UNIVERSITY OF EDUCATION, WINNEBA

READING FREIRE'S PEDAGOGY OF THE OPPRESSED:

PHENOMENOLOGICAL STUDY OF 2018 POSTGRADUATE SANDWICH

STUDENTS OF COMMUNICATION AND MEDIA STUDIES DEPARTMENT

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DECLARATION

STUDENT'S DECLARATION

I, NYAMEKYE ERNEST SARBE, declare that this THESIS, with the exception of quotations and references contained in published works, international journals and online documents which have all been identified and duly acknowledged, is entirely my own original work and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE: ………………………………………………

DATE: ………………………………………………………

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this project work was supervised in accordance with the guidelines for supervision of Thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: PROFESSOR ANDY OFORI-BIRIKORANG

SIGNATURE: …………………………………………………...

DATE: …………………………………………………………

DEDICATION

This scholarly work is exclusively dedicated to honour Professor Andy Ofori-Birikorang (PhD) whose hard-working exposed me to critical pedagogy.
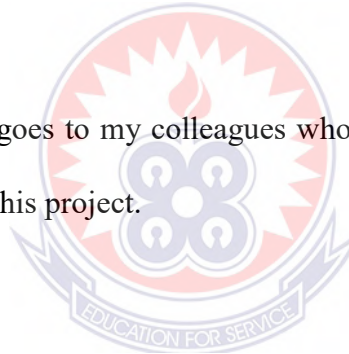
ACKNOWLEDGEMENT

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ABSTRACT

Pedagogy of the Oppressed was written decades ago to expose unequal power relationships which result in oppression among humanity. It further introduces critical pedagogy as the antidote to deconstructing oppression. Using the qualitative approach to inquiry, the study employed the phenomenological design to solicit the views and ideas of the 2018 Postgraduate Sandwich Students of the Communication and Media Studies Department and investigated how their behaviours have been transformed after reading the book. The study adopted the criterion sampling technique where three respondents were selected for the collection of data through in-depth semi-structured, open-ended telephone interview. Analysis from the collected data indicated that readers found it difficult grasping the subject matter of the book after reading it for the first time. Thus, the participants read the book more than once before they understood its concepts. It was also identified that the behaviours of the participants have been transformed positively after reading the book. The research therefore recommended for the inclusion of the book as a reading material in all the other departments of the university. It was also recommended that policy makers also consider critical pedagogy when designing or modifying curricula.
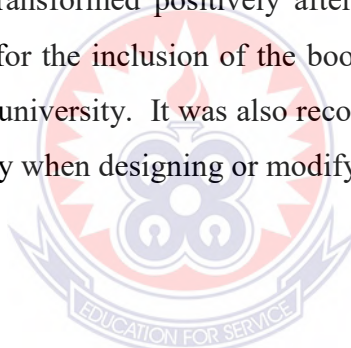
CHAPTER ONE

INTRODUCTION

1.0 Overview

In this chapter, the background to the study, the problem statement, the purpose of the study, the objectives of the study, the research questions for the study, the significance of the study, the scope of the study and the organization of the research study are discussed.

1.1 Background to the Study

Students, especially those in graduate schools, read books for pleasure, to gain knowledge, ideas and broaden their understanding of certain phenomena. Graduate students engage in a lot of reading (Manyozo, 2017) in order to conduct research, develop theories, gain understanding of concepts and do presentations. However, it is not all books that have the power to arouse the critical consciousness of readers, empower them to challenge and question the unjust and unbalanced cultural and socio-political structures that construct and reconstruct inequality to the benefit of dominant classes while same structures put certain marginalized groups at a disadvantaged position; and further suggest ways of dealing with such dominant structures.

Among other books selected by the Communication and Media Studies department of the University of Education, Winneba, for the postgraduate sandwich students, Pedagogy of the Oppressed stands out as a book which critically analyses unequal power relations in our societies and further suggests suitable methods of transforming such inequalities to ensure the liberation of humanity. The book was carefully selected to have significant positive impact on the attitudes and behaviours of students who read it. Donaldo Macedo

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who wrote the introductory part of the 30th Anniversary Edition of the book describes it as a critical, radical, revolutionary and transformative piece of scholarly work, which stimulates the critical consciousness of its readers (Muller & Boutte, 2019), shaping their perspectives on ideological constructions that have been constantly reinforced and normalized; a book which when read and analyzed critically, exposes the incompletion of humanity; disillusions the falsifications of the authenticity of those whose humanity is denied them but have a pseudo-belief that they are free; and activates its readers to engage in the praxis for the quest of their human completion (Freire, 2000).

The sandwich students were required to read the book and prepare Journal Notes – a short commentary with illustrations – to indicate their understanding of the concepts in the book. The significance of this Journal Notes was to consider the views of the students with regards to the information in the text and how they were able to engage in responsive reading. Students interpreted information in the text based on their understanding. They also had to relate information in the text to their environment and personal experiences by providing specific environmentally-related illustrations. After reading each chapter and writing the Journal Notes, a class discussion was held during lectures where every student would have the opportunity to express themselves relative to the major issues in the chapter under discussion. During class discussions, some students narrated their personal experiences with regards to the concepts under discussion from the text. From the observation of the study, it was very obvious that information in the text was changing the perceptions of students with regards to oppression as a phenomenon which dominated the discussions. Students began to view oppression from a critical perspective which hitherto they might not have considered without reading the

book. Due to the nature of the sandwich course – spending about seven or eight weeks as a semester instead of the regular 16 weeks – the students could not complete reading the entire book. As a result, they were limited to reading the first two chapters of the book.

After the book was first published, it has been printed and reprinted many times. In addition to the multiple printing, so many copies of this scholarly literature which exceed 750,000 have been sold all over the world (Freire 2000). The book exposed the 2018 sandwich students to different forms of dehumanization among humanity; making the students adopt and regularly use the term "oppression", a prevalent term employed by the author which permeates throughout the entire book, particularly the first two chapters.

As a student, and being part of the class that read this book, I find the book so enlightening and educative. The reading of this book has really transformed my worldview on institutional structures, cultural practices and individual behaviours that engender, corroborate, produce, reproduce and reinforce inequalities in our social world. Never in my life did I ever have a reflection of, and or have a thought of the fact that education as an institution of state, an agency of change responsible for making humans independent beings and serving as an agent of social transformation, could be used to reinforce and perpetuate oppression until I read Pedagogy of the Oppressed. My view on oppression was more concentrated on colonialism and its associated situations where physical force is applied. However, the reading of Freire"s Pedagogy of the Oppressed has exposed me to a critical viewpoint with regards to dehumanization and humanization in general.

1.2 Statement of the Problem

McArthur, Lam-McArthur and Fontaine (2018) view communication to be the transmission of information from a source to a receiver by making use of a system of signals. It is believed that communication has been effective when the encoded message sent does not in any manner conflict with the information decoded by the receiver. Thus, the information produced by the author should correspond with the meaning extracted by the audience. However, there are situations where an audience may engage in semiotic disobedience and interpret text in a way that contrasts with the meaning that the author intends to put across to their readers. Reading is not only about understanding and extracting meaning from written text or merely searching for the thought of the author from the printed material; it also requires that the readers immerse themselves into the text by interacting, interpreting, reflecting, evaluating and relating with the text through responsive reading (Moyle, 1968 as cited in Hedge, 2002). Consequently, in order to ensure effective reading, students are supposed to have effective interaction with the text material as they search for the thoughts of the author. Interacting with the reading material requires that the reader relates their personal experiences with concepts, events, issues and other phenomena in the text being read. Thus, to interact with the text, the audience must be able to relate their background knowledge with the information in the text. To interpret text is to provide personal definitions, explanations and descriptions to events and concepts in the material, the reason audiences of the same text material may have different viewpoints of the same phenomena. Readers as well need to subject text information to relatively complex thought in order to judge the worth and value of the information they extract. Sometimes, the phenomena in the text may have relation with

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the schematic knowledge and experiences of the audience. In such situations, the reader should be able to effectively relate the background knowledge and experiences embedded in the schema of their cognition to the information in the text. Engaging in such responsive reading would enable the reader to identify superficial and latent meaning within the text they encounter.

