti li juru rieda tajba għall-parteċipazzjoni f'konversazzjoni ta' grupp – li jħobbu jitkellmu u jiddiskutu.
6. **Interessi** – minħabba n-natura tal-proġett tajjeb li l-parteċipanti jkollhom interess f'waħda jew iktar minn dawn li ġejjin: il-kitba letterarja (poeżija u/jew proża); il-mużika; l-għana (iżda mhux neċessarjament kantanti ta' l-għana).

Il-proġett jaf jinvolvi membri oħra b'mod inqas dirett dejjem fil-parametri tal-għanijiet tal-proġett, bħal per eżempju l-persuni nvoluti fir-rekordjar tal-album u xi mistednin waqt is-sessjonijiet msejjħa biex jagħtu l-kontribut espert tagħhom.

Perjodu

Huwa stmat li l-proġett jibda f'Ottubru tal-2011. Is-sessjonijiet ikomplu għal perjodu ta' sitt xhur, jiġifieri sessjoni darba kull ħmistax –il ġurnata għall-perjodu ta' sitt xhur (sa April 2012) – madwar 12 –il sessjoni.

Għal raġunijiet prattiċi, il-perjodu ta' familjarizzazzjoni, komunikazzjoni u l-perjodu ta' riċerka jaf ikopri x-xhur qabel u wara dawn is-sitt xhur.

Konklużjoni

Permezz ta' dan id-dokument il-Kunsill Lokali…qed jiġi mistieden biex jipparteċipa fil-proġett Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità bl-għan li tinħoloq kuxxjenza kritika u politika li twassal għal trasformazzjoni ta' dawk kollha nvoluti fl-isfond tal-pedagoġija kritika.

KUNSENS

Illum, _____ (data), il-Kunsill Lokali…jilqa' l-istedina li jikkolabora fil-progett *Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità* għat-tul kollu u fl-aspetti differenti tiegħu, kif spjegat f'dan id-dokument.

_____	_____
Firma Sindku Kunsill Lokali XXXX	Isem (b'ittri kbar) Sindku Kunsill Lokali XXXX
_____	_____
Firma Viċi-Sindku Kunsill Lokali XXXX	Isem (b'ittri kbar) Viċi-Sindku Kunsill Lokali XXXX
_____	_____
Firma Koordinatur *ĊKF*	Isem (b'ittri kbar) Koordinatur *ĊKF*
_____	_____
Firma Assistenta-Koordinatur *ĊKF*	Isem (b'ittri kbar) Assistenta-Koordinatur *ĊKF*

Appendix 4: Recruitment Letters[1]

[1] These documents have been edited to abide to research ethics' requirements.

Open Call

The Local Council is inviting community members who have an interest in Maltese folk singing ('għana') and writing in Maltese and dialect to join the 'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirian Cultural Circle for Maltese Folk Singers and Writers of the Community). This is a Local Council project in collaboration with Professor Julian Zahra[1] (Department of Education Studies - University of Malta) and Maria Brown (M.Phil / Ph.D. Candidate Sociology of Education, University of Malta). The circle involves participation in ten (10) meetings (approximately) held at the 'Ċentru għall-Arti u Artiġjanat' (exact dates and time to be discussed with participants). During the meetings 'għannejja' (Maltese Folk singers) and writers from the community or others interested in these fields discuss topics concerning current affairs. Participants are encouraged to use their artistic talents to write and/or sing about the topics discussed. The sessions tantamount with a community event at the end of the sessions whereby participants publicly present the artistic pieces developed during the sessions.

Participation in the project can also involve a contribution to the doctoral studies on community projects of the aforementioned Maria Brown by means of your participation in a one-time questionnaire; a one-time semi-structured interview; a maximum of twenty (20) participant observations (held during the same project meetings); a one–time focus group and three (3) advisory committee meetings. If one decides not to participate in the research please his / her participation in the community project/s will not be affected in any way. One can still participate in the community project/s but participation in the community project/s will not be used for research purposes at all.

Those who are interested please contact vice-mayor ... at the Local Council or by email ... or by phone ... .

[1] Pseudonym.

(*'ĊKF'* Recruitment Letter*)*

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

The undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

In this regard, I am contacting you to request your participation in a one-time semi-structured interview / life history (*researcher to delete as appropriate*), a maximum of twenty (20) participant observations, three (3) focus groups, three (3) advisory committee meetings and a one-time questionnaire.

The research process is designed in accordance to the Data Protection Act and ethical regulations and procedures to carry out research in Malta. This means that the information provided by participants is used solely for research purposes. Sessions will be audio-recorded but all data will be destroyed six (6) months after the completion of the study. The information provided by participants is used in a confidential manner by means of pseudonymns that protect participants' identities. Participants may quit the research at any point in time, albeit their contribution is very important to me.

Should you decide not to participate in the research please rest assured that this decision will not affect your participation in community project/s in anyway. Should this be the case, you can still participate in the community project/s but your participation in the community project/s will not be used for research purposes at all.

On completion of my studies, due in 2014, a copy of the dissertation containing research results, their discussion and implications will be available from me and in the Melitensia section of the Library of the University of Malta.

In the coming days I will be contacting you to follow-up on your response to this letter so that from there we can discuss the necessary arrangements.

Whilst thanking you for your time and attention, should you require any clarification or further assistance please do not hesitate to contact me. To this end, I am including my email address maria.brown@um.edu.mt and phone numbers + 356 2740 4820 or + 356 9940 4820.

Thank you once again.

Best Regards

Ms. Maria Brown
M.A. Sociology, M.A. (Qual.) Sociology, B.A. (Gen.) Sociology and Italian
M.Phil/Ph.D. Candidate - Faculty of Education - University of Malta

Visiting Lecturer
Faculty for Social Well Being / Insitute for European Studies

Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

(*Chapel to Chapel* Recruitment Letter)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

The undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

In this regard, I am contacting you to request your participation / the participation of your organisation (*researcher to delete as appropriate)* in a one-time semi-structured interview / life history (*researcher to delete as appropriate*) and a one-time questionnaire.

The research process is designed in accordance to the Data Protection Act and ethical regulations and procedures to carry out research in Malta. This means that the information provided by participants is used solely for research purposes Sessions will be audio-recorded but all data will be destroyed six (6) months after the completion of the study. The information provided by participants is used in a confidential manner by means of pseudonyms that protect participants' identities. Participants may quit the research at any point in time, albeit their contribution is very important to me.

Should you decide not to participate in the research please rest assured that this decision will not affect your participation in community project/s in anyway. Should this be the case, you can still participate in the community project/s but your participation in the community project/s will not be used for research purposes at all.

On completion of my studies, due in 2014, a copy of the dissertation containing research results, their discussion and implications will be available from me and in the Melitensia section of the Library of the University of Malta.

In the coming days I will be contacting you to follow-up on your response to this letter so that from there we can discuss the necessary arrangements.

Whilst thanking you for your time and attention, please do not hesitate to contact me if you require further clarification or further assistance. To this end, I am including my email address maria.brown@um.edu.mt and phone numbers + 356 2740 4820 or + 356 9940 4820.

Thank you once again.

Best Regards

Ms. Maria Brown
M.A. Sociology, M.A. (Qual.) Sociology, B.A. (Gen.) Sociology and Italian
M.Phil/Ph.D. Candidate - Faculty of Education - University of Malta

Visiting Lecturer
Faculty for Social Well Being / Insitute for European Studies

Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

(*'IP'* Recruitment Letter)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

The undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

In this regard, I am contacting you to request your participation / the participation of your organisation (*researcher to delete as appropriate)* in a one-time semi-structured interview / life history (*researcher to delete as appropriate*) and a one-time questionnaire.

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Stedina Pubblika

Il-Kunsill Lokali qiegħed jistieden membri tal-komunità li għandhom interess fl-għana u fil-kitba bil-Malti u bid-djalett biex jissieħbu fiċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità*. Dan huwa proġett tal-Kunsill Lokali f'kollaborazzjoni mal-Professur Julian Zahra[1] (Dipartiment tal-Istudji ta' l-Edukazzjoni – Fakultà tal-Edukazzjoni) u Maria Brown (Kandidata M.Phil / Dottorat fis-Socjoloġija tal-Edukazzjoni, Università ta' Malta). Il-proġett jinvolvi parteċipazzjoni f'(madwar) għaxar (10) laqgħat li ħa jsiru fiċ-Ċentru Arti u Artiġjanat (dati u ħin eżatt diskussi mal-parteċipanti). Waqt il-laqgħat għannejja u kittieba mill-komunità jew nies interessati f'dawn l-oqsma jiddiskutu suġġetti dwar kwistjonijiet kurrenti. Il-parteċipanti huma mistiedna jużaw it-talenti u / jew l-interessi artistiċi tagħhom biex jiktbu u / jew jgħannu dwar is-suġġetti diskussi. Is-sessjonijiet jikkonkludu b'event fl-aħħar tas-sessjonijiet fejn il-parteċipanti jippreżentaw l-għana u l-kitba artisktika li żviluppaw matul is-sessjonijiet.

Min jixtieq matul il-proġett jista wkoll jikkontribwixxi fl-istudji tad-dottorat dwar proġetti tal-komunità tal-imsemmija Maria Brown bil-parteċipazzjoni tiegħu / tagħha fi kwestjonarju ta' darba; intervista semi-strutturata ta' darba; massimu ta' għoxrin (20) osservazzjoni bil-parteċipazzjoni tar-riċerkatriċi (waqt il-laqgħat tal-proġett stess); diskussjoni fi grupp ta' darba u tlett (3) laqgħat tal-Kumitat Konsultattiv. Min jiddeċiedi li ma jipparteċipax fir-riċerka mhux ser taffettwah/a fil-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, l-parteċipazzjoni ma tiġix użata għall-skopijiet ta' riċerka.

Min hu interessat jekk jogħġbu jkellem lil viċi-sindku ... fi ħdan il-Kunsill Lokali jew bil-posta elettronika fuq l-indirizz ... jew bit-telefon fuq in-numru ... .

[1] Psewdonimu.

(Ittra ta' Rekrutaġġ *ĊKF*)

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Bħalissa qiegħda nagħmel studju dwar il-proġetti tal-komunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

F'dan ir-rigward, qiegħda nikkuntattjak biex nitlob il-parteċipazzjoni tiegħek / tiegħek bħala parti mill-organizzazzjoni tiegħek *(ir-riċerkatriċi tħassar kif meħtieġ)* f'intervista semi-strutturata / storja ta' ħajja *(ir-riċerkatriċi tħassar kif meħtieġ)* ta' darba; massimu ta' għoxrin (20) osservazzjoni bil-parteċipazzjoni tar-ricerkatriċi; tliet (3) 'focus groups'; tliet (3) laqgħat tal-Kumitat Konsultattiv u kwestjonarju ta' darba.

Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta. Dan ifisser illi l-informazzjoni provduta miIl-parteċipanti tkun użata b'mod kunfidenzjali għall-skopijiet ta' riċerka biss. Is-sessjonijiet ikunu rekordjati b'"recorder" tal-vuċi iżda kollox jitħassar sitt (6) xhur wara li l-istudju ikun lest. L-informazzjoni provduta miIl-parteċipanti tkun użata b'użu ta' psewdonimi li jipproteġu l-identità tal-parteċipanti. Il-parteċipanti jistgħu jwaqqfu l-parteċipazzjoni tagħhom meta u x'ħin jixtiequ, għalkemm il-kontribuzzjoni tagħhom hija mportanti ħafna għalija.

Jekk tiddeċiedi li ma tixtieqx tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tipparteċipa fil-proġetti tal-komunità u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Fil-ġranet li ġejjin ħa nikkuntattjak biex nara jekk ġentilment tixtieqx tipparteċipa sabiex filkaż niddiskutu l-arranġamenti meħtieġa.

Filwaqt li nirringrazzjak tal-ħin u l-attenzjoni, nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għaldaqstant, qiegħda ninkludi l-indirizz elettroniku tiegħi u n-numri tat-telefon: maria.brown@um.edu.mt + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

Dejjem tiegħek,

Ms. Maria Brown
M.A. Socjoloġija, M.A. (Qual.) Socjoloġija, B.A. (Gen.) Socjoloġija u Taljan
Kandidata għall-M.Phil/Dottorat – Fakultà tal-Edukazzjoni – Università ta' Malta

'Visiting Lecturer'
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Belmonte Heights, Block K, Flat 14
Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

(Ittra ta' Rekrutaġġ '*Chapel to Chapel*')

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Bħalissa qiegħda nagħmel studju dwar il-proġetti tal-komunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

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Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta. Dan ifisser illi l-informazzjoni provduta mill-parteċipanti tkun użata għall-skopijiet ta' riċerka biss. Is-sessjonijiet ikunu rekordjati b'"recorder" tal-vuċi iżda kollox jitħassar sitt (6) xhur wara li l-istudju ikun lest. L-informazzjoni provduta mill-parteċipanti tkun użata b'mod kunfidenjzali b'użu ta' psewdonimi li jipproteġu l-identità tal-parteċipanti. Il-parteċipanti jistgħu jwaqqfu l-parteċipazzjoni tagħhom meta u x'ħin jixtiequ, għalkemm il-kontribuzzjoni tagħhom hija mportanti ħafna għalija.

Jekk tiddeċiedi li ma tixtieqx tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tipparteċipa fil-proġetti tal-komunità u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

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Filwaqt li nirringrazzjak tal-ħin u l-attenzjoni, nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għaldaqstant, qiegħda ninkludi l-indirizz elettroniku tiegħi u n-numri tat-telefon: maria.brown@um.edu.mt + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

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Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

(Ittra ta' Rekrutaġġ IP)

Data _____

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Jekk tiddeċiedi li ma tixtieqx tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tipparteċipa fil-proġetti tal-komunità u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

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Grazzi mill-ġdid.

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Appendix 5: Consent Forms

(Consent Form Semi-structured Interview)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* __ _____

Thank you for accepting to participate in this research study. As detailed in the recruitment letter, the undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

I hereby kindly request your participation in a (1) one-time semi-structured interview related to your participation in... *(name of community project)*.

The interview will take place in the location of your preference and will last for one (1) hour approximately, hence not take much of your time. All information is used in a confidential way. Reporting involves pseudonyms to protect your identity. So as to facilitate analysis of data, a voice recorder is used. All recordings will be destroyed 6 months after the finalization of the study. Rest assured I am only interested in your perceptions for research purposes. Thus feel free to respond the way you think best as there is no correct or incorrect answer. The research process fully abides to the Data Protection Act, ethical regulations and recearch procedures in Malta.

You may quit the research at any point in time, albeit your contribution is very important to me. Should you decide to quit participation please rest assured that this decision will not affect your participation in community project/s in anyway and you can ask for withdrawal of data that concerns you. Should this be the case, you can still participate in the community project/s but your participation in the community project/s will not be used for research purposes at all.

On completion of my studies, due in 2014, a copy of the dissertation containing research results, their discussion and implications will be available from me and the Melitensia section of the Library of the University of Malta.

Therefore, whilst thanking you in advance for your time and cooperation, kindly sign your consent in the space provided below.

Should you require any clarification or further assistance at any point in time please do not hesitate to contact me. To this end, I am including my email address maria.brown@um.edu.mt and phone numbers + 356 2740 4820 or + 356 9940 4820.

Thank you once again.

Best Regards,

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Visiting Lecturer
Faculty for Social Well Being / Insitute for European Studies

Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

NAME IN BLOCK LETTERS: _____

SIGNATURE: _____

(Consent Form Life Story)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* __ _____

Thank you for accepting to participate in this research study. As detailed in the recruitment letter, the undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

I hereby kindly request your participation in a (1) one-time life history related to your participation in... *(name of community project)*.

The interview will take place in the location of your preference and will last for one (1) hour approximately, hence not take much of your time. All information is used in a confidential way. Reporting involves pseudonyms to protect your identity. So as to facilitate analysis of data, a voice recorder is used. All recordings will be destroyed 6 months after the finalization of the study. Rest assured I am only interested in your perceptions for research purposes. Thus feel free to respond the way you think best as there is no correct or incorrect answer. The research process fully abides to the Data Protection Act, ethical regulations and recearch procedures in Malta.

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Thank you once again.

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Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

NAME IN BLOCK LETTERS: _____

SIGNATURE: _____

(*'ĊKF'* Consent Form Participant Observations)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

Thank you for accepting to participate in this research study. As detailed in the recruitment letter, the undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

I hereby request your kind participation in a maximum of twenty (20) participant observations (observations with the presence and participation of myself as a researcher) related to your participation in *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF')*.

Participant observations take place in the same location and at the same time (approximately 1.5 hours) of *'ĊKF'* meetings, hence they do not take more of your time. All information is used in a confidential way. Reporting involves pseudonyms to protect your identity. So as to facilitate analysis of data, a voice recorder is used. All recordings will be destroyed 6 months after the finalization of the study. Rest assured I am only interested in your perceptions for research purposes. Thus feel free to respond the way you think best as there is no correct or incorrect answer. The research process fully abides to research the Data Protection Act and ethical regulations and research procedures in Malta.

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On completion of my studies, due in 2014, a copy of the dissertation containing research results, their discussion and implications will be available from me and the Melitensia section of the Library of the University of Malta.

Therefore, whilst thanking you in advance for your time and cooperation, kindly sign your consent in the space provided below. By signing you are also committing yourself to protect internal confidentiality of co-participants by not divulging any confidential information learnt throughout participation in research.