The publication of books is a non-verbal means by which a writer, communicates their thoughts and ideas with their readers. The books that are read could either have positive or negative impact on audiences. Like most other books, Paulo Freire"s Pedagogy of the Oppressed was written to have positive impact on humanity; to create awareness of the readers about the different forms of oppression that exist in our societies; conscientizing readers on how people are oppressed and prevented from realizing their human completion; empowering audiences on how people could be engaged in the praxis for the quest of liberation through education; and introducing the type of education that best suits this liberation process to ensure the realization of the completion of humanity as authentic beings being conscious of their incompletion.

As Manyozo (2017) affirms, students in graduate training institutions do not get equipped with the requisite knowledge and skills to broaden their worldview on oppression. Thus, they are unable to identify oppression as a structure propagated by the oppressor to engender poverty. After all, how many graduate students are conscious of the systemic structures that aid in the construction and reconstruction of oppression among humanity? The inability of many graduate schools to expose their students to critical pedagogy has been one of the contributory factors that hinder experts" ability to identify and understand poverty in the hinterlands. If the consciousness of students is not critically activated by

exposing them to critical pedagogy which exposes and deconstructs the structures of oppression, they will occupy positions perpetrating the wrongdoings of their predecessors with the intention of being better successors. Most graduate programmes seem to focus more on the knowledge and skills that the students will gain in the area of study without considering critical social issues that make room for the production and reproduction of violence, injustice, exploitation and inequalities.

Gottesman (2010) affirms that, the perception of Freire about pedagogy could be generally considered from a critical viewpoint. He further opines that, Freire focuses his approach to critical pedagogy on adults specifically. Freire‟s approach has basis on the nature of humanity with the elements of dialectics, phenomenology, as well as existentialism being fused together. In the book, the author discusses relevant social and political issues with emphasis on the negativities regarding the treatment of marginalized groups. Freire, being a critical theorist and analyst, uses his book – Pedagogy of the Oppressed – to unveil inequality, dehumanization, hegemony, oppression, subjugation, injustice, subordination and marginalization of the oppressed citizens in society. From a critical point of view, he presents two forms of education; banking type of education and problem-posing education. He expounds that the former concept of education perpetuates oppression, while the latter leads to liberation.

Several researchers and authors (Fanon, 1963; Fanon, 1965; Freire, 2000; Freire, 2005; Freire, 2014; Hall, 2006; Herrick, 2018; Manyozo, 2017; Kohli, 2012; Leighton, 2012; Sherman-Lessing, 1973; Thomas, 2009) have inquired into and written about oppression, liberation and other related topics which have bearing with the ideas advanced by Freire in his revolutionary work, Pedagogy of the Oppressed. However, with regards to the

phenomenology of postgraduate students in relation to the reading of Pedagogy of the Oppressed, little or no research study has been conducted to solicit the views of students after reading the book; and how the phenomena discussed in the book have transformed the behaviours of the readers of the book. It is based on this premise that the inquirer took upon himself to conduct a study to investigate into how the 2018 postgraduate sandwich students of Communication and Media Studies Department experienced the phenomenon of reading the book – Pedagogy of the Oppressed. Since there is no known published literature which highlight the experiences of students of university campuses after reading the book, there is therefore the need to conduct a phenomenological study of university students regarding their experiences with reading the book. Moreover, Freire"s radical educational writings and ideas have not gained much root in Ghana as is the case in some parts of the world. As such, there is the need to unveil his ideas through this research study.
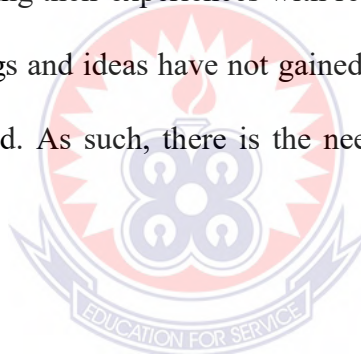
1.3 Purpose of the Study

The purpose of this study is to solicit the views of the 2018 postgraduate sandwich students regarding their lived experiences with the reading of Freire"s Pedagogy of the Oppressed; and how they have been transformed by the ideas of the author after reading the book.

1.4 Objectives of the Study

The following objectives have been set by the study to guide the research;

1. To explore the views and ideas of the 2018 postgraduate sandwich students of the Communication and Media Studies department on Pedagogy of the Oppressed.

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2. To investigate how the ideas of Freire in Pedagogy of the Oppressed have transformed the behaviours of the 2018 postgraduate sandwich students of the Communication and Media Studies department.

1.5 Research Questions

The study sought to find solutions to the following research questions based on the objectives of the study;

1. What are the views and ideas of the 2018 postgraduate sandwich students of the Communication and Media Studies department with regards to Freire's Pedagogy of the Oppressed?

2. How have the phenomena in the Pedagogy of the Oppressed transformed the readers?

1.6 Significance of the Study

The study seeks to solicit for the views of the readers – 2018 postgraduate sandwich students of Communication and Media Studies department of the University of Education, Winneba – of Freire's Pedagogy of the Oppressed. The study will unveil how the students were able to engage in a responsive reading.

The study can be used by other researchers as reference material for further research on any related topic as it will contribute to literature. Students and or other researchers who may have the interest to inquire into similar or same topic can have access to this research study to serve as a guide to their inquiry.

It can also be employed by policy makers to consider critical pedagogy in the designing or modification of future curriculum regarding reading to improve learners' critical thinking skills.

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Academia can also use the study to build theory. Recommendations provided by the study would be significant for educational institutions and other departments to select same or similar critical pedagogical reading materials for their students.

1.7 Delimitation/Scope of the Study

Even though reading of books has significant impact on people globally, the study is limited to the reading of Paulo Freire''s Pedagogy of the Oppressed. The study focuses on the personal experiences of students in the University of Education, Winneba, with regards to the phenomenon of reading Pedagogy of the Oppressed. In the whole university, the study is limited to the Department of Communication and Media Studies. In the Department, the research is restricted to the postgraduate sandwich students of 2018. Not all students in the class took part in the study. Out of the entire class, only three students were selected for the study. Moreover, the study does not focus on the entire book; it is restricted to the first two chapters.

1.8 Organization of the Study

The study is organized into five chapters. The first chapter which introduces the research topic comprises of the background to the study, the statement of the problem, the purpose of the study, the objectives of the research, the research questions which guide the study, significance of the study, the scope or delimitation as well as the organization of the study. Chapter 2 focuses on the review of literatures that have relationship with the topic under study. Chapter 3 deals with the methodology adopted to conduct the research study. It is devoted to the discussion of research approach and design, population and sample, sampling procedure, research instruments, data collection procedures, the observation of ethical principles and limitations of the study. The fourth phase of the

research is dedicated to the analysis and interpretation of collected data followed by discussion. Chapter 5 summarizes results and findings. It also treats the conclusion and ends with recommendations and suggestions made by the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This phase of the research study deals with the definition of concepts in Pedagogy of the Oppressed, the review of related scholarly works. The chapter also concludes with the rationale for the selection of the topic and the adoption of the methodology. In this chapter, the books, articles, and other literature that are related to the topic under study are reviewed.

2.1 Definition of Concepts
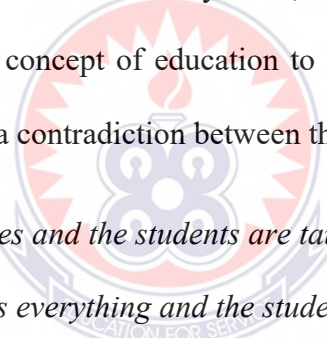
2.1.0 Critical Pedagogy

Critical pedagogy is an approach to teaching and learning that adopts the principles of the Frankfurt School which is mainly associated with critical theory, as a tool for dealing with inequalities and unjust social orders (Abraham, 2014). Stanley (1992) advances that the idea of Critical Pedagogy begins with the neo-Marxian literature on Critical Theory which has its roots in the Frankfurt School established in the 1923. McKernan (2013) argues that critical theory which is the source of critical pedagogy can be traced to have its roots in the works of Hegel, Kant"s critical philosophy and Karl Max"s and Fredrik and Engels Communist Manifest in 1848 and Capital Volume 1 from 1867.

Critical pedagogy did not inherit the Frankfurt School as it is. According to Kincheloe (2007), "Emerging from Paulo Freire"s work in poverty stricken northeastern Brazil in the 1960s, critical pedagogy amalgamated liberation ethics and the critical theory of the Frankfurt School in Germany with the progressive impulses in education…" (p.12). In

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addition to Freire, scholars such as Michael Apple, Henry Giroux, Donaldo Macedo, Peter McLaren and Ira Shor have contributed to enrich it.

It assumes that some form of relationship exists between the school and the social world in which the school is situated. The main aim of this pedagogy is to arouse the critical consciousness of learners through empowerment which would enable them identify social structures that engender inequality and unequal power relations; and further make conscious efforts to transform their life conditions by deconstructing such unjust social orders (Aliakbari & Faraji, 2011). The basic assumptions of critical pedagogy have their roots in the scholarly works of Paulo Freire (Burbules & Berk, 1999) especially, *Pedagogy of the Oppressed*. In this scholarly work, Freire (2000) espouses the use of the problem-posing (liberating) concept of education to deconstruct the oppressive banking education system typical of a contradiction between the teacher and their students where:

(a) the teacher teaches and the students are taught;

(b) the teacher knows everything and the students know nothing;

(c) the teacher thinks and the students are thought about;

(d) the teacher talks and the students listen—meekly;

(e) the teacher disciplines and the students are disciplined;

(f) the teacher chooses and enforces his choice, and the students comply;

(g) the teacher acts and the students have the illusion of acting through the action of the teacher;

(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;

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(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;

(j) the teacher is the Subject of the learning process, while the pupils are mere objects (p. 73).

Critical pedagogy also has a political agenda; it views education as a means to achieve social justice and change. Critical pedagogy is a philosophy that makes use of the tenets of critical social theory which are applied to the educational field and takes on the task of examining how schools in particular are used in the reproduction of inequality and injustice in the socio-political world (Beck, 2005). Beck affirms that when students were engaged in critical pedagogy, they were able to engage in responsive learning by critiquing several texts and examining the injustices that existed amongst them. He explored the role that language had in establishing inequities and argued that those with power were able to "name the world" (Freire, 2000). Through the use of language, the powerful groups are able to impose their decisions on those who are marginalized and oppressed. Freire used a broader approach because he viewed students as valued participants in the learning process as opposed to "vessels to be filled" only by what the teachers were able to supply (Freire, 2000). He viewed the "vessel" model as being akin to a "banking concept of education" (Freire, 2000), which he considered too restrictive.

Talking about the educative situation, Freire (2014) identifies the teacher, students, *pedagogical spaces* (classrooms), *pedagogical time* (instructional hours) and *cognoscible objects* (the curriculum) as the elements in the educating situation. He dwells on how these pedagogical spaces have been compromised by the lack of adequate resources and

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the depreciation of the existing structures that should support teaching and learning. Freire (2014) reveals that "There is an indubitable relationship between our material conditions and our mental, spiritual, ethical condition" (p. 16). Consequently, it will be extremely difficult for teachers to ensure discipline and good sanitation in pedagogical spaces which are not suitable for teaching and learning. Pedagogical time on the other hand, is being underutilized by teachers through their daily routine activities in schools which in the long run affects the poor children they teach. He suggests that pedagogical time should be used for *questions and answers* to arouse learners" curiosity which is an important skill to develop in the process of knowing.

2.1.1 Praxis

In the digression from the banking concept of education which subjects students to its oppressive elements, Freire envisioned schools as critical spaces where students would be empowered to interrogate and question social conditions through the use of discourse about issues of high interest and relevance to their lives (Muller & Boutte, 2019). He further transformed instructional practices with the concept that critical theory could separate theoretical endeavors from practice through the concept of "praxis." Freire (2000) defined praxis as "the action and reflection of men and women upon their world in order to transform it" (p. 79). In this model, educators sought to synthesize and critique power systems and to dissect the truths upon which these systems were based while facilitating discourse in the classroom. His model posited that "knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other" (Freire, 1970, p. 72).

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2.1.2 Humanization

This is the treatment of humanity as it should be. Humanization consists of the treatment of humanity with dignity, integrity and respect. It is what Freire (2000) calls the *ontological* and *historical* vocation of every humanity. All men and women, irrespective of their race or their place of origin, have one common goal – the struggle to realize their fully human completion. To humanize humanity is to surmount

2.1.3 Dehumanization

Any state by which the quality of an individual‟s or people‟s humanity is reduced constitute dehumanization. It is a state whereby people lose their humanity as a result of the constant negation of their *ontological vocation* as humans. To be dehumanized is to lose one‟s authenticity as human being characterize by violence, exploitation, injustice and oppression. Since it is the *historical* and *ontological vocation* of every humanity to ensure humanization, any act which distorts this *historical* and *ontological vocation* of humanity renders both the perpetrator and the victim dehumanized (Freire, 2000). It is the *thingification* of the oppressed (Césaire, 1972) by the oppressor and further reinforced through unequal power relations perpetrated by unjust systemic structures.

2.1.4 Oppression

Oppression is the act of exercising one‟s authority or power in a burdensome, cruel or unjust manner preventing people from being fully human, subjecting them to objectivity. The theme of oppression permeates throughout *Pedagogy of the Oppressed*. This theme discusses domination, subjugation and subordination manifested and perpetrated by the oppressor. Without the oppressor, there would be no oppression; likewise, without the oppressed, oppression cannot be effectively and fully implemented. It is the lack of

power on the part of the oppressed that lead to this domination in which they are kept *submerged*. Oppression becomes incessant when both the oppressor and the oppressed suffer from the *fear of freedom* – a situation where the oppressed refuse to risk their lives to fight for freedom being scared of the dire consequences when such initiative fails; and where the oppressor also fears to lose the freedom to oppress or dominate the oppressed. It is the will, the acceptance and contentment of their state, and their refusal to struggle for freedom that give the oppressors the powers to continue oppressing them.