Should you require any clarification or further assistance at any point in time please do not hesitate to contact me. To this end, I am including my email address maria.brown@um.edu.mt and phone numbers + 356 2740 4820 or + 356 9940 4820.

Thank you once again.

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Belmonte Heights, Block K, Flat 14
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Sliema SLM 2027 (MALTA).

NAME IN BLOCK LETTERS: _____

SIGNATURE: _____

(*'ĊKF'* Consent Form Focus Groups)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

Thank you for accepting to participate in this research study. As detailed in the recruitment letter, the undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

I hereby request your kind participation in three (3) focus groups related to your participation in *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF')*.

Each focus group takes place in the same location of *'ĊKF'* meetings and lasts for 1 hour approximately, hence it does not take much of your time. All information is used in a confidential way. Reporting involves pseudonyms to protect your identity. So as to facilitate analysis of data, a voice recorder is used. All recordings will be destroyed 6 months after the finalization of the study. Rest assured I am only interested in your perceptions for research purposes. Thus feel free to respond the way you think best as there is no correct or incorrect answer. The research process fully abides to the Data Protection Act and ethical regulations and research procedures in Malta.

You may quit the research at any point in time, albeit your contribution is very important to me. Should you decide to quit participation please rest assured that this decision will not affect your participation in community project/s in anyway and you can ask for withdrawal of data that concerns you. Should this be the case, you can still participate in the community project/s but your participation in the community project/s will not be used for research purposes at all.

On completion of my studies, due in 2014, a copy of the dissertation containing research results, their discussion and implications will be available from me and the Melitensia section of the Library of the University of Malta.

Therefore, whilst thanking you in advance for your time and cooperation, kindly sign your consent in the space provided below. By signing you are also committing yourself to protect internal confidentiality of co-participants by not divulging any confidential information learnt throughout participation in research.

Should you require any clarification or further assistance at any point in time please do not hesitate to contact me. To this end, I am including my email address maria.brown@um.edu.mt and phone numbers + 356 2740 4820 or + 356 9940 4820.

Thank you once again.

Best Regards,

Ms. Maria Brown
M.A. Sociology, M.A. Qual. Sociology, B.A. (Gen.) Sociology & Italian
M.Phil/Ph.D. Candidate - Faculty of Education - University of Malta

Visiting Lecturer
Faculty for Social Well Being / Insitute for European Studies

Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

NAME IN BLOCK LETTERS: _____

SIGNATURE: _____

(*'ĊKF'* Consent Form Advisory Committee Meetings)

Date _____

Dear Dr./Mr./Ms./Other *(delete as appropriate)* _____

Thank you for accepting to participate in this research study. As detailed in the recruitment letter, the undersigned is concurrently carrying out a research study on community projects running in your community. This study forms part of my doctoral studies in the field of Sociology of Education which I am currently reading for with the Faculty of Education of the University of Malta.

I hereby request your kind participation in three (3) advisory committee meetings. These are meetings held to discuss issues related to this research study and they are related to your participation in *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF').*

Advisory committee meetings take place in the same location of *'ĊKF'* meetings or at the Local Council of your community and last one (1) hour approximately. All information is used in a confidential way. Reporting involves pseudonyms to protect your identity. So as to facilitate analysis of data, a voice recorder is used. All recordings will be destroyed 6 months after the finalization of the study. Rest assured I am only interested in your perceptions for research purposes. Thus feel free to respond the way you think best as there is no correct or incorrect answer. The research process fully abides to research the Data Protection Act and ethical regulations and research procedures in Malta.

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Therefore, whilst thanking you in advance for your time and cooperation, kindly sign your consent in the space provided below. By signing you are also committing yourself to protect internal confidentiality of co-participants by not divulging any confidential information learnt throughout participation in research.

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Belmonte Heights, Block K, Flat 14
St.Ignatius Junction
Sliema SLM 2027 (MALTA).

NAME IN BLOCK LETTERS: _____

SIGNATURE: _____

(Formola ta' Kunsens Intervista semi-strutturata)

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Grazzi talli aċċettajt tipparteċipa f'dan l-istudju ta' riċerka. Kif spjegat fl-ittra ta' rekrutaġġ, bħalissa qiegħda nagħmel studju dwar il-proġetti tal-kommunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

Ġentilment nitolbok tipparteċipa f'intervista semi-strutturata ta' darba (1) relatata mal-parteċipazzjoni tiegħek fil-proġett tal-komunità...*(isem tal-proġett)*.

L-intervista isseħħ fil-post tal-għażla tiegħek u ddum madwar siegħa, għaldaqstant mhux ħa teħodlok ħafna ħin. L-informazzjoni kollha hija użata b'mod kunfidenzjali. Fir-rapport jiġu użati psewdonimi li jipproteġu l-identità tiegħek. Sabiex niffaċilita l-analiżi tal-informazzjoni ser jintuża 'recorder' tal-vuċi. Il-materjal rekordjat jitħassar 6 xhur wara t-tmiem tal-istudju. Kun żgur/a li jiena jinteressani mill-informazzjoni għall-skopijiet ta' riċerka biss. Dan ifisser li l-parteċipanti jistgħu jirrispondu u jġibu ruħhom bil-mod li huma jaħsbu huwa l-aħjar u m'hemmx risposta tajba jew ħażina. Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta.

Inti tista' tiddeċiedi li twaqqaf il-parteċipazzjoni tiegħek meta u fi x'ħin trid, għalkemm il-kontribuzzjoni tiegħek hija mportanti ħafna għalija. Jekk tiddeċiedi li ma tixtieqx tkompli tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tkompli tipparteċipa fil-proġett/i tal-komunità, tista' titlob li ma tintużax l-informazzjoni li tikkonċernak u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Għaldaqstant, filwaqt li nirringrazzjak bil-quddiem għall-ħin u l-kooperazzjoni tiegħek, jekk jogħgbok iffirma l-kunsens tiegħek fl-ispazju hawn taħt.

Nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għalhekk, qiegħda ninkludi l-indirizz elettroniku tiegħi maria.brown@um.edu.mt u n-numri tat-telefon + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

Dejjem tiegħek,

Ms. Maria Brown
M.A. Socjoloġija, M.A. (Qual.) Socjoloġija, B.A. (Gen.) Socjoloġija u Taljan
Kandidata għall-M.Phil/Dottorat – Fakultà tal-Edukazzjoni – Università ta' Malta

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Belmonte Heights, Block K, Flat 14
Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

ISMEK B'ITTRI KBAR: _____

FIRMA: _____

(Formola ta' Kunsens Storja ta' Ħajja)

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Grazzi talli aċċettajt tipparteċipa f'dan l-istudju ta' riċerka. Kif spjegat fl-ittra ta' rekrutaġġ, bħalissa qiegħda nagħmel studju dwar il-proġetti tal-kommunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

Ġentilment nitolbok tipparteċipa fi storja ta' ħajja ta' darba (1) relatata mal-parteċipazzjoni tiegħek fil-proġett tal-komunità...*(isem tal-proġett)*.

L-intervista isseħħ fil-post tal-għażla tiegħek u ddum madwar siegħa, għaldaqstant mhux ħa teħodlok ħafna ħin. L-informazzjoni kollha hija użata b'mod kunfidenzjali. Fir-rapport jiġu użati psewdonimi li jipproteġu l-identità tiegħek. Sabiex niffaċilita l-analiżi tal-informazzjoni ser jintuża 'recorder' tal-vuċi. Il-materjal rekordjat jitħassar 6 xhur wara t-tmiem tal-istudju. Kun żgur/a li jiena jinteressani mill-informazzjoni għall-skopijiet ta' riċerka biss. Dan ifisser li l-parteċipanti jistgħu jirrispondu u jġibu ruħhom bil-mod li huma jaħsbu huwa l-aħjar u m'hemmx risposta tajba jew ħażina. Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta.

Inti tista' tiddeċiedi li twaqqaf il-parteċipazzjoni tiegħek meta u fi x'ħin trid, għalkemm il-kontribuzzjoni tiegħek hija mportanti ħafna għalija. Jekk tiddeċiedi li ma tixtieqx tkompli tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tkompli tipparteċipa fil-proġett/i tal-komunità, tista' titlob li ma tintużax l-informazzjoni li tikkonċernak u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Għaldaqstant, filwaqt li nirringrazzjak bil-quddiem għall-ħin u l-kooperazzjoni tiegħek, jekk jogħġbok iffirma l-kunsens tiegħek fl-ispazju hawn taħt.

Nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għalhekk, qiegħda ninkludi l-indirizz elettroniku tiegħi maria.brown@um.edu.mt u n-numri tat-telefon + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

Dejjem tiegħek,

Ms. Maria Brown
M.A. Socjoloġija, M.A. (Qual.) Socjoloġija, B.A. (Gen.) Socjoloġija u Taljan
Kandidata għall-M.Phil/Dottorat – Fakultà tal-Edukazzjoni – Università ta' Malta

'Visiting Lecturer'
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Belmonte Heights, Block K, Flat 14
Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

ISMEK B'ITTRI KBAR: _____

FIRMA: _____

(*ĊKF* Formola ta' Kunsens Osservazzjoni bil-Parteċipazzjoni tar-Riċerkatriċi)

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Grazzi talli aċċettajt tipparteċipa f'dan l-istudju ta' riċerka. Kif spjegat fl-ittra ta' rekrutaġġ, bħalissa qiegħda nagħmel studju dwar il-proġetti tal-kommunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

Ġentilment nitolbok tipparteċipa f'massimu ta' għoxrin (20) osservazzjonijiet bil-parteċipazzjoni tar-riċerkatriċi (OPR) relatati mal-parteċipazzjoni tiegħek fiċ-Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF).

L-OPR iseħħu fl-istess post u l-istess ħin li jsiru l-laqgħat taċ-*ĊKF*, għaldaqstant mhux ħa jeħdulek iżjed ħin. L-informazzjoni kollha hija użata b'mod kunfidenzjali. Fir-rapport jiġu użati psewdonimi li jipproteġu l-identità tiegħek. Sabiex niffaċilita l-analiżi tal-informazzjoni ser jintuża 'recorder' tal-vuċi. Il-materjal rekordjat jitħassar 6 xhur wara t-tmiem tal-istudju. Kun żgur/a li jiena jinteressani mill-informazzjoni għall-skopijiet ta' riċerka biss. Dan ifisser li l-parteċipanti jistgħu jirrispondu u jġibu ruħhom bil-mod li huma jaħsbu huwa l-aħjar u m'hemmx risposta tajba jew ħażina. Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta.

Inti tista' tiddeċiedi li twaqqaf il-parteċipazzjoni tiegħek meta u fi x'ħin trid, għalkemm il-kontribuzzjoni tiegħek hija mportanti ħafna għalija. Jekk tiddeċiedi li ma tixtieqx tkompli tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tkompli tipparteċipa fil-proġett/i tal-komunità, tista' titlob li ma tintużax l-informazzjoni li tikkonċernak u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Għaldaqstant, filwaqt li nirringrazzjak bil-quddiem għall-ħin u l-kooperazzjoni tiegħek, jekk jogħgbok iffirma l-kunsens tiegħek fl-ispazju hawn taħt. Bil-firma tiegħek ukoll tikkommetti ruħek li tipproteġi l-kunfidenzjalità interna ta' sħabek parteċipanti billi ma xxerridx informazzjoni kunfidenzjali li takkwista permezz tal-parteċipazzjoni tiegħek f'din ir-riċerka.

Nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għalhekk, qiegħda ninkludi l-indirizz elettroniku tiegħi maria.brown@um.edu.mt u n-numri tat-telefon + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

Dejjem tiegħek,

Ms. Maria Brown
M.A. Socjoloġija, M.A. (Qual.) Socjoloġija, B.A. (Gen.) Socjoloġija u Taljan
Kandidata għall-M.Phil/Dottorat – Fakultà tal-Edukazzjoni – Università ta' Malta

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Belmonte Heights, Block K, Flat 14
Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

ISMEK B'ITTRI KBAR: _____

FIRMA: _____

(*ĊKF* Formola ta' Kunsens 'Focus Groups')

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Grazzi talli aċċettajt tipparteċipa f'dan l-istudju ta' riċerka. Kif spjegat fl-ittra ta' rekrutaġġ, bħalissa qiegħda nagħmel studju dwar il-proġetti tal-komunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

Ġentilment nitolbok tipparteċipa fi tliet (3) 'focus groups' relatati mal-parteċipazzjoni tiegħek fiċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)*.

Il-'focus groups' iseħħu fl-istess post li jsiru l-laqgħat taċ-*ĊKF* u jdumu madwar siegħa, għaldaqstant mhux ħa jeħdulek ħafna ħin. L-informazzjoni kollha hija użata b'mod kunfidenzjali. Fir-rapport jiġu użati psewdonimi li jipproteġu l-identità tiegħek. Sabiex niffaċilita l-analiżi tal-informazzjoni ser jintuża 'recorder' tal-vuċi. Il-materjal rekordjat jitħassar 6 xhur wara t-tmiem tal-istudju. Kun żgur/a li jiena jinteressani mill-informazzjoni għall-skopijiet ta' riċerka biss. Dan ifisser li l-parteċipanti jistgħu jirrispondu u jġibu ruħhom bil-mod li huma jaħsbu huwa l-aħjar u m'hemmx risposta tajba jew ħażina. Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta.

Inti tista' tiddeċiedi li twaqqaf il-parteċipazzjoni tiegħek meta u fi x'ħin trid, għalkemm il-kontribuzzjoni tiegħek hija mportanti ħafna għalija. Jekk tiddeċiedi li ma tixtieqx tkompli tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tkompli tipparteċipa fil-proġett/i tal-komunità, tista' titlob li ma tintużax l-informazzjoni li tikkonċernak u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Għaldaqstant, filwaqt li nirringrazzjak bil-quddiem għall-ħin u l-kooperazzjoni tiegħek, jekk jogħgbok iffirma l-kunsens tiegħek fl-ispazju hawn taħt. Bil-firma tiegħek ukoll tikkommetti ruħek li tipprotegi l-kunfidenzjalità interna ta' sħabek parteċipanti billi ma xxerridx informazzjoni kunfidenzjali li takkwista permezz tal-parteċipazzjoni tiegħek f'din ir-riċerka.

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Grazzi mill-ġdid.

Dejjem tiegħek,

Ms. Maria Brown
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Kandidata għall-M.Phil/Dottorat – Fakultà tal-Edukazzjoni – Università ta' Malta

'Visiting Lecturer'
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Belmonte Heights, Block K, Flat 14
Trejqet Sant'Injazju
Sliema SLM 2027 (MALTA).

ISMEK B'ITTRI KBAR: _____

FIRMA: _____

(*ĊKF* Formola ta' Kunsens Laqgħat tal-Kumitat Konsultattiv)

Data _____

Għażiż/a Dr./Mr./Ms./Oħrajn *(aqta' kif meħtieġ)* _____

Grazzi talli aċċettajt tipparteċipa f'dan l-istudju ta' riċerka. Kif spjegat fl-ittra ta' rekrutaġġ, bħalissa qiegħda nagħmel studju dwar il-proġetti tal-kommunità għaddejjin fil-komunità tiegħek matul dan iż-żmien. Dan l-istudju jagħmel parti mill-istudji tiegħi għad-dottorat fis-Socjoloġija tal-Edukazzjoni li qiegħda nagħmel mal-Fakultà tal-Edukazzjoni tal-Università ta' Malta.

Ġentiliment nitolbok tipparteċipa fi tlett (3) laqgħat tal-kumitat konsultattiv (LKK). Dawn huma laqgħat fejn niddiskutu dan l-istudju ta' riċerka u l-laqgħat huma relatati mal-parteċipazzjoni tiegħek fiċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)*.

Il-LKK iseħħu fl-istess post li jsiru l-laqgħat taċ-*ĊKF* jew fil-Kunsill Lokali tal-komunità tiegħek u jieħdu madwar siegħa. L-informazzjoni kollha hija użata b'mod kunfidenzjali. Fir-rapport jiġu użati psewdonimi li jipproteġu l-identità tiegħek. Sabiex niffaċilita l-analiżi tal-informazzjoni ser jintuża 'recorder' tal-vuċi. Il-materjal rekordjat jitħassar 6 xhur wara t-tmiem tal-istudju. Kun żgur/a li jiena jinteressani mill-informazzjoni għall-skopijiet ta' riċerka biss. Dan ifisser li l-parteċipanti jistgħu jirrispondu u jġibu ruħhom bil-mod li huma jaħsbu huwa l-aħjar u m'hemmx risposta tajba jew ħażina. Il-proċess ta' riċerka huwa mfassal skond id-'Data Protection Act' u r-regolamenti u l-proċeduri etiċi ta' riċerka f'Malta.

Inti tista' tiddeċiedi li twaqqaf il-parteċipazzjoni tiegħek meta u fi x'ħin trid, għalkemm il-kontribuzzjoni tiegħek hija mportanti ħafna għalija. Jekk tiddeċiedi li ma tixtieqx tkompli tipparteċipa fir-riċerka kun żgur/a li din id-deċiżjoni mhux ser taffettwa l-parteċipazzjoni fil-proġett/i tal-komunità bl-ebda mod. F'dak il-każ, tista' tkompli tipparteċipa fil-proġett/i tal-komunità, tista' titlob li ma tintużax l-informazzjoni li tikkonċernak u l-parteċipazzjoni tiegħek ma tiġix użata għall-skopijiet ta' riċerka.

La darba nlesti l-istudji tiegħi, fl-2014, kopja tal-istudju bir-riżultati tar-riċerka diskussi flimkien mal-implikazzjonijiet tagħhom, ħa jkunu aċċessibli minn għandi u mis-sezzjoni tal-Melitensia tal-Librerija tal-Univesità ta' Malta.

Għaldaqstant, filwaqt li nirringrazzjak bil-quddiem għall-ħin u l-kooperazzjoni tiegħek, jekk jogħgbok iffirma l-kunsens tiegħek fl-ispazju hawn taħt. Bil-firma tiegħek ukoll tikkommetti ruħek li tipprotegi l-kunfidenzjalità interna ta' sħabek parteċipanti billi ma xxerridx informazzjoni kunfidenzjali li takkwista permezz tal-parteċipazzjoni tiegħek f'din ir-riċerka.

Nitolbok ma teżitax tikkuntattjani fil-bżonn ta' iktar spjegazzjoni jew għajnuna. Għalhekk, qiegħda ninkludi l-indirizz elettroniku tiegħi maria.brown@um.edu.mt u n-numri tat-telefon + 356 2740 4820 jew + 356 9940 4820.

Grazzi mill-ġdid.

Dejjem tiegħek,

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Sliema SLM 2027 (MALTA).

ISMEK B'ITTRI KBAR: _____

FIRMA: _____

Appendix 6: Participant Observation

Participant Observation

To be carried out with with stakeholders (participants, coordinators, administrators and related) of *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) (ĊKF).*

RESEARCHER TO FILL-IN ONE ON EACH PARTICIPANT OBSERVATION SESSION

SECTION A: COMPULSORY DATA

Session Code: POĊKF

Session / Event / Activity Name:

Date:

Location:

Start time:

End Time:

Session objective/s:

Session coordinator/s:

Other session details:

Participants					
Number	**Surname**	**Name**	**Role in *'ĊKF'* (participants, coordinators, administrators, etc.)**	**Gender (M/F)**	**Other Comments**
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					

SECTION B: DATA RELEVANT TO THE PARTICULAR SESSION						
	Democracy	**Inclusion**	**Equality**	**Non-Transformative Antagonism**	**Inequality**	**Other Dimension/s**
Gender						
Social Class						
Status						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Standard of Living						
Life Opportunities						
Heritage						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Political and/or Partisan Views						
Language and/or Dialect						
Educational Assets						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Knowledge Background						
Labour Situation						
Contacts / Networks						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Access to other material resources of society (not mentioned above)						
Access to other non-material resources of society (not mentioned above)						
Other Variable/s and/or Theme/s						

Other Comments:

<u>Osservazzjoni bil-Parteċipazzjoni tar-Riċerkatriċi</u>

Isseħħ ma' 'stakeholders' (parteċipanti / koordinaturi, amministraturi u relatati) taċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)*.

IR-RIĊERKATRIĊI TIMLA WAĦDA MATUL KULL OSSERVAZZJONI B'PARTEĊIPAZZJONI

SEZZJONI A: INFORMAZZJONI ESSENZJALI

Kodiċi tas-Sessjoni: POĊKF

Isem tas-sessjoni / l-event / l-attività:

Data:

Post:

Ħin ta' bidu:

Ħin ta' tmiem:

Għan/ijiet tas-sessjoni / event / attività:

Koordinatur/i tas-sessjoni:

Dettalji oħrajn:

Parteċipanti					
Numru	**Kunjom**	**Isem**	**Rwol f'*ĊKF* (parteċipant/a, koordinatur / koordinatriċi, amministratur / amministratriċi, eċċ.)**	**Sess (R/M)**	**Kummenti Oħrajn**
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					

SEZZJONI B: INFORMAZZJONI RELEVANTI GĦAL DIN IS-SESSJONI PARTIKOLARI						
	Demokrazija	**Inklużjoni**	**Ugwaljanza**	**Antagoniżmu mhux trasformattiv**	**Nuqqas ta' Ugwaljanza**	**Dimensjoni/jiet Oħra/jn**
Sess						
Klassi Soċjali						
'Status'						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Livell ta' Għajxien						
Opportunitajiet tal-Ħajja						
Wirt ('Heritage')						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Opinijonijiet Politiċi / Partiġjani						
Lingwa / Djalett						
Edukazzjoni						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Għarfien						
Sitwazzjoni ta' Xogħol						
Kuntatti						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Aċċess għall-riżorsi soċjali oħra ta' natura materjali (mhux imsemmija hawn fuq)						
Aċċess għall-riżorsi soċjali oħra MHUX ta' natura materjali (mhux imsemmija hawn fuq)						
Fatturi oħrajn						

Kummenti oħra:

Appendix 7: Semi-structured Interview

Semi-structured Interview

To be carried out with *'ĊKF'* participants.

Interviewees connected to more than one of the community projects under anlaysis are asked to specify to which community project they are referring to in their answers.

RESEARCHER TO FILL-IN ONE FOR EACH INTERVIEWEE

Participant Code: **SSI**

Date:

Location:

Community Project/s *(circle)*: ***'Chapel to Chapel'*** ***'Ilħna Poeżija'*** ***'ĊKF'***

Length of involvement in the project/s:

'Chapel to Chapel'

'Ilħna Poeżija'

'ĊKF'

Name and Surname:

Sex: **Male** **Female**

Nationality:

Locality and Country of birth:

Religion:

Telephone number:

Preferred contact times:

Additional information:

Will you give an overview of the community project/s in which you participate/d?

Has your participation in the community project/s affected other aspects of your life?
(If required the interviewee is provided with the following suggestions: family, community, work, networks / contacts, education, healthcare, etc.)
If yes, in which way/s?
If yes, how do you explain this / these effects?

How would you describe interactions and communications in the context of the community project/s in which you participate/d?

Describe your educational background in terms of qualifications and skills.

Has your educational background been affected by your participation in the community project/s?
If yes, in which ways?
If yes, how do you explain this / these effects?

What is your current labour situation?
(If required the interviewee is provided with the following suggestions: employed on a full-time (minimum 40 hours/week or full-time on reduced hours basis); or part-time (minimum 30 hours/week or on part-time reduced hours basis); or both simultaneously; or other labour status to be specified by the respondent; or retired; or registered unemployed or inactive.)

Has your experience of / perception on work been influenced by your participation in the community project/s? If yes, how?

How do you see the community under investigation in terms of social class/es? Give reasons and / or examples.

(If required the interviewee is provided with the following reference terms for social class: upper middle class; middle class; lower middle class; working class; underclass.)

Has your perception on your own social class been influenced by your participation in the community project/s? If yes, how?

Did you notice any changes in the community under investigation as a result of your shared experience in the community project/s?
(If required the interviewee is prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

Did you notice any changes in broader society as a result of your shared experience in the community project/s?
(If required the interviewee is prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

How do you see the community under investigation in terms of standard of living? Give reasons and / or examples.
(If required the interviewee is provided with the following suggestions: high, average to high, average, average to low, low.)

Has your perception on your own standard of living been influenced by your participation in the community project/s? If yes, how?

What is your perception of your own status/es? Give reasons and / or examples.

(If required the interviewee is provided with the following suggestions: high, average to high, average, average to low, low.)

Has your perception on your own status/es been influenced by your participation in the community project/s? If yes, how?

How do you see the community under investigation in terms of life opportunities for its members? Give reasons and / or examples.

Has your perception on your own life opportunities been influenced by your participation in the community project/s? If yes, how?

How do you evaluate the community under investigation in terms of social resources? Give reasons and / or examples.
(If required, interviewees are provided with the following examples of social resources: healthcare, education, infrastructure, property, financial wealth, useful contacts, etc.)

Has your perception on your own access to these resources been influenced by your participation in the community project/s? If yes, how?

In your opinion, the community under investigation values culture? Give reasons and / or examples.
(If required, the interviewee is / are provided with the following references for culture: music, art, literature, theatre, etc.)

What are your views about inclusion of difference in your community and broader society?
(If required, participants are prompted with the following: difference of gender, social class, heritage, religious creed, languages, traditions, political views, age, etc.)

Have these views changed in any way as a result of your participation in the community project/s? If, yes give examples. If yes, how do you explain this.

In your opinion, the community under investigation values inclusion of different social groups? Give reasons and / or examples.

Is / was there inclusion of different social groups in the community project/s that you participate/d in? Give examples.

In your opinion, the community under investigation values equality? Give reasons and / or examples.
(If required, the interviewee is / are provided with the following examples: gender, heritage, religion, political views, age, etc.)

Is / was equality practised in the community project/s that you participate/d in? Give examples.

In your opinion, the community under investigation values democracy? Give reasons and / or examples.
(If required, the interviewee is / are provided with the following examples: democracy partised irrespective of gender, heritage, religion, political views, age, etc.)

Is / was there democracy practised in the community project/s that you participate/d in? Give examples.

Would you like to add anything else?

Sincere thanks for your participation!

Intervista Semi-strutturata

Isseħħ ma' parteċipanti ta' *ĊKF*.

Parteċipanti li għandhom x'jaqsmu ma' aktar minn proġett wieħed huma mitluba jispeċifikaw għal liema proġett qed jirreferu fir-risposti tagħhom.

TIMTELA MIR-RIĊERKATRIĊI GĦAL KULL INTERVISTAT/A

Kodiċi tal-Parteċipant: **ISS**

Data:

Post:

Proġett/i tal-Komunità *(immarka)***:** ***Chapel to Chapel*** ***Ilħna Poeżija*** ***ĊKF***

Tul ta' involviment fil-proġett/i:

Chapel to Chapel

Ilħna Poeżija

ĊKF

Isem u Kunjom:

Sess: **Raġel** **Mara**

Nazzjonalità:

Lokalità u Pajjiż ta' Twelid:

Reliġjon:

Numru tat-Telfon:

Ħin ta' kuntatt preferut:

Informazzjoni Oħra:

Spjega fil-qosor il-proġett/i tal-komunità li fih/om qed tipparteċipa / ipparteċipajt?

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità affettwatek f'aspetti oħra ta' ħajtek?
(F'każ ta' bżonn l-intervistat/a hu /hija mogħti/ja dawn is-suġġerimenti: familja, komunità, imjieg, kuntatti, edukazzjoni, saħħa, eċċ.)
Jekk iva, b'liema mod/i?
Jekk iva, kif tispjega dan / dawn l-effett/i?

Kif tispjega l-interazzjonijiet u l-komunikazzjoni fil-kuntest tal-proġett/i tal-komunità li fih/om qed tipparteċipa / ipparteċipajt?

Iddeskrivi x'edukazzjoni għandek fir-rigward ta' kwalifiki u ħiliet.

Il-parteċipazzjoni tiegħek fil-proġett/i affettwatek fir-rigward ta' edukazzjoni?
Jekk iva, b'liema mod/i?
Jekk iva, kif tispjega dan / dawn l-effett/i?

X'inhi s-sitwazzjoni ta' xogħol tiegħek bħalissa?
(F'każ ta' bżonn l-intervistat/a hu/hija mogħti/ja dawn is-suġġerimenti: impjegat 'full-time' (minimu 40 siegħa fil-ġimgħa jew 'full-time' bis-sigħat imnaqqsa); jew 'part-time' (minimu 30 siegħa fil-ġimgħa jew 'part-time' bis-sigħat imnaqqsa); jew kemm 'full-time' u 'part-time'; jew bażi oħra ta' mpjieg kif speċifikat mill-intervistat/a; jew irtirat; jew j/tirreġistra jew mhux attiv.)

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità affettwat l-esperjenza tiegħek / kif inti tħares lejn ix-xogħol? Jekk iva, b'liema mod/i?

Kif tqis il-komunità li qed tiġi investigata fir-rigward ta' klassi/jiet soċjali? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja ir-referenzi ta' klassi soċjali li ġejjin: 'upper middle class', 'middle class', 'lower middle class', 'working class', 'underclass'.)

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-klassi soċjali tiegħek? Jekk iva, b'liema mod/i?

Innutajt xi bidliet fil-komunità li qed tiġi investigata b'riżultat tal-esperjenza tiegħek flimkien ma' parteċipanti oħra fil-proġett/i tal-komunità?
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja dawn is-suġġerimenti li ġejjin: fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjega dawn il-bidliet?

Innutajt xi bidliet fis-soċjetà (i.e. tal-Gżejjer Maltin) b'riżultat tal-esperjenza tiegħek flimkien ma' parteċipanti oħra fil-proġett/I tal-komunità?
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja dawn is-suġġerimenti li ġejjin: fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjega dawn il-bidliet?

Kif tqis il-komunità li qed tiġi investigata fir-rigward ta' livell ta' għajxien? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/a hu / hija mogħtija dawn is-suġġerimenti: ogħli, bejn ogħli u tan-nofs, tan-nofs, bejn tan-nofs u baxx, baxx.)

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-għajxien tiegħek? Jekk iva, b'liema mod/i?

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-'istatus/es' tiegħek? Jekk iva, b'liema mod/i?

Kif tħares lejn il-komunità li qed tiġi investigata fir-rigward ta' opportunitajiet tal-ħajja għall-membri tagħha? Agħti raġunijiet u / jew eżempji.

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn l-opportunitajiet tal-ħajja offruti mill-komunità li qed tiġi investigata? Jekk iva, b'liema mod/i?

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-'istatus/es' tiegħek? Jekk iva, b'liema mod/i?

Kif tħares lejn il-komunità li qed tiġi investigata fir-rigward ta' riżorsi soċjali? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/i hu / hija mogħti/ja l-eżempji ta' riżorsi soċjali li ġejjin: saħħa, edukazzjoni, infrastruttura, propjetà, ġid finanzjarju, kuntatti siewja.)

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-kultura? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hi / hija mogħti/ja ir-referenzi li ġejjin fir-rigward ta' kunċett ta' kultura: mużika, arti, letteratura, teatru, eċċ.)

Fil-proġett/i tal-komunità li tipparteċipa / pparteċipajt fih/om, il-kultura hija / kienet tiġi mogħtija valur?Agħti eżempji.

Kif taħsibha dwar l-inklużjoni tad-diversità fil-komunità tiegħek u s-soċjetà in ġenerali?
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: diversità ta' sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità influwenzat kif taħsibha dwar l-inklużjoni tad-diversità?
Jekk iva, agħti eżempi.
Jekk iva, kif tispejga din l-influwenza?

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-inklużjoni ta' gruppi soċjali differenti? Agħti raġunijiet u / jew eżempji.
Fil-proġett/i talk-komunità li qed tipparteċipa / pparteċipajt fih/om, hemm / kien hemm inklużjoni ta' gruppi soċjali differenti? Agħti eżempji.

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-ugwaljanza? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fil-proġett/i tal-komunità li qed tipparteċipa / ipparteċipajt fih/om l-ugwaljanza hija / kienet tiġi prattikata? Agħti eżempji.

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lid-demokrazija? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: fejn tidħol parteċipazzjoni demokratika irrispettivament minn sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fil-proġett/i tal-komunità li qed tipparteċipa / ipparteċipajt fih/om id-demokrazija hija / kienet tiġi prattikata? Agħti eżempji.

Tixtieq iżżid xi ħaġa oħra?

Grazzi ħafna tal-parteċipazzjoni tiegħek!

Appendix 8: Life Story

Life Story

To be carried out with a stakeholder (participants, coordinators, administrators and related) of each of the three projects under investigation.

Interviewees connected to more than one of the community projects under anlaysis are asked to specify to which community project they are referring to in their answers.

RESEARCHER TO FILL-IN ONE FOR EACH INTERVIEWEE

Participant Code: **LH**

Date:

Location:

Community Project/s *(circle)***:** ***Chapel to Chapel*** ***'Ilħna Poeżija'*** ***'ĊKF'***

Length of involvement in the project/s:

Chapel to Chapel

'Ilħna Poeżija'

'ĊKF'

Name and Surname:

Sex: **Male** **Female**

Nationality:

Locality and Country of birth:

Religion:

Telephone number:

Preferred contact times:

Additional information:

Do you have any interests?
(If required the interviewee is provided with the following suggestions: music, poetry, literature, drama, travelling, etc.)

From where do you think this / these interest/s derive?

Does your family support your interest/s? If yes, in which way/s?

Does the community under investigation support your interest/s? If yes, in which way/s?

Are there any other people / entities that support your interest/s? If yes, in which way/s?

In which way/s do you manifest your interest/s?

Is / was your participation in the community project/s connected to this / these interest/s? If yes, in which way/s?
(If you participate/d in more than one project, please specify for each project.)

Has / Have this / these interest/s been affected by your participation in the community project/s? If yes, in which way/s?

Will you give an overview of the community project/s in which you participate/d?

What are / were the goals of the community project/s in which you participate/d?

What were you targeting when you decided to participate in the community project/s?

Have you reached this / these targets? Please provide reasons and / or examples.

What is / are your target/s today in this regard?

What were your impressions / opinions about the project/s when you first became a participant of the community project/s?

How do these initial impressions / opinions compare to your impressions / opinions today?

Has your participation in the community project/s affected other aspects of your life?
(If required the interviewee is provided with the following suggestions: family, community, work, networks / contacts, education, healthcare, etc.)
If yes, in which way/s?
If yes, how do you explain this / these effects?