2.1.5 Oppressor

The definition of the oppressor may not be simplistic and categorical. To define the oppressor is to limit the definition to certain individuals or social groups (Memmi, 2013). Oppressors are individuals or groups in positions that give them the authority to exercise power over others by virtue of such positions. Oppressors, by virtue of the positions they occupy, perpetrate injustice, inequality, subordination and violence which engender oppression. These are people who subject other humans to exploitation leading to the objectification or reification of the victims. They create systemic structures which aid in the construction and reconstruction of oppression. Oppressors are almost always against the liberatory practices (Freire, 1996; Gutiérrez, 1988) which lead to the humanization of all, because of their incessant desire to exercise power over others. Freire (2000) describes the oppressor as:

> *The oppressor consciousness tends to transform everything surrounding it into an object of its domination. The oppressors develop the conviction that it is possible for them to transform everything into objects of their purchasing power; hence their strictly materialistic concept of existence…. To the oppressor consciousness,*

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the humanization of the "others," of the people, appears not as the pursuit of full humanity, but as subversion…. The oppressors do not perceive their monopoly of having more as a privilege which dehumanizes others and themselves…. More and more, the oppressors are using science and technology as unquestionably powerful instruments for their purpose: the maintenance of the oppressive order through manipulation and repression (58-60).

The oppressor attributes can be exhibited by any individual or group of people. Hence, there is no specific static individual or group of people who assume the position of oppressor permanently. The characteristic descriptions of the oppressor can be demonstrated by any one, consciously or unconsciously, given the chance (Freire, 2000; Manyozo, 2017). Thus, Freire‟s caution to the oppressed in their quest for the restoration of their fully humanity not to assume the position of the oppressor and become themselves oppressors or sub-oppressors as a result of internalizing the attributes of their former oppressors. Even amongst the oppressed group, there exist some oppressors. Consequently, there is the possibility that one may be oppressed in an instance, and become oppressor in another (Freire 2000; Gutierrez 1988; Manyozo 2017).

2.1.6 Oppressed

These are individuals and groups of people whose natural rights as humans have been denied them as a result of unjust social order and inequality. They live in dialectical relationship to the oppressor; they are the result of violence, inequality, exploitation, injustice, subjugation, subordination, hegemony and all forms of oppression. The negation of their humanity is affirmed by their struggle to restore their lost humanity.

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2.1.7 Consciousness

Consciousness is the state of being conscious or aware of one‟s state. As awareness alone is not enough to lead the oppressed to liberation, there is the need for the oppressed and those who are solidary with them to develop critical consciousness. Critical consciousness is the ability of humans to be aware and conscious of their state of being which is the result of social injustice, inequality and unequal power relations, and further take actions to deconstruct such oppressive structures in society (Freire 2000). Being aware of one‟s state of being as a being conscious of their human incompletion is not enough to liberate the oppressed. The oppressed and those who are in solidarity with them must take conscious actions to eliminate the elements which create and recreate oppression in the world.

However, the generation of consciousness (Freire, 2000; Gutierrez, 1988; Marx, 2010) which leads to the creation of a new being is an indispensable precondition to the struggle for liberation and the restoration of lost humanity. Herbert Marcuse, a significant figure in the Frankfurt Schools asserts that in order to cause any significant revolutionary transformation of the social conditions of a society, there demands same radical social change in the individuals themselves. Thus, there is an impossibility of providing any qualitative social change when the individuals themselves are not able to generate and develop new *rationality* and *sensibility* in themselves (Marcuse, 1972 as cited in McKernan, 2013). Therefore, the empowerment of the marginalized and the oppressed to be aware and conscious of their incompletion as humans is very critical to the struggle for liberation. The generation of critical consciousness which leads to the transformation of unjust social structures, is the result of critical pedagogy.

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2.1.8 Liberation/Freedom

As Freire (2000) posits, humanity can be restored to its fully state only through the struggles of the oppressed for emancipation. The oppressors by virtue of their position and power do not have the power enough to liberate themselves and their subjects. Freire however, warns the oppressed to be cautious in the process of struggling for liberation lest they become oppressors themselves. However, any actions of the oppressed to suppress the oppressor from regaining power to oppress them after liberation, is not deemed oppression. He continues to expound that, dehumanization, being created by injustice, could be reversed with justice to restore humanization.

However, one major hindrance to the quest for freedom is fear on the side of both the oppressor and the oppressed. The fear of freedom makes some of the oppressed fight their own comrades who gain consciousness about their oppressive and dehumanized nature, and strive to regain their lost humanity. This conflict arises because the minds of the oppressed have been conditioned to accept their situation, living in conformity with the orders of the oppressors; hence rising against oppression and dehumanization would lead to further and greater repression and suppression from the oppressors, worsening their situation. All they prefer is the *security of conformity* to the *risks of freedom*. The crave and quest for freedom then threatens both the oppressor and the oppressed. Freedom is not something to be received as a gift from without, but the conscious effort and struggle from within the individual's indispensable condition for the quest for human completion.

While Freire (2000) sees freedom to be a collective responsibility for the oppressed and those who are truly in solidary with them, thus the struggle for freedom and restoration of

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the lost humanity is not an individualistic struggle but a struggle to be engaged and achieved by the oppressed and marginalized group, Manyozo (2017) on the other hand has a different view from that of Freire. He argues that individuals as persons can engage in the struggle for freedom as persons instead of struggling with marginalized groups for that liberation. Manyozo"s argument is true and acceptable to some extent because there are moments when some members in the oppressed and marginalized groups may fear to engage in the struggle for freedom considering the possible consequences if that struggle to restore their lost humanity fails. Thus is the affirmation of Freire"s assertion that some of the oppressed persons prefer conforming with the dominance and subordination in which they are submerged which effectually grant them safety and security, to the defiance of such oppression which will require them to risk their lives in the struggle for freedom. In such a case, the individual as a person ready to restore their lost humanity can engage in the struggle for their human completion without necessarily involving other oppressed comrades who are satisfied with their state of human incompletion. However, if the "ontological vocation" of every humanity is humanization, then the restoration of one individual"s lost humanity is not enough while majority are still under submersion. This means that the restoration of that individual"s lost humanity should arouse in others and empower them to also engage in the struggle for freedom while the liberated individual becomes solidary with their former oppressed comrades.

2.1.9 Banking Education

The writer describes the banking education as being full of dogmatism, indoctrination and oppression. In this type of education, the teacher is the carrier of wisdom, knowledge and ideas. Students are considered as *tabula rasa* without any knowledge and skills. They

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only come to school to receive information prepared by the teacher – whether it is right or not; whether it suits their interests or not; whether it is geared towards unearthing their potentials or not. The name "banking" suits this type of education, in that, knowledge is deposited by the teacher; to be received by the students. A typical example is the Ghanaian Education System where teachers dominate, and are seen as possessors of knowledge and ideas to be received by the learner. Christianity manifests more of this type of education where the leader dominates the congregation.

The banking education is full of narratives. *A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character… Education is suffering from narration sickness (Freire, 2000: p. 71).* In Ghana, mostly teaching is done abstractly; the teacher lacks real life objects which could introduce students to reality and enhance their learning. Thus, teachers go to the classroom to narrate their own prepared – to a larger extent imposed – lessons and topics on the learners. The best that the students can do is to memorize what the teacher prescribes to them; but prescription is a restriction, the imposition of one individual"s will over the other, which in itself constitutes oppression. These students are restricted into the scope of what is delivered to them. However, the problem does not come from the teachers – as they are also limited – because they are expected to complete a certain curriculum within a certain period of time. The teachers themselves are blinded (they lack the reality of the world), hence their inability to reveal the reality to the students.

Moreover, worst of all, the topics treated are more often than not, alien to the cultural and existential experiences of the learners. Foreign culture and living override the curriculum of such education, culture and religion. Most of the lessons we teach and learn in schools

are not related to the cultural setting of our societies. This brings about narration leading to memorization because the topic has no relation with the natural environment of the students. Education is all about students comporting themselves to conform to the narratives; when they challenge the status quo, they are deemed as *deviants*. The teacher-student relationship does not promote learning but rather indoctrination which enslaves students. This is the type of education prescribed by the oppressors; intentionally to prevent the oppressed from experiencing the reality of reality. Ironically, these oppressors tend to be the donors of the education system. They portray themselves to be caring but it is all about what they will gain from those they exploit. In order for the oppressors to continue oppressing, they have to ensure that the oppressed continue using their prescribed education system which does not allow people to experience the reality of the world in order for them to fight for the restoration of their lost humanity.

2.1.10 Problem-Posing Education

The type of education that liberates students is the problem-posing education whereby both the teacher and students engage in cordial relationship. There is exchange of knowledge and learning between the teacher and students; no depositor; no depositories. It is more or less student-student relationship where learning is geared towards the interests of the students. The teacher does not assume the role of an all-knowing being whose responsibility is to fill the students – who are regarded as empty receptacles – with knowledge. Thus, both the teacher and their students do not assume static positions and roles in the classroom. There is an interplay of role between the teacher and the students since the discovery of knowledge becomes a shared responsibility between the teacher and their students. Therefore, there is fluctuation in the role performed by both the

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teacher and the student in the classroom because one may assume the role of teaching in an instance, and learning in another. In fact, this type of education would ensure that the students" views about reality are taken into consideration. The problem-posing education employs dialogic communication as a tool for deconstructing oppression in the classroom.

2.2 Related Literature

In a study conducted by (Kohli, 2012), it was identified that teachers of color – Latinas, African Americans and Asians – were unable to identify their oppressive situation with that of their students of color which resulted in rendering them incapable of being solidary with their fellow oppressed students. The building of solidarity requires that one develops an understanding of the systemic structures that produce and reproduce oppression (Freire, 2000). The difficulty of the teachers of color to build solidarity with the students of color was as a result of the teachers not being able to connect their own oppressed situation with that of their students. Consequently, the role of critical consciousness in the deconstruction of oppression cannot be undermined. The focus group discussions also revealed that many of the women of color – teachers in the school where the research study was conducted – felt very comfortable to discuss their lived experiences concerning oppression with regards to their race, since throughout their training to be teachers, they had little opportunities to be prepared by staff of their race. It was further revealed through the focus group discussion that the parents of the participants gave them names which have no relation with the culture and descent of their heritage. This was as a result of slavery and racial discrimination that these parents suffered in the United States of America due to their race. For instance, Blacks

especially, suffer the brutalities of the police in the USA (Engel & Calnon, 2004; Harris, 1999; Kochel, Wilson & Mastrofski, 2011; Potter, 2015; Walker, Spohn & Delone, 2009; Warren, 2011). For the fear of discrimination and racial oppression, their parents did not give them names that expose their cultural identity and heritage. The engagement of these teachers of color in a dialogic communication conscientized them to understand that there was a connection between them as a result of their personal experiences which hitherto they never realized. This enabled them to build solidarity for one another after listening to their experiences. Consequently, they were able to devise strategies to deal with racism in their intercultural and interracial classrooms.

Fanon‟s (1963) *Wretched of the Earth* coincides with Freire‟s *Pedagogy of the Oppressed* as if one invited the other to a table of breakfast or dinner where such critical issues were discussed. Fanon (1963) uses colonization to depict opppression. He uses the terms *natives* and *settlers* to represent the oppressed and the oppressors respectively. The natives (oppressed) are the indigenous Africans who suffered the actions of colonialism. The settlers (oppressors) on the other hand are the whitefolks from the European societies who settled in Africa to subject the indigenes of the land to oppression. Fanon (1963) clearly draws out the contradiction between the natives and the settlers as he rightly puts it:

> *The zone where the natives live is not complementary to the zone inhabited by the settlers. The two zones are opposed, but not in the service of a higher unity. Obedient to the rules of pure Aristotelian logic, they both follow the principle of reciprocal exclusivity. No conciliation is possible, for of the two terms, one is superfluous. The settlers' town is a strongly built town, all made of stone and*

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steel. It is a brightly lit town; the streets are covered with asphalt, and the garbage cans swallow all the leavings, unseen, unknown and hardly thought about… The settler's town is a well-fed town, an easygoing town; its belly is always full of good things. The settlers' town is a town of white people, of foreigners.

The town belonging to the colonized people, or at least the native town, the Negro village, the medina, the reservation, is a place of ill fame, peopled by men of evil repute… It is a world without spaciousness; men live there on top of each other, and their huts are built one on top of the other. The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire… The colonized man is an envious man. And this the settler knows very well; when their glances meet he ascertains bitterly, always on the defensive, "They want to take our place." It is true, for there is no native who does not dream at least once a day of setting himself up in the settler's place (pp. 38-39).

In discussing the deconstruction of colonization, which is synonymous with Freire‟s restoration of lost humanity – liberation leading to humanization – Fanon (1963) is in agreement with Freire (2000) by postulating that;

Decolonization never takes place unnoticed, for it influences individuals and modifies them fundamentally. It transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them. It brings a natural rhythm into existence, introduced by new men, and with it a new language and a new humanity.

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> *Decolonization is the veritable creation of new men. But this creation owes nothing of its legitimacy to any supernatural power; the "thing" which has been colonized becomes man during the same process by which it frees itself (pp. 36-37).*

In *Education for Critical Consciousness*, Freire (2005) argues that humans become subjects and agents of transformation when they gain critical consciousness through education. It is an act which does not require self-centeredness to achieve its purpose. To problematize reality is to arouse people‟s critical consciousness which will in turn empower them to engage in the transformation of their social reality. He further contends that, to become subjects – but not objects – of one‟s own history and reality is to make conscious efforts to transform one‟s state of human incompletion into being with the capacity of engaging in dialogic interaction with reality (Freire, 2005). This is not a task to be completed and accomplished by individuals through individualism; but a task to be accomplished by engaging in the praxis of liberation through collectivism (Freire, 2000). Narcissism is a distinguished characteristic of the oppressor which aids in the production and reinforcement of oppression. Collectivism contrary to narcissism on the other hand, ensures social responsibility of humanity towards one another and thus promotes dialogic communication to deconstruct oppression. Freire‟s (2000) affirmation of collectivism in the process of struggling for liberation is in direct contrast with Manyozo‟s (2017) assertion that individuals can make conscious efforts to restore their lost humanity without necessarily joining forces with other humans who are under oppression.

Freire (2005) further distinguishes between human beings as subjects and human beings as objects. To be a subject is to engage in conscious efforts in changing reality. Humans

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as subjects have the capacity to make independent choices as persons ready to transform the world in which they find themselves. In order to achieve the independence of making one"s own choices, humans have to integrate themselves with the world. Integration demands that man makes a conscious effort to change reality and transform the world through constant active interaction with the world as persons with the sense of agency.

On the other hand, for humans to be objects, they have to exhibit the attribute of adaptation which is characteristic of animals. Adaptation as an idiosyncrasy of animals and some other living creatures apart from humans does not demand its subjects (objects of reality) to engage in the active participation of transforming the world and reality (Freire, 2005). It requires humans to be submerged into reality, incapacitating them to be conscious of and change that reality. Humans as objects exhibit this animalistic idiosyncrasy when they lose their sense of agency as a result of being submerged into reality through the production and reproduction of oppression. This is an affirmation of the objectification of humanity (Césaire, 1972), which is a reduction of the dignity of human beings with the capability of ensuring their human completion through their relationship with reality.

The implication is that, persons as objects do not make any conscious effort to change reality by transforming the world and engaging in the struggle to restore their lost humanity. As objects, they only act in acquiescence to the dictates and decisions of others with the illusion that they are actors instead of spectators (Woodson, 2003). Adaptation is the adjustment and accommodation of humanity to conform with unjust social structures which engender all forms of violence and oppression.