How would you describe interactions and communications in the context of the community project/s in which you participate/d?

Which language/s and / or dialects do you use in your daily life?
How do you explain these uses?

Which language/s and / or dialect/s are commonly used in the community under investigation?
How do you explain these uses?

Describe your educational background in terms of qualifications and skills.

Has your educational background been affected by your participation in the community project/s?
If yes, in which ways?
If yes, how do you explain this / these effects?

Have you observed any changes in terms of educational background of other participants throughout participation in the community project/s? If yes, how do you explain these?

What is your current labour situation?
(If required the interviewee is provided with the following suggestions: employed on a full-time (minimum 40 hours/week or full-time on reduced hours basis); or part-time (minimum 30 hours/week or on part-time reduced hours basis); or both simultaneously; or other labour status to be specified by the respondent; or retired; or registered unemployed or inactive.)

What is your work experience?

Has your experience of / perception on work been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of labour situation? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of work? If yes, how do you explain these changes?

How do you see the community under investigation in terms of social class/es? Give reasons and / or examples.
(If required the interviewee is provided with the following reference terms for social class: upper middle class; middle class; lower middle class; working class; underclass.)

Has your general perception of social class been influenced by your participation in the community project/s? If yes, how?

What is your perception of your own social class? Give reasons and / or examples.

Has your perception on your own social class been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of social class? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of social class? If yes, how do you explain these changes?

Did you notice any changes in the community under investigation as a result of your shared experience in the community project/s?
(If required the interviewee is prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

Did you notice any changes in broader society as a result of your shared experience in the community project/s?
(If required the interviewee is prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

How do you see the community under investigation in terms of standard of living? Give reasons and / or examples.
(If required the interviewee is provided with the following suggestions: high, average to high, average, average to low, low.)

What is your perception of your own standard of living?

Has your perception on your own standard of living been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of standard of living? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of standard of living? If yes, how do you explain these changes?

What is your perception of your own status/es? Give reasons and / or examples.
(If required the interviewee is provided with the following suggestions: high, average to high, average, average to low, low.)

Has your perception on your own status/es been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of status/es? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of status/es? If yes, how do you explain these changes?

How do you see the community under investigation in terms of life opportunities for its members? Give reasons and / or examples.

Has your general perception on life opportunities in the community under investigation been influenced by your participation in the community project/s? If yes, how?

What is your perception of your own life opportunities? Give reasons and / or examples.

Has your perception on your own life opportunities been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of life opportunities? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of life opportunities? If yes, how do you explain these changes?

How do you evaluate the community under investigation in terms of social resources? Give reasons and / or examples.
(If required, interviewees are provided with the following examples of social resources: healthcare, education, infrastructure, property, financial wealth, useful contacts, etc.)

In your opinion, the community under investigation supports its members' access to these social resources? Give reasons and / or examples.

What is your perception of your own access to these social resources? Give reasons and / or examples.

How do you and / or your family access these resources?
Are there any resources you would like to have access to but they are still inaccessible to you and / or your family?

Has your perception on your own access to these resources been influenced by your participation in the community project/s? If yes, how?

Did you notice any influences / changes in participants throughout your shared experience in the community project/s in terms of social resources? If yes, how do you explain these changes?

Did you notice any influences / changes in coordinators / managers throughout your shared experience in the community project/s in terms of social resources? If yes, how do you explain these changes?

Do you see yourself as sufficiently networked in your community and society? Give reasons and/ or examples.

How did you establish and how do you mantain these networks?
Is there any connection between your participation in the community project/s and the formation and maintenance of these networks?

Do you think other community project/s participants are sufficiently networked in the community and broader society? Give reasons and / or examples.

Do you think participation in the community project/s influenced participants' networks? If yes, how?

Do you think the community project/s coordinators / managers are sufficiently networked in the community and broader society? Give reasons and / or examples.

Do you think participation in the community project/s influenced coordinators' / managers' networks? If yes, how?

In your opinion, the community under investigation values culture? Give reasons and / or examples.

(If required, the interviewee is / are provided with the following references for culture: music, art, literature, theatre, etc.)

Is / was culture valued in the community project/s that you participate/d in? Give examples.

What are your views about inclusion of difference in your community and broader society?
(If required, participants are prompted with the following: difference of gender, social class, heritage, religious creed, languages, traditions, political views, age, etc.)

Have these views changed in any way as a result of your participation in the community project/s? If, yes give examples. If yes, how do you explain this.

In your opinion, the community under investigation values inclusion of different social groups? Give reasons and / or examples.

Is / was there inclusion of different social groups in the community project/s that you participate/d in? Give examples.

In your opinion, the community under investigation values equality? Give reasons and / or examples.
(If required, the interviewee is / are provided with the following examples: gender, heritage, religion, political views, age, etc.)

Is / was equality practised in the community project/s that you participate/d in? Give examples.

In your opinion, the community under investigation values democracy? Give reasons and / or examples.
(If required, the interviewee is / are provided with the following examples: democracy partised irrespective of gender, heritage, religion, political views, age, etc.)

Is / was there democracy practised in the community project/s that you participate/d in? Give examples.

Would you like to add anything else?

Sincere thanks for your participation!

Storja ta' Ħajja

Isseħħ ma' 'stakeholder' minn kull proġett investigat.

Parteċipanti li għandhom x'jaqsmu ma' aktar minn proġett wieħed huma mitluba jispeċifikaw għal liema proġett qed jirreferu fir-risposti tagħhom.

TIMTELA MIR-RIĊERKATRIĊI GĦAL KULL INTERVISTAT/A

Kodiċi tal-Parteċipant: **SĦ**

Data:

Post:

Proġett/i tal-Komunità *(immarka)***:** ***'Chapel to Chapel'*** ***Ilħna Poeżija*** ***ĊKF***

Tul ta' involviment fil-proġett/i:

'Chapel to Chapel'

Ilħna Poeżija

ĊKF

Isem u Kunjom:

Sess: **Raġel** **Mara**

Nazzjonalità:

Lokalità u Pajjiż ta' Twelid:

Reliġjon:

Numru tat-Telfon:

Ħin ta' kuntatt preferut:

Informazzjoni Oħra:

Għandek xi interessi?
(F'każ ta'bżonn l-intervistat t/jiġi provdut/a b'dawn is-suġġerimenti: mużika, poeżija, letteratura, drama, safar, eċċ.)

X'taħseb li hija l-oriġini ta' dan / dawn l-interess/i?

Issib sapport mingħand il-familja fir-rigward ta' dan / dawn l-interess/i? Jekk iva, b'liema mod/i?

Issib sapport mingħand il-komunità li qed tiġi investigata fir-rigward ta' dan / dawn l-interess/i? Jekk iva, b'liema mod/i?

Hemm xi nies / entitajiet oħra li jagħtuk sapport fir-rigward ta' dan / dawn l-intress/i? Jekk iva, b'liema mod/i?

B'liema mod/i tesprimi l-interess/i tiegħek?

Il-parteċipazzjoni fil-proġett/i tal-komunità konnessa ma' dan / dawn l-interess/i? Jekk iva, b'liema mod/i?
(F'każ ta' parteċipazzjoni f'aktar minn proġett wieħed, jekk jogħġbok speċifika għal kull proġett.)

Dan / Dawn l-interess/i huma / kienu affettwat/i mill-parteċipazzjoni tiegħek fil-proġett/i tal-komunità? Jekk iva, b'liema mod/i?

Spjega fil-qosor il-proġett/i tal-komunità li fih/om qed tipparteċipa / ipparteċipajt?

X'inhuma / x'kienu l-għanijiet tal-proġett/i tal-komunità li fih/om qed tipparteċipa / ipparteċipajt?

X’kien/u l-għan/ijiet tiegħek meta iddeċidejt li tipparteċipa fil-proġett/I tal-komunità?
Ilħaqt dan / dawn l-għan/ijiet? Jekk jogħġbok agħti raġunijiet u / jew eżempji.
X’inhu/ma l-għan/ijiet tiegħek illum f’dan ir-rigward?

X’kienu l-impressjonijiet / opinjonijiet tiegħek dwar il-proġett/i meta bdejt bħala parteċipant fil-proġett/i?

Kif jikkumparaw l-impressjonijiet / opinjonijiet ta’ dak iż-żmien ma’ dawk li tħaddan illum?

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità affettwatek f’aspetti oħra ta’ ħajtek?
(F’każ ta’ bżonn l-intervistat/a hu /hija mogħti/ja dawn is-suġġerimenti: familja, komunità, imjieg, kuntatti, edukazzjoni, saħħa, eċċ.)
Jekk iva, b’liema mod/i?
Jekk iva, kif tispjega dan / dawn l-effett/i?

Kif tispjega l-interazzjonijiet u l-komunikazzjoni fil-kuntest tal-proġett/i tal-komunità li fih/om qed tipparteċipa / ipparteċipajt?

Liema lingwa / lingwi u / jew djalett/i tuża fil-ħajja ta’ kuljum?
Kif tispjega dan l-użu?

Liema lingwa / lingwi u / jew djalett/i huma komunament użati fil-komunità li qed tiġi investigata?
Kif tispjega dan l-użu?

Iddeskrivi x’edukazzjoni għandek fir-rigward ta’ kwalifiki u ħiliet.

Il-parteċipazzjoni tiegħek fil-proġett/i affettwatek fir-rigward ta’ edukazzjoni?
Jekk iva, b’liema mod/i?
Jekk iva, kif tispjega dan / dawn l-effett/i?

Kif tħares lejn l-edukazzjoni li għandhom parteċipanti oħra tal-proġett/i li fih/om qed tipparteċipa / ipparteċipajt?

Osservajt bidla fir-rigward tal-edukazzjoni f'parteċipanti oħrajn tul il-parteċipazzjoni fil-progett/i tal-komunità? Jekk iva, kif tispjega din il-bidla?

X'inhi s-sitwazzjoni ta' xogħol tiegħek bħalissa?
(F'każ ta' bżonn l-intervistat/a hu/hija mogħti/ja dawn is-suġġerimenti: impjegat 'full-time' (minimu 40 siegħa fil-ġimgħa jew 'full-time' bis-sigħat imnaqqsa); jew 'part-time' (minimu 30 siegħa fil-ġimgħa jew 'part-time' bis-sigħat imnaqqsa); jew kemm 'full-time' u 'part-time'; jew bażi oħra ta' mpjieg kif speċifikat mill-intervistat/a; jew irtirat; jew j/tirreġistra jew mhux attiv.)

X'inhi l-espejenza ta' xogħol tiegħek?

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità affettwat l-esperjenza tiegħek / kif inti tħares lejn ix-xogħol? Jekk iva, b'liema mod/i?

Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' xogħol? Jekk iva, kif tispjeghom?

Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' xogħol? Jekk iva, kif tispjeghom?

Kif tqis il-komunità li qed tiġi investigata fir-rigward ta' klassi/jiet soċjali? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja ir-referenzi ta' klassi soċjali li ġejjin: 'upper middle class', 'middle class', 'lower middle class', 'working class', 'underclass'.)

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat x'taħseb dwar il-kunċett ta' klassi soċjali? Jekk iva, b'liema mod/i?
Kif tħares lejn il-klassi soċjali tiegħek? Agħti raġunijiet u / jew eżempji.

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-klassi soċjali tiegħek? Jekk iva, b'liema mod/i?
Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' klassi soċjali? Jekk iva, kif tispjeghom?

Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' klassi soċjali? Jekk iva, kif tispjeghom?

Innutajt xi bidliet fil-komunità li qed tiġi investigata b'riżultat tal-esperjenza tiegħek flimkien ma' parteċipanti oħra fil-proġett/i tal-komunità?
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja dawn is-suġġerimenti li ġejjin: fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjega dawn il-bidliet?

Innutajt xi bidliet fis-soċjetà (i.e. tal-Gżejjer Maltin) b'riżultat tal-esperjenza tiegħek flimkien ma' parteċipanti oħra fil-proġett/I tal-komunità?
(F'każ ta' bżonn l-intervistat/a hu / hija mogħti/ja dawn is-suġġerimenti li ġejjin: fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjega dawn il-bidliet?

Kif tqis il-komunità li qed tiġi investigata fir-rigward ta' livell ta' għajxien? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/a hu / hija mogħtija dawn is-suġġerimenti: ogħli, bejn ogħli u tan-nofs, tan-nofs, bejn tan-nofs u baxx, baxx.)

Kif tħares lejn il-livell tal-għajxien tiegħek?

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-għajxien tiegħek? Jekk iva, b'liema mod/i?

Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' livell ta' għajxien? Jekk iva, kif tispjeghom?
Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' livell ta' għajxien? Jekk iva, kif tispjeghom?

Kif tħares lejn l-'istatus/es' tiegħek?
Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-'istatus/es' tiegħek? Jekk iva, b'liema mod/i?

Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/I tal-komunità fir-rigward ta' 'status/es'? Jekk iva, kif tispjeghom?

Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/I tal-komunità fir-rigward ta' 'status/es'? Jekk iva, kif tispjeghom?

Kif tħares lejn il-komunità li qed tiġi investigata fir-rigward ta' opportunitajiet tal-ħajja għall-membri tagħha? Agħti raġunijiet u / jew eżempji.

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn l-opportunitajiet tal-ħajja offruti mill-komunità li qed tiġi investigata? Jekk iva, b'liema mod/i?

Kif tqis ħajtek fir-rigward ta' opportunitajiet?

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-'istatus/es' tiegħek? Jekk iva, b'liema mod/i?

Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/I tal-komunità fir-rigward ta' 'status/es'? Jekk iva, kif tispjeghom?
Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/I tal-komunità fir-rigward ta' 'status/es'? Jekk iva, kif tispjeghom?

Kif tħares lejn il-komunità li qed tiġi investigata fir-rigward ta' riżorsi soċjali? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn l-intervistat/i hu / hija mogħti/ja l-eżempji ta' riżorsi soċjali li ġejjin: saħħa, edukazzjoni, infrastruttura, propjetà, ġid finanzjarju, kuntatti siewja.)

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti sapport lill-membri tagħha fir-rigward ta' aċċess għal dawn ir-riżorsi soċjali? Agħti raġunijiet u / jew eżempji.

Kif tħares lejn l-aċċess li għandek inti għal dawn ir-riżorsi soċjali? Agħti raġuni/jiet u / jew eżempji.

B'liema mod/i int u / jew il-familja tiegħek għandek / għandkom aċċess għal dawn ir-riżorsi soċjali?

Hemm xi riżorsi li tixtieq/u ikollok / jkollkhom aċċess għalihom imma għadhom inaċċessibli għalik u / jew għal familja tiegħek?

Il-parteċipazzjoni tiegħek fil-progett/i tal-komunità influwenzat kif tħares lejn il-livell tal-'istatus/es' tiegħek? Jekk iva, b'liema mod/i?

Innutajt xi influwenzi / bidliet fil-parteċipanti matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' riżorsi soċjali? Jekk iva, kif tispjeghom?

Innutajt xi influwenzi / bidliet fil-koordinaturi / min imexxi matul l-esperjenza tagħkom fil-proġett/i tal-komunità fir-rigward ta' riżorsi soċjali? Jekk iva, kif tispjeghom?

Tqis lilek innifsek bħala xi ħadd li għandu biżżejjed kuntatti mal-komunità u mas-soċjetà? Agħti raġunijiet u / jew eżempji.
Kif għamilt u kif iżżomm dawn il-kuntatti?

Hemm xi konnessjoni bejn il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità u kif iffurmaw u kif jinżammu dawn il-kuntatti?

Taħseb li l-parteċipanti l-oħra tal-proġett/i tal-komunità għandhom biżżejjed kuntatti mal-komunità u mas-soċjetà? Agħti raġunijiet u /jew eżempji.

Taħseb li l-parteċipazzjoni tal-parteċipanti l-oħra fil-proġett/i tal-komunità influwenzat il-kuntatti li għandhom? Jekk iva, b'liema mod/i?

Taħseb li l-koordinaturi ta' / min imexxi l-proġett/i tal-komunità għandhom biżżejjed kuntatti mal-komunità u mas-soċjetà? Agħti raġunijiet u /jew eżempji.

Taħseb li l-parteċipazzjoni tal-parteċipanti l-oħra fil-proġett/i tal-komunità influwenzat il-kuntatti li għandhom? Jekk iva, b'liema mod/i?

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-kultura? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hi / hija mogħti/ja ir-referenzi li ġejjin fir-rigward ta' kunċett ta' kultura: mużika, arti, letteratura, teatru, eċċ.)

Fil-proġett/i tal-komunità li tipparteċipa / pparteċipajt fih/om, il-kultura hija / kienet tiġi mogħtija valur?Agħti eżempji.

Kif taħsibha dwar l-inklużjoni tad-diversità fil-komunità tiegħek u s-soċjetà in ġenerali?
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: diversità ta' sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Il-parteċipazzjoni tiegħek fil-proġett/i tal-komunità influwenzat kif taħsibha dwar l-inklużjoni tad-diversità?
Jekk iva, agħti eżempi.
Jekk iva, kif tispejga din l-influwenza?

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-inklużjoni ta' gruppi soċjali differenti? Agħti raġunijiet u / jew eżempji.

Fil-proġett/i talk-komunità li qed tipparteċipa / pparteċipajt fih/om, hemm / kien hemm inklużjoni ta' gruppi soċjali differenti? Agħti eżempji.

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lill-ugwaljanza? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fil-proġett/i tal-komunità li qed tipparteċipa / ipparteċipajt fih/om l-ugwaljanza hija / kienet tiġi prattikata? Agħti eżempji.

Fl-opinjoni tiegħek, il-komunità li qed tiġi investigata tagħti valur lid-demokrazija? Agħti raġunijiet u / jew eżempji.
(F'każ ta' bżonn, l-intervistat/a hu / hija mogħti/ja is-suġġerimenti li ġejjin: fejn tidħol parteċipazzjoni demokratika irrispettivament minn sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fil-proġett/i tal-komunità li qed tipparteċipa / ipparteċipajt fih/om id-demokrazija hija / kienet tiġi prattikata? Agħti eżempji.

Tixtieq iżżid xi ħaġa oħra?

Grazzi ħafna tal-parteċipazzjoni tiegħek!

Appendix 9: Focus Group

Focus Group

To be carried out with stakeholders (participants, coordinators, administration and related) of *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')*.

RESEARCHER TO FILL-IN ONE FOR EACH FOCUS GROUP PARTICIPANT

Participant Code: **FGDGĊKF**

Date:

Location:

Project/s *(researcher to mark as applicable)***:** ***Chapel to Chapel*** ***'Ilħna Poeżija'*** ***'ĊKF'***

Length of involvement in project/s:

Chapel to Chapel

'Ilħna Poeżija'

'ĊKF'

Name and Surname:

Sex: **Male** **Female**

Nationality:

Locality and Country of birth:

Religion:

Telephone number:

Preferred contact times:

Additional information:

How far do you feel part of this community? On which grounds?

Do you feel this community supports you? If yes, in which way/s? If no, why?

Do you find opportunity to engage with / manifest / express with your interest/s (music, literature, other) in your community? If yes, in which ways? If no, why?

Is / was your participation in *'ĊKF'* connected to this / these interest/s? If yes, in which way/s?

Has / Have this / these interest/s been affected by your participation in *'ĊKF'*? If yes, in which way/s?

Describe ''*ĊKF*'' as a project.

What are the goals of *'ĊKF'*?

What were you targeting when you decided to participate in *'ĊKF'*?

Have you reached this / these targets? Please provide reasons and examples.

What are your targets today in this regard?

What are the dynamics of *'ĊKF'* (how does it work)?

What are the strengths of *'ĊKF'*?

What are the weaknesses of *'ĊKF'*?

Can you think of any possible improvements?

What were your impressions / opinions about *'ĊKF'* when you first became participants?

How do these initial impressions / opinions compare to your impressions / opinions today?

Has your participation in *'ĊKF'* affected other aspects of your life?
(If required the interviewees are provided with the following suggestions: family, community, work and employment, networks / contacts, education, healthcare, etc.)
If yes, in which way/s?
If yes, how do you explain this / these effects?

How would you describe interactions and communications in the context of *'ĊKF'*?

Have your educational backgrounds been affected by your participation in *'ĊKF'*?
If yes, in which ways?
If yes, how do you explain this / these effects?

Did you notice any influences on / changes throughout your shared experience in *'ĊKF'*?
(If required participants are prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these influences / changes?

Did you notice any influences on / changes in the community as a result of your shared experience in *'ĊKF'*?
(If required participants are prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

Did you notice any changes in broader society as a result of your shared experience in *'ĊKF'*?
(If required participants are prompted with these: in terms of work and employment, social class, status/es, standard of living, life opportunities, health, education, networks, etc.)
If yes, how do you explain these changes?

What are your views about inclusion of difference in your community and broader society?

(If required, participants are prompted with the following: difference of gender, social class, heritage, religious creed, languages, traditions, political views, age, etc.)

Have these views changed in any way as a result of your participation in *'ĊKF'*?
If, yes give examples?
If yes, how do you explain this / these change/s?

In your opinion, the community under investigation values inclusion of different social groups? Give reasons and / or examples.
(If required, participants are prompted with the following: difference of gender, social class, heritage, religious creed, languages, traditions, political views, age, etc.)

Is there inclusion of different social groups in *'ĊKF'*? Give examples.

In your opinion, the community under investigation values equality? Give reasons and / or examples.
(If required, participants are provided with the following examples: gender, heritage, religion, political views, age, etc.)

Is / was equality practised within the context of *'ĊKF'*? Give examples.

In your opinion, the community under investigation values democracy? Give reasons and / or examples.
(If required, participants are provided with the following examples: gender, race, religion, political views, age, etc.)

Is / was there democracy practised in *'ĊKF'*? Give examples.

What is the future of *'ĊKF'* as a project and its participants?

Would you like to add anything else?

Sincere thanks for your participation!

‘Focus Group’

Iseħħ ma’ ‘stakeholders’ (parteċipanti, koordinaturi, amminstraturi u relatati) taċ-Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF).

IR-RIĊERKATRIĊI TIMLA WAĦDA GĦAL KULL PARTEĊIPANT TAL-‘FOCUS GROUP’

Kodiċi tal-Parteċipant: **FGDGĊKF**

Data:

Post:

Involviment fil-proġett/I *(timmarka r-riċerkatriċi)*: ***‘Chapel to Chapel’*** ***Ilħna Poeżija*** ***ĊKF***

Tul ta’ żmien ta’ involviment fil-proġett/i:

‘Chapel to Chapel’

Ilħna Poeżija

ĊKF

Isem u Kunjom:

Sess: **Raġel** **Mara**

Nazzjonalità:

Lokalità u Pajjiż ta’ Twelid:

Reliġjon:

Numru tat-Telfon:

Ħin ta’ kuntatt preferut:

Informazzjoni Oħra:

Kemm tħossukhom parti minn din il-komunità? Fuq liema bażi?

Tħoss li din il-komunità tagħtikom sapport? Jekk iva, b'liema mod/i? Jekk le, għalfejn?

Issibu opportunità biex tesprimu / tingaġġaw fl-interess/i tagħkom (mużika, letteratura, oħrajn) fil-komunità tagħkom? Jekk iva, b'liema mod/i? Jekk le, għalfejn?

Il-parteċipazzjoni tagħkom f'*ĊKF* hija konnessa ma' dawn l-interessi? Jekk iva, b'liema mod/i?

Il-parteċipazzjoni tagħkom f'*ĊKF* affettwat dawn l-interessi? Jekk iva, b'liema mod/i?

Iddeskrivu l-proġett *ĊKF*.

X'inhu/ma l-għan/ijiet ta' *ĊKF*?

X'kienu l-għanijiet tagħkom meta ddeċidejtu li tipparteċipaw f'*ĊKF*?

Dawn l-għanijiet intlaħqu? Jekk jogħġobkom agħtu raġunijiet u eżempji.

X'inhuma l-għanijiet tagħkom illum f'dan ir-rigward?

X'inhi d-dinamika ta' *ĊKF* (x'inhu l-mekkaniżmu tal-proġett / kif jaħdem)?

X'inhuma l-aspetti li jagħmlu *ĊKF* proġett b'saħħtu?

X'inhuma l-aspetti dgħajfa ta' *ĊKF*?

Tistgħu taħsbu f'xi aspetti li jistgħu jiġu mtejba / msaħħa?

X'kienu l-impressjonijiet / opinjonijiet tagħkom dwar il-proġett *ĊKF* meta isseħibtu fil-proġett?

Kif tqabblu dawn l-impressjonijiet / opinjonijiet ma' dawk li tħaddnu illum?
Il-parteċipazzjoni f'*ĊKF* affettwat aspetti oħrajn ta' ħajjitkom?
(F'każ ta' bżonn, il-parteċipanti huma mogħtija is-suġġerimenti li ġejjin: familja, komunità, xogħol u mpjieg, kuntatti, edukazzjoni, saħħa, eċċ.)
Jekk iva, b'liema mod/i?
Jekk iva, kif tispjega dan / dawn l-effetti?

Kif tiddeskrivu l-interazzjoni u l-kommunikazzjoni fil-kuntest ta' *ĊKF*?

Il-parteċipazzjoni tagħkom f'*ĊKF* affettwat l-edukazzjoni tagħkom?
Jekk iva, b'liema mod/i?
Jekk iva, kif tispjegaw dan / dawn l-effett/i?

Innutajtu xi influwenzi / bidliet fil-komunità b'riżultat tal-esperjenza flimkien f'*ĊKF*?
(F'każ ta' bżonn, il-parteċipanti huma mogħtija is-suġġerimenti li ġejjin: Fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjegaw dawn l-influenzi / bidliet?

Innutajtu xi influwenzi / bidliet fis-socjetà in ġenerali b'riżultat tal-esperjenza flimkien f'*ĊKF*?
(F'każ ta' bżonn, il-parteċipanti huma mogħtija is-suġġerimenti li ġejjin: Fir-rigward ta' xogħol u mpjieg, klassi soċjali, 'status/es', livell ta' għajxien, opportunitajiet tal-ħajja, saħħa, edukazzjoni, kuntatti, eċċ.)
Jekk iva, kif tispjegaw dawn l-influenzi / bidliet?

Kif taħsbuha dwar l-inklużjoni tad-diversità fil-komunità tagħkom u fis-socjetà in ġenerali?
(F'każ ta' bżonn, il-parteċipanti huma mogħtija s-suġġerimenti li ġejjin: diversità ta' sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Il-parteċipazzjoni f'*ĊKF* influewenzat b'xi mod/i dawn il-ħsibijiet?
Jekk iva, agħtu eżempji.
Jekk iva, kif tispjegaw dawn l-influwenzi?

Fl-opinjioni tagħkom, il-komunità li qed tiġi investigata, tagħti valur lill-inklużjoni ta' gruppi soċjali differenti? Agħtu raġunijiet u / jew eżempji.
(F'każ ta' bżonn, il-parteċipanti huma mogħtija s-suġġerimenti li ġejjin: diversità ta' sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fiċ-*ĊKF*, hemm inklużjoni ta' gruppi soċjali differenti? Agħtu eżempji.

Fl-opinjioni tagħkom, il-komunità li qed tiġi investigata, tagħti valur lill-ugwaljanza? Agħtu raġunijiet u / jew eżempji.
(F'każ ta' bżonn, il-parteċipanti huma mogħtija s-suġġerimenti li ġejjin, fejn jidħlu: sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età, eċċ.)

Fiċ-*ĊKF*, l-ugwaljanza hija pprattikata? Agħtu eżempji.

Fl-opinjioni tagħkom, il-komunità li qed tiġi investigata, tagħti valur lid-demokrazija? Agħtu raġunijiet u / jew eżempji.
(F'każ ta' bżonn, il-parteċipanti huma mogħtija s-suġġerimenti li ġejjin, fejn jidħlu: sess, klassi soċjali, wirt ('heritage'), twemmin reliġjuż, lingwi, tradizzjonijiet, opinjonijiet politiċi, età; eċċ.)

Fiċ-*ĊKF*, id-demokrazija hija pprattikata? Agħtu eżempji.

X'taħsbu li hu l-futur ta' *ĊKF* u l-parteċipanti tiegħu?

Tixtiequ żżidu xi ħaġa oħra?

Grazzi ħafna tal-parteċipazzjoni tagħkom!

Appendix 10: Advisory Committee Meeting

Advisory Committee Meeting

To be filled-in during advisory committee meetings with stakeholders (participants, coordinators, administrators and related) of *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community) ('ĊKF')*.

RESEARCHER TO FILL-IN ONE DURING EACH ADVISORY COMMITTEE MEETING

SECTION A: COMPULSORY DATA

Advisory Committee Meeting Code: ACM

Date:

Location:

Start time:

End Time:

Objective/s of Advisory Committee Meeting:

Other Details:

Participants					
Number	**Surname**	**Name**	**Role in *'ĊKF'* (participants, coordinators, administrators, etc.)**	**Gender (M/F)**	**Other Comments**
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					

Minutes of Discussion:

Outcomes of Discussion and Way Forward				
Number	**Outcome / Way Forward**	**Established Timeframe**	**Person/s Responsible**	**Other Comments**
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

SECTION B: DATA RELEVANT TO THE PARTICULAR SESSION						
	Democracy	**Inclusion**	**Equality**	**Non-Transformative Antagonism**	**Inequality**	**Other Dimension/s**
Gender						
Social Class						
Status						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Standard of Living						
Life Opportunities						
Heritage						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Political and/or Partisan Views						
Language and/or Dialect						
Educational Assets						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Knowledge Background						
Labour Situation						
Contacts / Networks						

	Democracy	Inclusion	Equality	Non-Transformative Antagonism	Inequality	Other Dimension/s
Access to other material resources of society (not mentioned above)						
Access to other non-material resources of society (not mentioned above)						
Other Variable/s and/or Theme/s						

Other Comments:

Laqgħa mal-Kumitat Konsultattiv

Timtela waqt laqgħat mal-Kumitat Konsultattiv li jinvolvi 'stakeholders' (parteċipanti, koordinaturi, amministraturi u relatati) taċ-*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)*.

IR-RIĊERKATRIĊI TIMLA WAĦDA MATUL KULL LAQGĦA MAL-KUMITAT KONSULTATTIV

SEZZJONI A: INFORMAZZJONI ESSENZJALI

Kodiċi tal-Laqgħa mal-Kumitat Konsultattiv: ACM

Data:

Post:

Ħin ta' bidu:

Ħin ta' tmiem:

Għan/ijiet tal-Laqgħa mal-Kumitat Konsultattiv:

Dettalji oħrajn:

Parteċipanti					
Numru	**Kunjom**	**Isem**	**Rwol f'*ĊKF* (parteċipant/a, koordinatur / koordinatriċi, amministratur / amministratriċi, eċċ.)**	**Sess (R/M)**	**Kummenti Oħrajn**
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					

Minuti tad-Diskussjoni:

Riżultati / Konklużjonijiet mid-Diskussjoni u Pjanijiet għall-Ġejjieni				
Numru	**Riżultat / Konklużjoni / Pjan**	**Żmien Stipulat**	**Persuna/i Responsabbli**	**Kummenti Oħrajn**
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				

SEZZJONI B: INFORMAZZJONI RELEVANTI GĦAL DIN IS-SESSJONI PARTIKOLARI						
	Demokrazija	**Inklużjoni**	**Ugwaljanza**	**Antagoniżmu mhux trasformattiv**	**Nuqqas ta' Ugwaljanza**	**Dimensjoni/jiet Oħra/jn**
Sess						
Klassi Soċjali						
'Status'						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Livell ta' Għajxien						
Opportunitajiet tal-Ħajja						
Wirt ('Heritage')						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Opinijonijiet Politiċi / Partiġjani						
Lingwa / Djalett						
Edukazzjoni						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Għarfien						
Sitwazzjoni ta' Xogħol						
Kuntatti						

	Demokrazija	Inklużjoni	Ugwaljanza	Antagoniżmu mhux trasformattiv	Nuqqas ta' Ugwaljanza	Dimensjoni/jiet Oħra/jn
Aċċess għall-riżorsi soċjali oħra ta' natura materjali (mhux imsemmija hawn fuq)						
Aċċess għall-riżorsi soċjali oħra MHUX ta' natura materjali (mhux imsemmija hawn fuq)						
Fatturi oħrajn						

Kummenti oħra:

Appendix 11: Questionnaire

QUESTIONNAIRE

SECTION A

PLEASE TICK ONLY ONE REPLY.

1. SEX a. ☐ Male b. ☐ Female

2. AGE a. ☐ 18-24 b. ☐ 26-34 c. ☐ 36-44 d. ☐ 46-54 e. ☐ 56-64 f. ☐ 65+

3. NATIONALITY a. ☐ Maltese b. ☐ European Union country c . ☐ Country outside the European Union

4. HERITAGE a. ☐ Caucasian (i.e. white) b. ☐ Arab c. ☐ Black d. ☐ Asian e. ☐ Half-caste f. Other (specify)_____

5. RELIGION a. ☐ Catholic b. ☐ Christian c . ☐ Muslim d. ☐ No religion e. Other (specify): _____

6. ARE THE MALTESE ISLANDS YOUR COUNTRY OF BIRTH? a. ☐ Yes (go to question 8) b. ☐ No (go to question 7)

7. WHY ARE YOU LIVING IN THE MALTESE ISLANDS? a. ☐ Asylum-seeker b. ☐ Marriage c. ☐ Studies d. Other (specify): _____

8. LEVEL OF EDUCATION

a. ☐ I finished primary school

b. ☐ I left school BEFORE finishing primary school

c. ☐ I finished secondary school

d. ☐ I left school BEFORE finishing secondary school

e. ☐ I attend / finished vocational / technical school

f. ☐ I attend / finished Junior College / Sixth Form / Higher Secondary

g. ☐ I attend / finished tertiary education (e.g. University, MCAST)

h. ☐ Other level of education NOT listed above (specify): _____

9. WHICH LANGUAGE DO YOU MAINLY USE TO COMMUNCATE AT HOME?

a. ☐ Maltese b. ☐ English c. ☐ Dialect (specify): _____

d. Other (specify): _____

10. WHICH LANGUAGE DO YOU MAINLY USE TO COMMUNCATE IN YOUR NEIGHBOURHOOD / COMMUNITY?

a. ☐ Maltese b. ☐ English c. ☐ Dialect (specify): _____

d. Other (specify): _____

11. YOUR EMPLOYMENT STATUS

a. ☐ Full-time (minimum 40 hours or with reduced hours) b. ☐ Part-time (minimum 20 hours or with reduced hours)

c. ☐ Both full-time and part-time d. ☐ Unemployed (not employed but looking for employment)

e. ☐ Inactive (not employed and not looking for employment) f. ☐ Full-time student

g. ☐ Retired h. Other (specify): _____

SECTION B

PLEASE WRITE YOUR ANSWERS IN THE SPACE PROVIDED.