Thomas (2009) sees Freire"s *Pedagogy of the Oppressed* as a work which attracts the attention of scholars who have interest in critical pedagogy while underutilized by those who are developmentally oriented in modern issues. He continues to argue that Freire"s work is not limited to critical pedagogy only, as it can be used to address the challenges of contemporary post-colonial Africa. He further contends that Freire"s works corroborate the participatory paradigm of democratic development which espouses the use of dialogic communication and solidifies the struggles of the marginalized for social justice. This in essence is a way of deconstructing the modernization paradigm (Escobar, 2012).

In a discussion of the relevance of *Pedagogy of the Oppressed* in contemporary African societies using South Africa as a case study, Thomas (2009) affirms that the post-colonial and post-apartheid regime of the African National Congress (ANC) which claims to deliver the South African citizenry from oppression – thus offering them freedom – is in turn perpetuating oppression. This is true in light of Freire"s (2000) and Fanon"s (1965) assertion that freedom is not a *given*, neither is it a *gift* to be donated by the elites and received by the marginalized. True freedom and solidarity require the active participation of the masses in the struggle for their own liberation. To assume the position and power of delivering the masses from exploitation is an act of disempowering them; which negates the principles of struggling for freedom. Rather, the bottom-up approach where the marginalized are conscientized and empowered to partake in the struggle for the restoration and transformation of their lost humanity should be encouraged (Djebar, 1992; Mohanty, 2003; Spivak, 1988).

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Muller and Boutte (2019) used standardized tests in their study to depict how oppression manifests in the school environment. They used this technique because according to them, they realized that many teachers can identify easily with disempowerment when they engage in the writing of standardized tests. This was an analogy that they adopted to reveal to the teachers how institutional oppression works. The study presented description of three types of oppression – individual oppression, institutional oppression and cultural/societal oppression. They further affirmed that, to deconstruct oppression, there is the need for teachers and their students to gain critical consciousness of oppression and devise strategies for dealing with it. The understanding of oppression and systemic issues such as racism and classism, is an indispensable requirement for educators to ensure that they teach in socially just and equitable ways.

2.3 Theoretical Framework

The study used two major theories to frame the study. First, he made use of hermeneutic phenomenology to frame the study and interpret the views of the participants vis-à-vis their lived experiences with the phenomenon under study. Hermeneutics phenomenology is applied to interpret and understand texts where the author of the texts is no longer present to give meaning to the audience. Even though the text itself may carry some meaning to the audience, it takes the reader of the text to interpret it based on their own understanding (Littlejohn & Foss, 2011). Text in this regards is not limited to written words alone, as the term also makes reference to movies, pictures and other related graphics, spoken words and even gestures. It is considered that texts are open for different interpretation by the audience or the reader and thus the presence of the author of that texts is not necessarily required to explain the texts to the audience. The corollary

to this assumption is that, the interpretation given by the reader should at least resonate with the meaning inherently contained in the text itself. The SAGE Encyclopedia of Qualitative Research Methods (2008) throws more light on the various traditions of phenomenology and their contexts. It advances trancendental phenomenology, existential phenomenology, hermeneutic phenomenology, linguistic phenomenology and ethical phenomenology with their associated scholars. It further explicates that:

> *Hermeneutic phenomenology is linked especially with Hans-Georg Gadamer and with Paul Ricoeur. Some basic terms of hermeneutic phenomenology are interpretation, textual meaning, dialogue, preunderstanding, and tradition. Phenomenology becomes hermeneutical when its method is taken to be interpretive (rather than purely descriptive as in transcendental phenomenology). But the contrast between descriptive and interpretive phenomenology is sometimes oversimplified by researchers in the professional disciplines. Heidegger argued that all description is always already interpretation. Every form of human understanding is interpretive (p. 615).*

Second, in addition to hermeneutic phenomenology, the study employed schema theory which explains how readers use prior knowledge to comprehend and learn from text (Rumelhart, 1980, as cited in An, 2013) to frame the study. Schematic knowledge is the kind of knowledge that a reader develops through conscious and unconscious interactions with the environment. The fundamental principle of the schema theory assumes that written text does not carry meaning by itself. Rather, a text only provides directions for readers as to how they should retrieve or construct meaning from their own previously

acquired knowledge (An, 2013). Thus, during reading, readers apply this knowledge of the world to understand and interact effectively with the text.

2.4 Summary and Conclusion

This chapter started with an introduction, followed by the definition of the various concepts. The various scholarly works that have relation with the research topic under investigation were also reviewed. The theories that were used to frame the study were also discussed and the chapter ended with summary and conclusion.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter entails the methodology used in establishing the *Phenomenological Study of 2018 Postgraduate Sandwich Students of Communication and Media Studies Department* at the University of Education, Winneba, regarding the *Reading of Frere's Pedagogy of the Oppressed*. A description of the approach used for the study, research design, population, sampling, research instruments for collecting data, the procedures for collecting data, and data analysis procedures of the study are discussed.

3.1 Research Approach

The study did not have any interest in representing data numerically and applying statistical techniques in the analysis of the collected data. He was rather interested in using words – both written and spoken – as data (Braun & Clarke, 2014). Thus, the study employed the qualitative research approach for the conduction of the research. Qualitative research approach deals with meanings, descriptions and interpretations of various phenomena in the social world. It is interpretive, exploratory, descriptive, inductive, subjective, reflexive, and uses less fixed method (Braun & Clarke, 2014; Creswell, 2013).

Creswell (2013) identifies the following as suitable reasons for the adoption of the qualitative research approach to inquiry:

> *We conduct qualitative research because a problem or issue needs to be explored.*
> *This exploration is needed, in turn, because of a need to study a group or*

population, identify variables that cannot be easily measured, or hear silenced voices…

We also conduct qualitative research because we need a complex; detailed understanding of the issue. This detail can only be established by talking directly with people, going to their homes or places of work, and allowing them to tell the stories unencumbered by what we expect to find or what we have read in the literature

We conduct qualitative research when we want to empower individuals to share their stories, hear their voices, and minimize the power relationships that often exist between a researcher and the participants in a study…

We conduct qualitative research when we want to write in a literary, flexible style that conveys stories, or poems, without the restrictions of formal academic structures of writing.

We conduct qualitative research because we want to understand the contexts or settings in which participants in a study address a problem or issue…

We also use qualitative research because quantitative measures and the statistical analyses simply do not fit the problem (pp. 47-48).

Since the study intended inquiring into the subjective views, interpretations and personal experiences of the participants regarding the reading of the book, qualitative research method was the best approach for such exploration. The interpretations that the participants provided differed from one another based on the context, since text is polysemic. Furthermore, the views, ideas and experiences of people cannot be measured

numerically and or represented statistically (Braun & Clarke, 2014); hence the adoption of the qualitative approach to inquire this study.

3.2 Research Design

Phenomenology is the research design in the qualitative research approach to inquiry used to conduct this study. A phenomenological study describes the common meaning for several individuals for their *lived experiences* of a concept or phenomenon (Creswell, 2013). The phenomenological tradition puts forward that literary works are subject to different interpretations by different individuals.

Participants interpreted the texts from their own perspectives; described their experiences with the various phenomena in the book and explain how they are applying the lessons in the book in their respective fields of work. Since participants engaged in a description of a conscious experience and phenomenon that they have all experienced, phenomenology is carefully selected as a qualitative research design that is suitable for this research study.

3.3 Population

This section discusses aspects of study population such as target population. The target population of this study comprised of the 2018 postgraduate sandwich students of the Communication and Media Studies department of the University of Education, Winneba. The study used this target population because they were the students who engaged in the reading of the book.

3.4 Sampling

Criterion sampling technique was employed as the sampling strategy. According to Creswell (2013), there is the need for the participants of a study to have experienced the phenomenon that is being studied in order that the data to be collected will have relation

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with the phenomenon under study. He continued to affirm that "criterion sampling works well when all individuals studied represent people who have experienced the phenomenon" (Creswell, 2013 p. 155). Since, phenomenology deals with the intentionality of a *conscious experience* (Littlejohn & Foss, 2011), the phenomenon that has been experienced becomes the criterion for the location and identification of population for the study from which the sample is selected. Since the phenomenon under inquiry was experienced by the 2018 postgraduate sandwich students of the Communication and Media Studies Department, the study selected all the participants from that population. Since the phenomenon under study has some relationship with education, particularly teaching and learning in the classroom, the study considered to select participants who work in the education sector as teachers.

3.4.1 Sample Size

Five participants were selected for the study. In phenomenology, the sample size can range from 1up to 325 as suggested by Littlejohn and Foss (2011). But Dukes recommends the use of participants ranging from 3 to 10 (Dukes, 1984). On the other hand, Polkinghorne (1989) recommends that the study conducts interview with 5 to 25 participants to solicit their subjective views and interpretations on the phenomenon under study.

3.5 Data Collection Methods

The research instruments to be used for collecting data from the field will include:

3.5.1 Interviews

In-depth semi-structured, open-ended interviews were conducted to solicit information from the participants with regards to their views, their understanding and their existential experiences with *Pedagogy of the Oppressed*. Due to the nature of the sandwich course and the duration for conducting the study, the inquirer could not have one-on-one interview with the participants as it was intended while on campus. This is due to the fact that the study was conducted while the sandwich students had completed their on-campus academic work and were in their various homes. As such, all the students were in their various communities where they reside, across the country. Thus, it was very prudent for the inquirer to have telephone interviews with the participants since he could not visit them in their natural environments as they are located in different geographical locations in the country.

Moreover, the adoption of this method by the study was to ensure cost and time efficiency with regards to travelling across the country to the settings of the participants to conduct the interview. With the use of telephone interview, participants get the comfort and flexibility of responding to questions reflectively due to distance. According to Creswell (2013), "A telephone interview provides the best source of information when the inquirer does not have direct access to individuals" (page 164). He further affirms that the major challenges to this approach of collecting data are that, the interviewer will not be fortunate to view the *informal communication* aspect of the interview and must also have to *incur* some charges for the telephone calls. As a confirmation to the constraints of telephone interview stated by Creswell (2013), the study was unable to view, describe and interpret the informal communication such as gestures and facial expression – which

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play essential role in qualitative data collection – that transpired during the interview. He also had to incur some cost charged by his network provider (MTN) relative to the amount of time spent for the telephone interviews conducted. In spite of the above challenges, the inquirer was able to conduct the telephone interview with the participants. All the participants availed themselves and responded to the interview questions accordingly.

3.6 Data Collection Processes or Procedures

The study followed the procedures outlined below to collect data from the respondents:

3.6.1 The Site or Individual

As already stated, due to the fact that the sandwich students are no more on campus, the study could not locate all of them at the same geographical site to collect data from them. Consequently, the study did not access the sites physically but through telephone calls.

3.6.2 Access and Rapport

The inquirer established rapport with the participants verbally. Before conducting the interview with the participants, the inquirer had a telephone call with all of them, one after the other, to make the necessary arrangement for the interview. This was as a result of challenges with the distance between the inquirer and the participants. Thus, the inquirer could not sign a consent form with the participants. However, the participants were assured that the study would strictly adhere to the principles of research ethics.

3.6.3 Interview Guide

The study drafted, designed and used an interview guide (Kvale & Brinkmann, 2009) for the collection of data. The interview guide consisted of eight items which were based on the objectives of the research study.

The inquirer sent the interview protocol to the participants in advance through their e-mail and WhatsApp accounts. This was done in order to give the participants enough time to consider their responses to the questions and also maximize their reflection (Murray & Sixsmith , 1998) on the book; since it was read about fifteen months earlier before the conduction of the study.

3.6.4 Recording Procedures

Samsung S5 smart phone with model number SM-G900F was used to make digital audiotape recordings of the interview as a means of collecting data. Since the smart phone did not have any system application for recording calls, the inquirer downloaded and installed an application software called "*CallApp Contacts*" from Google Play Store for the recording. In order to ensure that the application works perfectly and does not fail during the interviews, a pilot test was conducted by calling and recording the call. With every call that the study made for the interview, consent was sought from the participant for the interview to be recorded. All the participants consented to the request by the study to make audio recordings of the interview. The interview recordings were then uploaded and transcribed in a form of soft copy using Dell Inspiron 11 - 3147 laptop computer. The transcribed information was later transferred onto hard media.

In addition to the digital audio recording of the interviews, the study also took notes on the responses provided by the respondents. This was done in order that the study would not lose data collected during the interview in case of technological failure. Therefore, some brief notes were written in the spaces provided on the interview protocol to match with the corresponding interview questions.

3.6.5 Ethical Issues

Whatever approach that a researcher adopts, there are ethical issues and challenges that the study may face before, during and after the collection of data from the field. Such issues are still confronted during the analysis of data and distribution of the research reports (Creswell, 2013). Therefore, there is the need for the study to deal with these challenges and ethical issues that may arise during all stages of the research inquiry. The study observed the following research ethics to deal with the potential ethical issues that might arise during the research inquiry.

The study obtained the informed consent of the participants before interviewing and or getting access to relevant documents.

Before the conduction of the interviews, the purpose of the study was explained to the participants. The participants were also informed of how the collected data would be used in the study.

Besides, the study ensured that potential risks that participants might face as a result of engaging in the study were reduced. Participants were not put in a situation where their mental, emotional and psychological well beings were affected intentionally.

Furthermore, the anonymity and confidentiality of participants and sensitive information were protected through assigning pseudonyms to participants instead of using their real names. Information obtained from the participants were not also shared with any other third-party. Thus, all collected data were kept confidential.

In order to remain credible, the study did not engage in any deceptive practices, hence the purpose of the research and what is required of the participants were explicitly explained to them before the collection of data.

Moreover, participants were given the opportunity to voluntarily withdraw themselves from the study at any given time without being coerced and or having to provide basis for their withdrawal.

Finally, the study ensured that as much as possible, all scholarly sources and authorities consulted for further information to corroborate the study were duly acknowledged using the appropriate style (APA) of referencing adopted by the University of Education, Winneba. This was observed for both in-text and out-of-text citations.

3.6.6 Storing Data

In order to ensure that the collected and recorded data were intact, the study made electronic copies of the data which was saved on a laptop computer. The recorded audio data were saved in a folder labelled *Transcriptions* for easy identification. In addition, the study made multiple back-ups of the collected data onto an online OneDrive account and external hard disk so that in case the data got corrupted or tampered with, the back-ups would be retrieved. The study also developed an electronic master list of the types of information gathered using Microsoft Word application.

3.7 Data Analysis

Data analysis in qualitative research consists of preparing and organizing the data (i.e., texts as in transcripts, or image data as in photographs) for analysis, then reducing the data into themes through a process of coding and condensing the codes, and finally representing the data in figures, tables, or a discussion (Creswell, 2013: 180). The study employed the Interpretative Phenomenological Analysis strategy to analyze the collected data (Braun & Clarke, 2014). To be familiar with the data, he read each transcript several times and generated codes from them. He further read through each transcript to identify emergent themes. Next, themes that had common characteristics were grouped together to form an overarching theme. These themes were validated by identifying adequate quotes from the transcripts to ensure they are data-related.