IF YOU TICKED 11d OR 11e OR 11f OR 11g (i.e. if you are NOT formally employed right now) PLEASE GO TO QUESTION 13

12. WHAT IS YOUR JOB?

_____

13. DO HAVE ANY SKILLS / TALENTS? (e.g. computer literacy, carpentry, needlework, music etc.)

_____

14. DO YOU HAVE ANY PHYSICAL / MENTAL IMPAIRMENTS / SPECIAL NEEDS? (specify):

_____

15. LOCALITY OF RESIDENCE (e.g. Żejtun, Birgu, Mellieħa, etc.):

_____

SECTION C

IN THIS SECTION YOU CAN TICK AS MANY REPLIES AS APPLICABLE, EXCEPT FOR QUESTIONS 21 AND 27 AS REQUESTED BELOW.

16. YOUR KNOWLEDGE OF LANGUAGE/S	UNDERSTANDING	SPEAKING	READING	WRITING
a. Maltese				
b. Maltese Dialect (specify):				
c. English				
d. Other (specify):				
e. Other (specify):				
f. Other (specify):				

17. IN WHICH COMMUNITY PROJECT/S ARE / WERE YOU PARTICIPATING?

a. ☐ *Chapel to Chapel (Gal Xlokk)* b. ☐ *'Ilħna Poeżija' (Local Council)*

c. ☐ *'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' ('ĊKF')*

18. TO YOUR KNOWLEDGE, IN THE COMMUNITY PROJECT/S THAT YOU PARTICIPATE/D IN, IS THERE INCLUSION OF DIFFERENCE IN TERMS OF: (put Y for "Yes" , N for "No", leave EMPTY if you do NOT know or is not applicable to you)	***'Chapel to Chapel' (Gal Xlokk)***	***'Ilħna Poeżija' (Local Council)***	***'Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità' (ĊKF)***
a. Gender (i.e. males and females)			
b. Age groups			
c. Heritage			
d. Religion			
e. Political views			
f. Levels of education			
g. Socio-economic classes			
h. People who have and do not have contacts / networks			
i. Other (specify):			

19. ARE YOU INTERESTED IN ANY OF THE CULTURAL SPHERES LISTED BELOW?

a. ☐ Poetry b. ☐ Prose c. ☐ Art d. ☐ Theatre

e. ☐ Għana (Maltese traditional folklore singing) f. ☐ Other music genre g. ☐ Dancing

h. ☐ Literature i. Other/s (specify): _____

j. ☐ No, I am NOT interested in any cultural spheres whatsoever **(if you tick this answer go to question 26).**

20. IN WHICH WAY/S DO YOU MANIFEST YOUR CULTURAL INTEREST/S?

a. ☐ By producing cultural artefacts (i.e. I am a poet, writer, actor, singer, dancer, etc.)

b. ☐ By attending cultural events / activities (e.g. art exhibitions, concerts, plays, etc.)

c. ☐ By buying artistic artefacts (e.g. books, paintings, music albums, etc.)

d. ☐ By travelling

e. Other/s (specify): _____

21. HOW OFTEN DO YOU DEDICATE TIME TO YOUR CULTURAL INTEREST/S? PLEASE TICK ONLY ONE REPLY.

a. ☐ Everyday b. ☐ Once a week c. ☐ Once a fortnight

d. ☐ Once a month e. ☐ Once every 3 months f. ☐ Less often

22. DO YOU THINK ANY FROM BELOW INFLUENCE AND / OR REINFORCE YOUR INVOLVEMENT IN YOUR CULTURAL INTEREST/S?

a. ☐ Family b. ☐ Friends c. ☐ Education

d. ☐ Work and Employment e. ☐ Local Council f. ☐ Community

g. ☐ NGOs h. Other/s (specify): _____

i. i. ☐ No, my cultural interest/s are not influenced / reinforced by any factor.

23. WHERE DO YOU FIND THE OPPORTUNITY TO MANIFEST YOUR CULTURAL INTEREST/S?

a. ☐ At home (i.e. where I live) b. ☐ In my community (i.e. in the locality where I live)

c. ☐ Outside my community (where I live) but in my country d. ☐ In other countries

e. ☐ Online (i.e. by means of internet) f. Other (specify): _____

24. DO YOU THINK YOUR CULTURAL INTEREST/S HELP/S YOU IN ANY OF THESE OTHER ASPECTS OF YOUR LIFE?

a. ☐ Health (physical and mental) b. ☐ Education c. ☐ Planning (e.g. time, money etc.)

d. ☐ Family e. ☐ Work and Employment f. ☐ Community

g. ☐ Problem-solving h. ☐ Build networks / make contacts

i. Other/s (specify): _____

j. ☐ No, my cultural interest/s do/es not help others in any other aspect/s of their life/ves.

25. DO YOU THINK YOUR CULTURAL INTEREST/S HELP/S OTHERS IN ANY OF THESE OTHER ASPECTS OF THEIR LIVES?

a. ☐ Health (physical and mental) b. ☐ Education c. ☐ Planning (e.g. time, money etc.)

d. ☐ Family e. ☐ Work and Employment f. ☐ Community

g. ☐ Problem-solving h. ☐ Build networks / make contacts

i. Other/s (specify): _____

j. ☐ No, my cultural interest/s do/es not help others in any other aspect/s of their life/ves.

26. ARE YOU ACTIVE WITHIN / A MEMBER OF ANY ORGANISATION/S FROM BELOW?

a. ☐ Local Council/s b. ☐ Political party c. ☐ Trade Union

d. ☐ Human Rights e. ☐ Environmental f. ☐ Artistic

g. Other/s (specify): _____

h. ☐ No, I am NOT active in any social organisation **(if you tick this answer go to question 33, i.e. Section D).**

27. HOW OFTEN DO YOU DEDICATE TIME TO THIS / THESE ORGANISATION/S? PLEASE TICK ONLY ONE REPLY.

a. ☐ Everyday b. ☐ Once a week c. ☐ Once a fortnight

d. ☐ Once a month e. ☐ Once every 3 months f. ☐ Less often

28. DO YOU THINK ANY FROM BELOW INFLUENCE AND / OR REINFORCE YOUR PARTICIPATION IN THIS / THESE ORGANISATION/S?

a. ☐ Family b. ☐ Friends c. ☐ Education

d. ☐ Work and Employment e. ☐ Local Council f. ☐ Community

g. ☐ NGOs h. Other/s (specify): _____

i. ☐ No, my participation is not influenced / reinforced by any factor.

29. WHERE DO YOU FIND THE OPPORTUNITY TO PARTICIPATE IN THIS / THESE ORGANISATION/S?

a. ☐ At home (i.e. where I live) b. ☐ In my community (i.e. in the locality where I live)

c. ☐ Outside my community (where I live) but in my country d. ☐ In other countries

e. ☐ Online (i.e. by means of internet) f. Other (specify): _____

30. DO YOU THINK PARTICIPATION IN THIS / THESE ORGANISATION/S HELPS YOU IN ANY OF THESE OTHER ASPECTS OF YOUR LIFE?

a. ☐ Health (physical and mental) b. ☐ Education c. ☐ Planning (e.g. time, money etc.)

d. ☐ Family e. ☐ Work and Employment f. ☐ Community

g. ☐ Problem-solving h. ☐ Build networks / make contacts

i. Other/s (specify): _____

j. ☐ No, my cultural interest/s do/es not help others in any other aspect/s of their life/ves.

31. DO YOU THINK THIS / THESE ORGANISATION/S HELP/S <u>OTHER PARTICIPANTS OF THIS / THESE ORGANISATION/S</u> IN ANY OF THESE OTHER ASPECTS OF <u>THEIR LIVES</u>?

a. ☐ Health (physical and mental) b. ☐ Education c. ☐ Planning (e.g. time, money etc.)

d. ☐ Family e. ☐ Work and Employment f. ☐ Community

g. ☐ Problem-solving h. ☐ Build networks / make contacts

i. Other/s (specify):

_____

j. ☐ No, my cultural interest/s do/es not help others in any other aspect/s of their life/ves.

32. DO YOU THINK THIS / THESE ORGANISATION/S HELP/S COMMUNITY MEMBERS <u>WHO DO NOT PARTICIPATE</u> IN THE ORGANISATION/S <u>IN ANY OF THESE ASPECTS OF THEIR LIVES</u>?

a. ☐ Health (physical and mental) b. ☐ Education c. ☐ Planning (e.g. time, money etc.)

d. ☐ Family e. ☐ Work and Employment f. ☐ Community

g. ☐ Problem-solving h. ☐ Build networks / make contacts

i. Other/s (specify):

_____

j. ☐ No, my cultural interest/s do/es not help others in any other aspect/s of their life/ves.

<u>SECTION D</u>

MARK A NUMBER FROM 0 TO 4 WHERE 0 MEANS THAT YOU STRONGLY DISAGREE WHILST 4 MEANS THAT YOU STRONGLY AGREE.

MARK 2, i.e. NEITHER AGREE NOR DISAGREE, IF YOU ARE NEUTRAL OR YOU DO NOT KNOW.

	STRONGLY DISAGREE	DISAGREE	NEUTRAL/ DO NOT KNOW	AGREE	STRONGLY AGREE
33. Community members' interest in culture (e.g. literature, music art, drama, folklore, etc.) positively contributes to the well-being of the community.	0	1	2	3	4
34. Community members' participation in social organizations (e.g. local council, trade unions, parish church, literary circles, NGOs, etc.) positively contributes to the well-being of the community.	0	1	2	3	4

SECTION D (continued…)

MARK A NUMBER FROM 0 TO 4 WHERE 0 MEANS THAT YOU STRONGLY DISAGREE WHILST 4 MEANS THAT YOU STRONGLY AGREE. MARK 2, i.e. NEITHER AGREE NOR DISAGREE, IF YOU ARE NEUTRAL OR YOU DO NOT KNOW.

	STRONGLY DISAGREE	DISAGREE	NEUTRAL/ DO NOT KNOW	AGREE	STRONGLY AGREE
35. In general, when there is inclusion of difference in the community (e.g. age, gender, heritage, religion, political views, education level, socio-economic class, networks, etc.) the community benefits.	0	1	2	3	4
36. In general, in my community there is equal treatment irrespective of differences such as gender, age, heritage, religion, political views, education level, socio-economic class, networks, etc.	0	1	2	3	4
37. Democracy is an essential practice of the community project/s in which I participate/d, i.e. *Chapel to Chapel (Gal Xlokk)* and / or *'Ilħna Poeżija'* and /or *'Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità' (ĊKF).*	0	1	2	3	4
38. Inclusion is an essential practice of the community project/s in which I participate/d, i.e. *Chapel to Chapel (Gal Xlokk)* and / or *'Ilħna Poeżija'* and /or *'Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità' (ĊKF).*	0	1	2	3	4
39. Equality is an essential practice of the community project/s in which I participate/d, i.e. *Chapel to Chapel (Gal Xlokk)* and / or *'Ilħna Poeżija'* and /or *'Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità' (ĊKF).*	0	1	2	3	4
40. My participation in the community project/s positively affects/ed other aspects of my life.	0	1	2	3	4

SECTION D (continued…)

MARK A NUMBER FROM 0 TO 4 WHERE 0 MEANS THAT YOU STRONGLY DISAGREE WHILST 4 MEANS THAT YOU STRONGLY AGREE. MARK 2, i.e. NEITHER AGREE NOR DISAGREE, IF YOU ARE NEUTRAL OR YOU DO NOT KNOW.

	STRONGLY DISAGREE	DISAGREE	NEUTRAL/ DO NOT KNOW	AGREE	STRONGLY AGREE
41. I have seen other community members' lives improve as a result of *Chapel to Chapel (Gal Xlokk)* and / or *'Ilħna Poeżija'* and /or *'Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità' (ĊKF).*	0	1	2	3	4
42. Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at local council level.	0	1	2	3	4
43. Community projects like the one/s in which I participate/d influence/d decisions and management concerning concerning my community at national / government level.	0	1	2	3	4
44. Community projects like the one/s in which I participate/d influence/d decisions and management concerning concerning my community at the level of the European Union.	0	1	2	3	4
45. Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at global / international level.	0	1	2	3	4

SECTION E

46. PLEASE ENTER YOUR CONTACT DETAILS IF YOU ACCEPT TO BE CONTACTED FOR A ONE-TIME INTERVIEW (OF APPROXMATELY 1 HOUR DURATION) ABOUT THIS SUBJECT:

NAME AND SURNAME: _____

MOBILE NUMBER: _____

LANDLINE NUMBER: _____

SECTION F

PLEASE WRITE YOUR ANSWER.

47. DO YOU WANT TO ADD ANY OTHER COMMENTS?

_____

_____

_____

_____

_____

_____

_____

_____

SINCERE THANKS FOR YOUR KIND PARTICIPATION.

KWESTJONARJU

SEZZJONI A

JEKK JOGĦĠBOK IMMARKA TWEĠIBA WAĦDA BISS.

1. SESS a. ☐ Raġel b. ☐ Mara

2. ETÀ a. ☐ 18-24 b. ☐ 26-34 c. ☐ 36-44

d. ☐ 46-54 e. ☐ 56-64 f. ☐ 65+

3. NAZZJONALITÀ a. ☐ Maltija b. ☐ Pajjiż fl-Unjoni Ewropeja

c . ☐ Pajjiż barra l-Unjoni Ewropeja

4. WIRT ('HERITAGE') a. ☐ Bajda b. ☐ Għarbija c. ☐ Sewda

d. ☐ Asjatika e. ☐ Mħallta f. Oħra (speċifika): _____

5. RELIGJON a. ☐ Kattolika b. ☐ Kristjana c . ☐ Musulmana

d. ☐ Bla reliġjon e. Oħra (speċifika): _____

6. TWELIDT FIL-ĠEJJER MALTIN? a. ☐ Iva (mur għad-domanda 8) b. ☐ Le (mur għad-domanda 7)

7. GĦALFEJN QED TGĦIX FIL-ĠEJJER MALTIN?

a. ☐ Nitlob asil ('Asylum seeker') b. ☐ Żwieġ c. ☐ Studji d. Oħrajn (speċifika):_____

8. LIVELL TA' EDUKAZZJONI

a. ☐ Spiċċajt l-iskola primarja b. ☐ Waqaft nistudja QABEL spiċċajt l-iskola primarja

c. ☐ Spiċċajt l-iskola sekondarja d. ☐ Waqaft nistudja QABEL spiċċajt l-iskola sekondarja

e. ☐ Nattendi / spiċċajt skola vokazzjonali / teknika f. ☐ Nattendi / spiċċajt 'Junior College' / 'Sixth Form' / 'Higher Secondary'

g. ☐ Nattendi / spiċċajt edukazzjoni terzjarja (e.g. Università, 'MCAST')

h. ☐ Livell ieħor ta' edukazzjoni MHUX imniżżel hawn fuq (speċifika): _____

9. LIEMA LINGWA TUŻA PRINĊIPARJAMENT BIEX TIKKOMUNIKA D-DAR?

a. ☐ Maltija b. ☐ Ingliża c. ☐ Djalett (speċifika): _____

d. Oħra (speċifika): _____

10. LIEMA LINGWA TUŻA PRINĊIPARJAMENT BIEX TIKKOMUNIKA FL-INĦAWI FEJN TOQGĦOD U FIL-KOMUNITÀ TIEGĦEK ?

a. ☐ Maltija b. ☐ Ingliża c. ☐ Djalett (speċifika): _____

d. Oħra (speċifika): _____

11. IMPJIEG

a. ☐ 'Full-time' (minimu 40 siegħa jew bis-sigħat mnaqqsa) b. ☐ Part-time (minimu 20 siegħa jew bis-sigħat mnaqqsa)

c. ☐ Kemm 'full-time' u 'part-time' d. ☐ Qiegħed (mhux impjegat/a imma qed infittex impjieg)

e. ☐ 'Inactive' (mhux impjegat/a u mhux infittex impjieg) f. ☐ Student/a 'full-time'

g. ☐ Irtirat/s h. Oħrajn (speċifika):_____

SEZZJONI B

JEKK JOGĦĠBOK IKTEB IT-TWEĠIBIET FL-ISPAZJU PROVDUT.

JEKK IMMARKAJT 11d JEW 11e JEW 11f JEW 11g (i.e. jekk M'INTIX formalment impjegat/a bħalissa) JEKK JOGĦĠBOK MUR GĦAD-DOMANDA NUMRU 13

12. X'INHU X-XOGĦOL TIEGĦEK? _____

13. GĦANDEK XI ĦILIET / TALENTI? (eż. 'computer', xogħol ta' njam, ħjata, musika, eċċ..) _____

_____

14. GĦANDEK XI BŻONNIJIET SPEĊJALI FIŻIĊI U / JEW MENTALI? (speċifika): _____

_____

15. LOKALITÀ TA' RESIDENZA (eż. Żejtun, Birgu, Mellieħa, eċċ.): _____

SEZZJONI Ċ

F'DIN IS-SEZZJONI TISTA' TIMMARKA R-RISPOSTI KOLLHA LI HUMA APPLIKABBLI GĦALIK, ĦLIEF FID-DOMANDI NUMRU 21 U 27 KIF SPJEGAT HAWN TAĦT.

16. X'LINGWA / LINGWI TAF?	TIFHEM	TITKELLEM	TAQRA	TIKTEB
a. Malti				
b. Djalett Malti (speċifika):				
c. Ingliż				
d. Oħra (speċifika):				
e. Oħra (speċifika):				
f. Oħra (speċifika):				

17. F'LIEMA PROĠETTI TAL-KOMUNITÀ QED / KONT TIPPARTEĊIPA FIHOM?

a. ☐ *'Chapel to Chapel' (Gal Xlokk)* b. ☐ *Ilħna Poeżija (Kunsill Lokali)*

c. ☐ *Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)*

18. SA FEJN TAF INT, FIL-PORĠETT/I TAL-KOMUNITÀ LI INT QED TIPPARTEĊIPA / IPPARTEĊIPAJT FIH/OM, HEMM <u>INKLUŻJONI TA' DIVERSITÀ</u> LI GĦANDHA X'TAQSAM MA': (għamel I għal-"Iva", L għal "Le", ħalli VOJT jekk MA TAFX jew MHUX APPLIKABBLI għalik)	***'Chapel to Chapel' (Gal Xlokk)***	***Ilħna Poeżija (Kunsill Lokali)***	***Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità (ĊKF)***
a. Sess (i.e. rġiel u nisa)			
b. Etajiet differenti			
c. Wirt ('heritage')			
d. Reliġjon			
e. Opinjonijiet politiċi			
f. Livelli ta' edukazzjoni			
g. Klassijiet soċjo-ekonomiċi			
h. Nies li għandhom u li m'għandhomx kuntatti li jistgħu jgħinuhom			
i. Oħrajn (speċifika):			

19. GĦANDEK INTERESS F'XI SFERA/I KULTURALI MINN DAWN LI ĠEJJIN?

a. ☐ Poeżija b. ☐ Proża c. ☐ Arti d. ☐ Teatru

e. ☐ Għana f. ☐ Stil mużikali ieħor g. ☐ Żfin h. ☐ Letteratura

ii. Oħra/jn (speċifika): _____

k. ☐ Le, M'GĦANDIX interess fl-ebda sfera kulturali **(Jekk timmarka din ir-risposta mur għad-domanda numru 26).**

20. B'LIEMA MOD/I TESPRIMI L-INTERESS/I KULTURALI TIEGĦEK?

a. ☐ Billi nipproduċi oġġetti kulturali / artistiċi (eż. Jiena poeta / poetessa, kittieb/a, attur / attriċi, kantant/a, żeffien/a, eċċ.)

b. ☐ Billi nattendi eventi kulturali (eż. eżibizzjonijiet tal-arti, kunċerti, 'plays',eċċ.)

c. ☐ Billi nixtri oġġetti kulturali / artistiċi (eż. kotba, pitturi, albums tal-mużika, eċċ.)

d. ☐ Billi nsiefer

e. Oħrajn (speċifika): _____

21. KULL KEMM TIDDEDIKA ĦIN GĦALL-INTERESS/I KULTURALI TIEGĦEK? JEKK JOGĦĠBOK IMMARKA <u>TWEĠIBA WAĦDA BISS</u>.

a. ☐ Kuljum b. ☐ Darba f'ġimgħa c. ☐ Darba kull ġimatgħejn

d. ☐ Darba f'xahar e. ☐ Darba kull 3 xhur f. ☐ Anqas spiss

22. TAĦSEB LI XI WIEĦED / UĦUD MINN DAWN JINFLUENZAW U / JEW ISAĦĦU L-INVOLVIMENT FL-INTERESSI KULTURALI TIEGĦEK?

a. ☐ Familja b. ☐ Ħbieb c. ☐ Edukazzjoni

d. ☐ Xogħol u Mpjieg e. ☐ Kunsill Lokali f. ☐ Komunità

g. ☐ Għaqdiet mhux governattivi ('NGOs') h. Oħrajn (speċifika): _____

j. ☐ Le, l-interess/i kulturali / artistiċi tiegħi m'huma nfluenzati / msaħħa mill-ebda fattur.

23. FEJN ISSIB OPPORTUNITÀ BIEX TESPRIMI L-INTERESS/I KULTURALI TIEGĦEK?

a. ☐ Id-dar (i.e. fejn noqgħod)
b. ☐ Fil-komunità (i.e. fil-lokalità fejn noqgħod)
c. ☐ Barra mill-komunità (li noqgħod fiha) iżda fil-gżejjer Maltin
d. ☐ F'pajjiżi oħra
e. ☐ Permezz tal-internet
f. Oħrajn (speċifika): _____

24. TAĦSEB LI L-INTERESS/I KULTURALI TIEGĦEK JGĦINEK/UK F'XI WIEĦED / UĦUD MINN DAWN L-ASPETTI OĦRA <u>TA' ĦAJTEK</u>?

a. ☐ Saħħa (fiżika / mentali)
b. ☐ Edukazzjoni
c. ☐ Pjanar (eż. ħin, flus, eċċ.)
d. ☐ Relazzjonijiet Familjari
e. ☐ Xogħol u Mpjieg
f. ☐ Relazzjonijiet fil-Komunità
g. ☐ Insolvi problemi
h. ☐ Nagħmel kuntatti

i. Oħrajn (speċifika): _____

j. ☐ Le, l-interess/i kulturali tiegħi ma hu/ma ta' ebda għajnuna f'aspetti oħra ta' ħajti.

25. TAĦSEB LI L-INTERESS/I KULTURALI TIEGĦEK JGĦIN/U <u>LILL-ĦADDIEĦOR</u> F'XI WIEĦED / UĦUD MINN DAWN L-ASPETTI OĦRA <u>TA' ĦAJJITHOM</u>?

a. ☐ Saħħa (fiżika / mentali)
b. ☐ Edukazzjoni
c. ☐ Pjanar (eż. ħin, flus, eċċ.)
d. ☐ Relazzjonijiet Familjari
e. ☐ Xogħol u Mpjieg
f. ☐ Relazzjonijiet fil-Komunità
g. ☐ Isolvu problemi
h. ☐ Jagħmlu kuntatti

i. Oħrajn (speċifika): _____

j. ☐ Le, l-interess/i kulturali tiegħi ma hu/ma ta' ebda għajnuna f'aspetti oħra ta' ħajjet ħaddieħor.

26. INTI ATTIV/A / MEMBRU F'XI ORGANIZZAZZJONI/JIET MINN DAWN?

a. ☐ Kunsill/I Lokali
b. ☐ Partit politiku
c. ☐ Għaqda tal-Ħaddiema
d. ☐ Drittijiet Umani
e. ☐ Ambjentali
f. ☐ Artistiċi

g. Oħrajn (speċifika): _____

i. ☐ Le, M'INIX attiv/a / membru ta' EBDA organizzazzjoni soċjali **(jekk timmarka din ir-risposta mur għad-domanda numru 33, i.e. Sezzjoni D).**

27. KULL KEMM TIDDEDIKA ĦIN LIL DIN / DAWN L-ORGANIZZAZZJONI/JIET? JEKK JOGĦĠBOK IMMARKA <u>TWEĠIBA WAĦDA BISS</u>.

b. ☐ Kuljum
b. ☐ Darba f'ġimgħa
c. ☐ Darba kull ġimatgħejn
d. ☐ Darba f'xahar
e. ☐ Darba kull 3 xhur
f. ☐ Anqas spiss

28. TAĦSEB LI XI WIEĦED / UĦUD MINN DAWN JINFLUENZAW U / JEW ISAĦĦU L-PARTEĊIPAZZJONI TIEGĦEK F'DIN / DAWN L-ORGANIZZAZZJON/IJIET?

a. ☐ Familja b. ☐ Ħbieb c. ☐ Edukazzjoni

d. ☐ Xogħol u Mpjieg e. ☐ Kunsill Lokali f. ☐ Komunità

g. ☐ Għaqdiet mhux governattivi ('NGOs') h. Oħrajn (speċifika): _____

i. ☐ Le, l-interess/i kulturali / artistiċi tiegħi m'huma nfluenzati / msaħħa mill-ebda fattur.

29. FEJN ISSIB OPPORTUNITÀ BIEX TIPPARTEĊIPA F'DIN / DAWN L-ORGANIZZAZZJONI/JIET?

a. ☐ Id-dar (i.e. fejn noqgħod) b. ☐ Fil-komunità (i.e. fil-lokalità fejn noqgħod)

c. ☐ Barra mill-komunità (li noqgħod fiha) iżda fil-gżejjer Maltin d. ☐ F'pajjiżi oħra

e. ☐ Permezz tal-internet f. Oħrajn (speċifika): _____

30. TAĦSEB LI L-PARTEĊIPAZZJONI F'DIN / DAWN L-ORGANIZZAZZJONI/JIET TGĦINEK F'XI WIEĦED / UĦUD MINN DAWN L-ASPETTI <u>TA' ĦAJTEK?</u>

a. ☐ Saħħa (fiżika / mentali) b. ☐ Edukazzjoni c. ☐ Pjanar (eż. ħin, flus, eċċ.)

d. ☐ Relazzjonijiet Familjari e. ☐ Xogħol u Mpjieg f. ☐ Relazzjonijiet fil-Komunità

g. ☐ Insolvi problemi h. ☐ Nagħmel kuntatti

i. Oħrajn (speċifika): _____

j. ☐ Le, l-interess/i kulturali tiegħi ma hu/ma ta' ebda għajnuna f'aspetti oħra ta' ħajti.

31. TAĦSEB LI L-PARTEĊIPAZZJONI F'DIN / DAWN L-ORGANIZZAZZJONI/JIET TGĦIN <u>LILL-PARTEĊIPANTI OĦRA TAL-ORGANIZZAZZJONI/JIET</u> F'XI WIEĦED / UĦUD MINN DAWN L-ASPETTI OĦRA <u>TA' ĦAJJITHOM</u>?

a. ☐ Saħħa (fiżika / mentali) b. ☐ Edukazzjoni c. ☐ Pjanar (eż. ħin, flus, eċċ.)

d. ☐ Relazzjonijiet Familjari e. ☐ Xogħol u Mpjieg f. ☐ Relazzjonijiet fil-Komunità

g. ☐ Isolvu problemi h. ☐ Jagħmlu kuntatti

i. Oħrajn (speċifika): _____

j. ☐ Le, l-interess/i kulturali tiegħi ma hu/ma ta' ebda għajnuna f'aspetti oħra ta' ħajjet ħaddieħor.

32. TAĦSEB DIN / DAWN L-ORGANIZZAZZJONI/JIET TGĦIN / JGĦINU <u>MEMBRI TAL-KOMUNITÀ LI MA JIPPARTEĊIPAWX</u> F'DIN / DAWN L-ORGANIZAZZJONI/JIET F'XI ASPETT/I TA' ĦAJJITHOM?

a. ☐ Saħħa (fiżika / mentali) b. ☐ Edukazzjoni c. ☐ Pjanar (eż. ħin, flus, eċċ.)

d. ☐ Relazzjonijiet Familjari e. ☐ Xogħol u Mpjieg f. ☐ Relazzjonijiet fil-Komunità

g. ☐ Isolvu problemi h. ☐ Jagħmlu kuntatti

i. Oħrajn (speċifika):

_____

j. ☐ Le, il-parteċipazzjoni tiegħi ma hi ta' ebda għajnuna f'aspetti oħra ta' membri tal-komunità li ma jipparteċipawx fl- organizzazzjoni/jiet.

<u>SEZZJONI D</u>

IMMARKA NUMRU MINN 0 SA 4 FEJN 0 IFISSER LI MA TAQBILX ĦAFNA U 4 TFISSER LI TAQBEL ĦAFNA. IMMARKA N-NUMRU 2, i.e. LA NAQBEL U LANQAS MA NQBILX, JEKK INTI NEWTRALI JEW JEKK MA TAFX.

	MA NAQBILX ĦAFNA	MA NAQBILX	LA NAQBEL LANQAS MA NAQBILX	NAQBEL	NAQBEL ĦAFNA
33. L-interess tal-membri tal-komunità fil-kultura (eż. letteratura, mużika, arti drama, folklor, eċċ.) jikkontribwixxi b'mod pożittiv għat-tisħieħ soċjali tal-komunità.	0	1	2	3	4
34. Il-parteċipazzjoni tal-membri tal-komunità f'organizazzjonijiet socjali (eż. kunsilli lokali, għaqdiet tal-ħaddiema ('trade unions'), parroċċi, għaqdiet letterarji, għaqdiet mhux governattivi ('NGOs'), eċċ.) jikkontribwixxu b'mod pożittiv għat-tisħieħ soċjali tal-komunità.	0	1	2	3	4

SEZZJONI D (tkompli…)

IMMARKA NUMRU MINN 0 SA 4 FEJN 0 IFISSER LI MA TAQBILX ĦAFNA U 4 TFISSER LI TAQBEL ĦAFNA. IMMARKA N-NUMRU 2, i.e. LA NAQBEL U LANQAS MA NQBILX, JEKK INTI NEWTRALI JEW JEKK MA TAFX.

	MA NAQBILX ĦAFNA	MA NAQBILX	LA NAQBEL LANQAS MA NAQBILX	NAQBEL	NAQBEL ĦAFNA
35. Fil-biċċa l-kbira, l-inklużjoni ta' diversità fil-komunità (eż. età, sess, wirt ('heritage'), reliġjon, opinjonijiet politiċi, livell ta' edukazzjoni, klassijiet soċjo-ekonomiċi, kuntatti, eċċ.) tagħmel ġid lill-komunità.	0	1	2	3	4
36. Fil-biċċa l-kbira, fil-komunità tiegħi nies b'differenzi ta' sess, età, wirt ('heritage') reliġjjon, opinjonijiet politiċi, livell ta' edukazzjoni, klassijiet soċjo-ekonomiċi, kuntatti, eċċ., huma meqjusa b'mod ugwali.	0	1	2	3	4
37. Id-demokrazija hija prattika essenzjali fil-proġett/i tal-komunità li fih/om nipparteċipa / ipparteċipajt, i.e. *'Chapel to Chapel' (Gal Xlokk)* u / jew *Ilħna Poeżija* u / jew *Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità (ĊKF)*.	0	1	2	3	4
38. L-inklużjoni hija prattika essenzjali fil-proġett/i tal-komunità li fih/om nipparteċipa / ipparteċipajt, i.e. *'Chapel to Chapel' (Gal Xlokk)* u / jew *Ilħna Poeżija* u / jew *Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità (ĊKF)*.	0	1	2	3	4
39. L-ugwaljanza hija prattika essenzjali fil-proġett/i tal-komunità li fih/om nipparteċipa / ipparteċipajt, i.e. *'Chapel to Chapel' (Gal Xlokk)* u / jew *Ilħna Poeżija* u / jew *Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità (ĊKF)*.	0	1	2	3	4
40. Il-parteċipazzjoni tiegħi fil-proġett/i tal-komunità taffettwa / affettwat b'mod pożittiv aspetti oħra ta' ħajti.	0	1	2	3	4

SEZZJONI D (tkompli…)

IMMARKA NUMRU MINN 0 SA 4 FEJN 0 IFISSER LI MA TAQBILX ĦAFNA U 4 TFISSER LI TAQBEL ĦAFNA. IMMARKA N-NUMRU 2, i.e. LA NAQBEL U LANQAS MA NQBILX, JEKK INTI NEWTRALI JEW JEKK MA TAFX.

	MA NAQBILX ĦAFNA	MA NAQBILX	LA NAQBEL LANQAS MA NAQBILX	NAQBEL	NAQBEL ĦAFNA
41. Rajt il-ħajja ta' membri oħra tal-komunità tmur għall-aħjar b'riżultat ta' *'Chapel to Chapel' (Gal Xlokk)* u / jew *Ilħna Poeżija* u / jew *Ċirkolu Kulturali Freirjan għall- Għannejja u l-Kittieba tal-Komunità (ĊKF).*	0	1	2	3	4
42. Proġetti tal-komunità bħal dak / dawk li nipparteċipa fihom influwenza/w deċiżjonijiet u amministrazzjoni tal-komunità fuq livell ta' kunsill lokali.	0	1	2	3	4
43. Proġetti tal-komunità bħal dak / dawk li nipparteċipa fihom influwenza/w deċiżjonijiet u amministrazzjoni tal-komunità fuq livell ta' gvern nazzjonali.	0	1	2	3	4
44. Proġetti tal-komunità bħal dak / dawk li nipparteċipa fihom influwenza/w deċiżjonijiet u amministrazzjoni tal-komunità fuq livell ta' Unjoni Ewropeja.	0	1	2	3	4
45. Proġetti tal-komunità bħal dak / dawk li nipparteċipa fihom influwenza/w deċiżjonijiet u amministrazzjoni tal-komunità fuq livell ta' globali / internazzjonali.	0	1	2	3	4

SEZZJONI E

46. JEKK JOGĦĠBOK IKTEB ID-DETTALJI TIEGĦEK JEKK TAĊĊETTA LI TIĠI IKKUNTATTJAT/A GĦAL INTERVISTA TA' DARBA (TA' MADWAR 30 MINUTA) DWAR DAN IS-SUĠĠETT:

ISEM U KUNJOM: _____

NUMRU TAL-MOWBAJL: _____

NUMRU TAT-TELEFON 'LANDLINE': _____

SEZZJONI F

JEKK JOGĦĠBOK IKTEB IT-TWEĠIBA TIEGĦEK.

47. TIXITEQ IŻŻID XI KUMMENTI OĦRA?

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GRAZZI ĦAFNA TAL-PARTEĊIPAZZJONI TIEGĦEK.

Appendix 12: Pseudonyms

Pseudonyms (in alphapetical order)	**Roles**
Angela	Founder of a cultural NGO; participant in *'ĊKF'* and *'Ilħna Poeżija' (Poetic Voices)*
Alfred	Folk singer and *'ĊKF'* participant
Julian	Principal supervisor of this doctoral study; *'ĊKF'* co-ordinator and participant
Carmen	Deputy Mayor / Councillor and *'ĊKF'* participant
Chris	Councillor
Joe	Councillor and co-ordinator of *'Ilħna Poeżija'*
Lawrence	Folk singer and *'ĊKF'* participant
Maria (real name)	Doctoral student and author of this thesis, *'ĊKF'* co-ordinator and participant
Mario	Mayor and participant in *'ĊKF'* and *Chapel to Chapel*
May	Prose writer and participant in *'ĊKF'* and *'Ilħna Poeżija'*
Philip	Poet, painter and participant in *'ĊKF'* and *'Ilħna Poeżija'*
Saviour	Folk singer and participant in *'ĊKF'*
Therese	Prose writer and participant in *'ĊKF'* and *'Ilħna Poeżija'*

Appendix 13: Data Source Codes

English Version		**Verżjoni Maltija**	
Acronym	**Source**	**Acronym**	**Source**
ACM	Advisory Committee Meeting	LKK	Laqgħa Kumitat Konsultattiv
AY	Artistic Yield	RA	Rendiment Artistiku
/	*Freirean Cultural Circle for Maltese Folk Singers and Writers of the Community*	*'ĊKF'*	*Ċirkolu Kulturali Freirjan għall-Għannejja u l-Kittieba tal-Komunità*
FG	Focus Group	FG	'Focus Group'
LS	Life Story	SĦ	Storja ta' Ħajja
SSI	Semi-structured Interview	ISS	Intervista Semi-strutturata
PO	Participant Observation	OPR	Osservazzjoni bil-Parteċipazzjoni tar-Riċerkatriċi
RJ	Reflexive Journal	/	/

Appendix 14: Supplementary Research Findings[1]

[1] Research findings presented in this Appendix supports the discussion of the thesis' chapters as indicated throughout the chapters. Hence, it is not the intention to present in this Appendix an exhaustive summary of all data generated in the process of research.

Research findings presented in this Appendix are structured according to the sequence in which they were referred to in the thesis' main text.

Figure 1: Mean ratings of questionnaire Likert scale questions

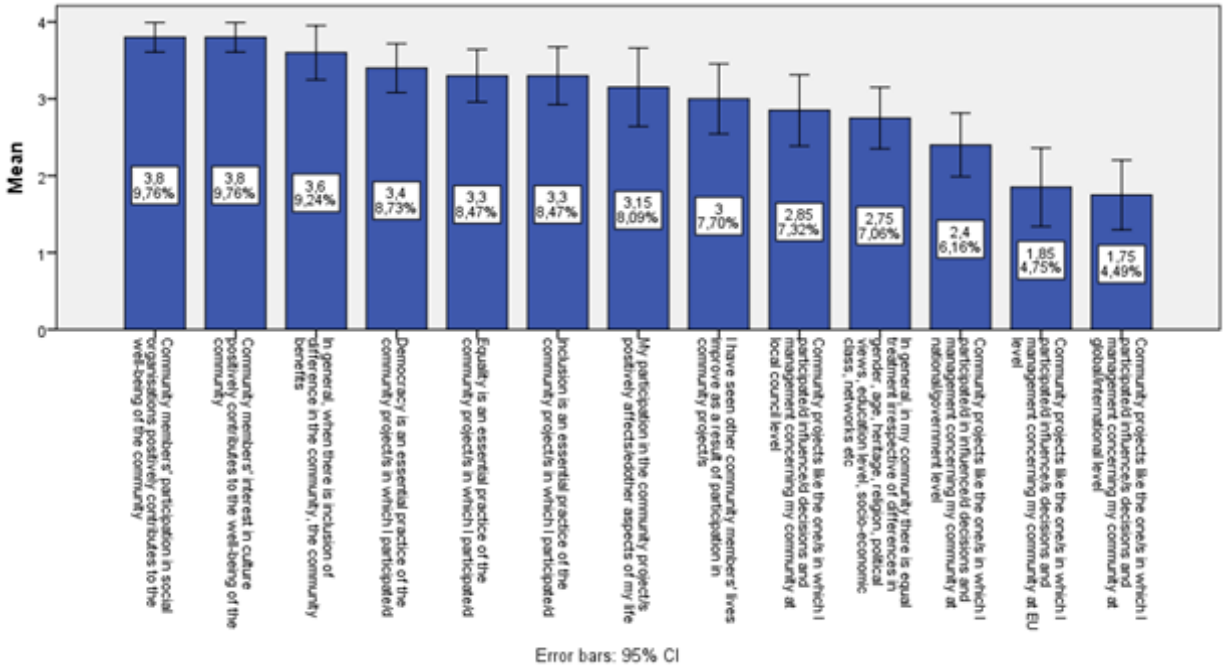


Figure 1 synthesizes mean ratings of Likert scale questions by questionnaire participants from the three different community projects, namely *Chapel to Chapel*, *'Ilħna Poeżija'* and *'ĊKF'*[1]. Thus, amongst the statements that, on average, were positively rated (obtained a mean rating of 2 or higher) or negatively rated (obtained a mean rating less than 2), the ones relevant to the discussion of the achievements of community-based initiatives, including '*ĊKF*' are:

[1] Questionnaire participants were asked to rate their views on a 5-point Likert scale ranging from 0 to 4 where 0 corresponds to strongly disagree and 4 corresponds to strongly agree. The 95% confidence interval provides a range of values for the actual mean rating score if the whole population of people participating in the community projects had to be included in the study. When two confidence intervals overlap considerably it is an indication that their respective mean rating scores are comparable and do not differ significantly. When two confidence intervals are disjoint or slightly overlapping it indicates that their respective mean rating scores differ significantly. It is evident from the error bar graph that respondents are providing a significantly higher mean rating score for the first ten statements indicated in Figure 1 in comparison with the last two statements.

- “Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at local council level.”

  This obtained a mean rating score of 2.85;

- “Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at national / government level.”

  This obtained a mean rating score of 2.40;

- “Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at the level of the European Union.”

  This obtained a mean rating score of 1.85, and

- “Community projects like the one/s in which I participate/d influence/d decisions and management concerning my community at global / international level.”

  This obtained a mean rating score of 1.75.

Figure 2:
Projects' participants' religious creed

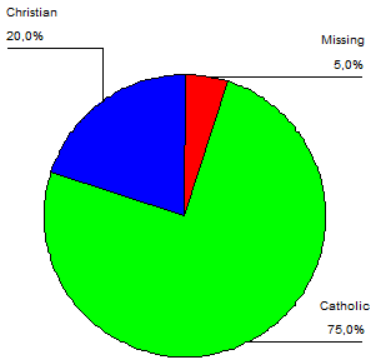


Table 1:
Community Project vs. Religious Creed[1]

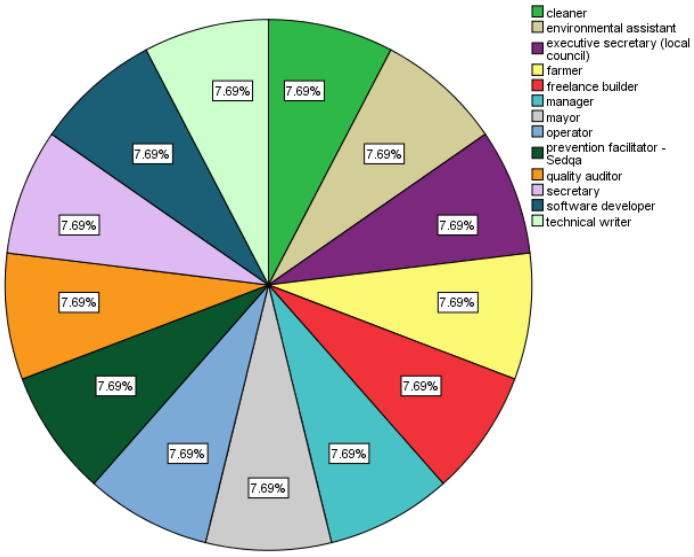
	Catholic	**Christian**	**Totals of project participants**
Chapel to Chapel	35.7%	21.4%	57.1%
'Ilhna Poežija'	42.9%	7.1%	50.0%
'ĊKF'	21.4%	14.3%	35.7%
Totals of Catholics and Christians	71.4%	28.6%	100.0%
$X^2(2) = 1.276$, $p = 0.528$			

[1] The percentage of those who did not indicate their religious creed presented in the pie-chart is not included in the crosstab as data is retrieved from two separate questions. In all tables presented in this thesis, totals that do not add up to are either due to same participants participating in more than one community project (hence table headings explain types of totals), or due to small percentages that are rounded-up by SPSS.

Table 2: Employment Status vs. Participation in Community Project/s

	Chapel to Chapel	***'Ilhna Poeżija'***	**'*ĊKF*'**	**Total**
Full-time	42.9%	0.0%	7.1%	42.9%
Part-time	14.3%	7.1%	0.0%	14.3%
Unemployed	0.0%	7.1%	7.1%	7.1%
Inactive	0.0%	14.3%	7.1%	14.3%
Full-time student	0.0%	14.3%	7.1%	14.3%
Retired	0.0%	7.1%	7.1%	7.1%
Totals of participants per project	57.1%	50.0%	35.7%	100.0%
$X^2(10) = 14.857$, $p = 0.137$				

Figure 3: Jobs of all respondents



Statistical analysis shows there is no significant difference (Table 2) between employment status of participants across the three community projects[1] and responses to the question about jobs show an equal distribution amongst different jobs of all three community projects' participants (Figure 3). Moreover, SPSS testing of questionnaire responses shows a significant relationship between employment status and skills and talents of respondents from

[1] The p-value is 0.137, hence higher than 0.05 level of significance (Schutt, 2012).

the three community projects running at the time of the study ('*ĊKF*' included). Indeed, Table 3 shows that the highest percentage of respondents declaring skills and talents are employed on a full-time basis, however, only 5.3% of these have artistic skills and / or talents. Incidentally, these happen to be in part-time employment over and above full-time employment. This cohort, namely, of those both in full-time and part-time employment, is also the only cohort that declares having artistic skills and / or talents. The p-value of 0.025 confirms the statistical significance of these associations (Schutt, 2012).

Table 3: Employment Status vs. Skills and / or Talents

	Artistic	**ICT**	**Various**	**No answer**	**None**	**Total**
Full-time	0.0%	5.3%	15.8%	26.3%	0.0%	47.4%
Part-time	0.0%	0.0%	0.0%	5.3%	5.3%	10.5%
Both full-time and part-time	5.3%	0.0%	0.0%	0.0%	0.0%	5.3%
Unemployed	0.0%	5.3%	0.0%	0.0%	0.0%	5.3%
Inactive	0.0%	0.0%	10.5%	0.0%	0.0%	10.5%
Full-time student	0.0%	5.3%	5.3%	0.0%	0.0%	10.5%
Retired	0.0%	0.0%	5.3%	0.0%	0.0%	5.3%
Other	0.0%	5.3%	0.0%	0.0%	0.0%	5.3%
Total	5.3%	21.1%	36.8%	31.6%	5.3%	100%
$X^2(28) = 44.497$, $p = 0.025$						

Figure 4:
Projects' participants' opinions about different forms of inclusion practised in the community projects

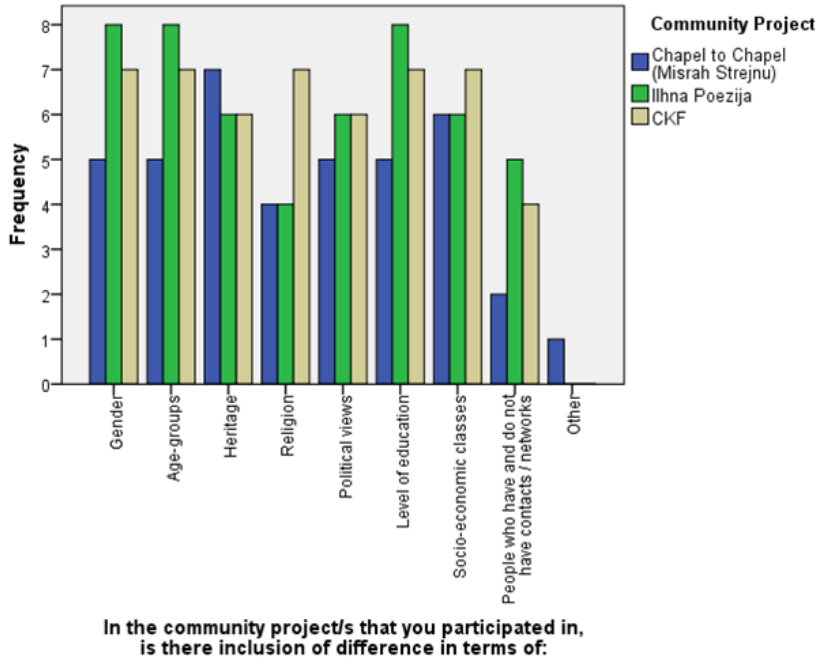


Table 4:
Projects' participants' opinions about different forms of inclusion practised in the community projects

Form of Inclusion	*Participants of Chapel to Chapel*	*Participants of 'Ilhna Poeżija'*	*Participants of 'ĊKF'*	*Total*
Gender	5	8	7	20
Age-groups	5	8	7	20
Heritage	7	6	6	19
Religion	4	4	7	15
Political views	5	6	6	17
Level of education	5	8	7	20
Socio-economic classes	6	6	7	19
People who have / do not have contacts	2	5	4	11
Other type of inclusion	1	0	0	1

Table 5: Age cohort and participation in community project/s

Age Cohort	*Chapel to Chapel*	*'Ilħna Poeżija'*	*'ĊKF'*
18 – 24	13.3%	6.7%	0.0%
25 – 34	20.0%	0.0%	0.0%
35 – 44	0.0%	0.0%	0.0%
45 – 54	20.0%	20.0%	6.7%
55 – 64	0.0%	13.3%	13.3%
65 +	6.7%	6.7%	13.3%
Total	60.0%	46.7%	33.3%
$X^2(8) = 10.302$, $p = 0.244$			

Table 6: Participation in community project/s and the support that such participation gives to other aspects of the respondents' lives

Other aspects of respondents' lives	*Chapel to Chapel*	*'Ilħna Poeżija'*	*'ĊKF'*	**Total**
Health	28.6%	35.7%	21.4%	57.1%
Education	42.9%	35.7%	28.6%	71.5%
Planning	7.1%	0.0%	0.0%	7.1%
Family	14.3%	14.3%	21.4%	28.6%
Work and Employment	21.4%	7.1%	0.0%	28.6%
Community	28.6%	35.7%	36.7%	57.1%
Problem-Solving	7.1%	7.1%	7.1%	14.3%
Contacts and Networks	28.6%	21.4%	21.4%	42.9%
No life aspect	7.1%	0.0%	0.0%	7.1%
Total	64.3%	42.9%	35.7%	Totals[1]
$X^2(16) = 7.675$, $p = 0.958$				

Table 7: Participation in community project/s and the support that such participation gives to other people's lives

Other aspects of other people's lives	*Chapel to Chapel*	*'Ilħna Poeżija'*	*'ĊKF'*	**Total**
Health	27.3%	9.1%	0.0%	27.3%
Planning	18.2%	9.1%	0.0%	18.2%
Family	18.2%	9.1%	18.2%	27.3%
Work and Employment	18.2%	0.0%	0.0%	18.2%
Community	27.3%	36.4%	36.4%	54.5%
Problem-Solving	9.1%	0.0%	0.0%	9.1%
Contacts and Networks	18.2%	0.0%	9.1%	18.2%
No life aspect	18.2%	9.1%	0.0%	27.3%
Total[2]	54.5%	54.5%	45.5%	Totals[3]
$X^2(14) = 10.573$, $p = 0.719$				

[1] Given that some participants participate in more than one project at the same time and given that participants could tick more than one answer the totals do not add up to 100%.

[2] In this case, none of the respondents expressed that project participation affects educational aspects of non-project participants' lives.

[3] Given that some participants participate in more than one project at the same time and given that participants could tick more than one answer the totals do not add up to 100%.

Table 8: Sex vs. Level of Education across participating projects

Level of Education	Male	Female	Total
Finished primary school	0.0%	10.0%	10.0%
Finished secondary school	5.0%	15.0%	20.0%
Attends / Finished vocational / technical school	10.0%	0.0%	10.0%
Attends / Finished vocational / tertiary school	40.0%	20.0%	60.0%
Total	55.0%	45.0%	100.0%
$X^2(3) = 6.195, p = 0.102$			