3.7.1 Organizing the Data

The study began the data analysis process by creating and organizing files of information on the collected data. At an early stage in the analysis process, researchers typically organize their data into computer files. Besides organizing files, researchers convert their files to appropriate text units for analysis either by hand or by computer (Creswell, 2013).

3.7.2 Reading and Memoing

After organizing the data, the inquirer read through the transcripts several times so that he would be familiarized with the texts. This gave him an insight about what the interview entails.

3.7.3 Interpreting the Data

Interpretation in qualitative research involves abstracting out beyond the codes and themes to the larger meaning of the data. It is a process that begins with the development of the codes, the formation of themes from the codes, and then the organization of themes into larger units of abstraction to make sense of the data (Creswell, 2013).

The inquirer first of all described his personal experiences with the phenomenon. He gave his own perspective about issues in the book by giving accounts of his personal interpretation. This was done in order that he would be able to avoid possible biases. He further narrated how the book has had impact on his life. This was done in order to bracket the inquirer's personal biases and focus on the experiences of the participants.

The inquirer made a thorough reading and or review of the data collected in order to develop a list of significant statements from the participants. These significant statements provided the study with an overview of how the participants experienced the phenomenon under study.

The significant statements developed from the collected data were then grouped into larger units of related information called, "meaning units" or themes. The themes helped the study to identify the common experiences the participants have about the phenomenon under study.

Moreover, the inquirer wrote detailed description of what the participants experienced through reading the book. Verbatim illustrations from the participants were quoted in the description of their experiences.

Structural descriptions of how the participants experienced the phenomenon were described with consideration given to the setting and context in which the phenomenon was experienced. For instance, the study provided detailed descriptions of where participants read the book, when they read it, how they understood information in the text and how the book has transformed them.

Finally, a composite description of the phenomenon which incorporates both the structural and textual descriptions was written down. It gave a description of what the participants experienced with the phenomenon and how they experienced it.

3.8 Summary and Conclusion

This phase of the study began with an introduction to the chapter, followed by the research approach employed by the study. The chapter further advances with details on the research design; population and sampling; data collection methods adopted for the study; procedures for data collection; procedures for data analysis and ends with the summary and conclusion of the chapter.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.0 Introduction

In this chapter the study makes analysis of the collected data to give meaning to the experiences of the participants with regards to the phenomenon under study.

4.1 Personal Bracketing

The reading of Paulo Freire‟s *Pedagogy of the Oppressed* has been one of the outstanding phenomena in the inquirer‟s pursuit of postgraduate education. Reading the book for the first time was not so easy for him since he had not encountered such scholarly work before. Reading from the foreword, he was able to understand the situation of the author which empowered him to come out with such as an outstanding scholarly work. Being a critical and open-minded individual, information in the foreword alone interested the inquirer to read ahead for further information.

Before pursuing Master of Arts in Communication and Media Studies course, his view of the world was very different from that of his friends and colleagues, in that, he saw the world to be so problematic full of injustices which favor the well-to-do at the expense of the poor masses. This view culminated so much criticism in him that, he became overly critical by publicly condemning unjust social orders. Whatever the majority saw to be *normal*, he had a different perception which deviated entirely from that of the others to the extent that he deemed himself to be aberrant to societal norms. This was very negative for him because he thought he had psychological problem which needed to be

resolved. However, reading *Pedagogy of the Oppressed* confirmed and reinforced his perspectives.

The inquirer spent more time than usual reading the foreword and the first chapter of the book in order to prepare for his journal notes. Reading through the book once was not enough for him to understand and interpret; not to talk of preparing journal notes to reflect how the concepts relate to his immediate environment. Since he had access to an electronic version of the book, he was able to highlight the central issues and difficult parts for further reading. After reading and highlighting major points in the first chapter, he focused his attention on the highlighted parts instead of reading the entire chapter again. This enabled him to categorize the first chapter into two major themes – the theme of oppression and the theme of liberation. While the former objectifies humanity and submerges them into reality, the latter leads them to the rediscovery and restoration of their lost humanity. Grasping the subject matter for the first chapter was somewhat difficult as compared to the second chapter. The second chapter was easier to comprehend because the first chapter scaffolded ideas in the second. Moreover, having a class discussion on the first chapter during lectures also complemented to enhance the extraction of meaning from the second chapter.

The inquirer views Freire‟s Pedagogy of the Oppressed as a classical transformative scholarship; a book which gives life and resuscitates the inner being in humanity to be critical and more radical. The book has shaped his perspectives to treat humanity with dignity and respect irrespective of their social status. Moreover, generating critical consciousness from the book has encouraged him to empower the oppressed to struggle for liberation. After reading Pedagogy of the Oppressed, the inquirer can attest to the fact

that there has been significant positive improvement in his personal relationship with others.

4.2 Results and Discussion

From three verbatim interview transcripts, eight overarching themes were formulated from the participants" testimonies: philosophical content; classical scholarship; oppression; description of the banking system; description of the liberating system; struggling for liberation; cognitive transformation; and behavioral transformation.

Theme 1: Philosophical Content

This theme gives a description of the participants" view in relation to the content of the book. It captures the ways participants described their experiences with extracting meaning from the book. The substance of the book is difficult to grasp; and multiple readings constitute the key aspects of the philosophical content of the book.

The substance is difficult to grasp; the book requires in-depth analysis

Interactions with the participants revealed that they at least encountered some sort of difficulty in grasping the concepts. All the participants explicitly stated that they encountered challenges understanding the subject matter of the book, especially being exposed to the book for the first time.

> *The concept of the book is not easy to understand. One has to read over and over again and also relate it to his or her personal environment. Erm, my brother it is, it wasn't easy (Ken).*

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Ken makes his point devoid of equivocation by making it emphatic that he does not have it easy is a clear indication that it is difficult for him. The book requires an extensive responsive reading to understand its concepts. Being able to identify with the moderator by addressing him as „my brother", makes it easy for Ken to confess how he actually encounters challenges grasping the subject matter of the book. Constructing the first statement in the simple present indicates permanence of the difficulty associated with extracting meaning from the book. Speaking about his personal experience with extracting meaning from the text signifies that he has little knowledge on the subject matter in his schema. He explicates that one needs to apply schematic knowledge in order to extract meaning from the text.

> *Ermm there's [pause] the book is more related the content is more philosophical so if you [pause] is not something you read once and you understand it perfectly. It's more philosophical you have to read and understand the reasoning is not the same as a novel you read and understand everything ditodito like that. Ooh, it was very very very very it's not it was not easy but later I understood I got everything (Rocky).*

Rocky uses the genre of text to justify why the content is difficult to understand when subjected to superficial reading. The use of „ditodito" illustrates that the content of the book cannot be read and understood superficially; it requires in-depth analysis. *Ditodito*, a local jargon which literally means verbatim, is used to explain that the book cannot be understood in its literal sense. Thus, one must subject it to critical scrutiny in order to understand its latent meaning. He narrates his personal encounter with the text which makes him describe it as „it was not easy". Switching between tenses portrays some sort

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of confusion in his mind; as if the book is in front of him during the interview before he realizes he read it more than a year ago. Likewise, the lack of fluency in his testimony is an evidential construction of confusion in the description of the philosophical content of the book. He seems to have encountered different genres of text as he is able to describe the content of the book and differentiate it from other kinds (novel). His personal experience with the text has impact on the way he describes it. Telling how he was able to interact with the text and how he expects others to encounter it, reveal how challenging it is for him to grasp the substance of the book. The repetition of „very" and „over" are evidence of the magnitude of difficulty he encounters and expects others to encounter in order to extract meaning from the book respectively.

Reading is not only about understanding and extracting meaning from written text or merely searching for the thought of the author from the printed material; it also requires that the reader immerses themselves into the text by interacting, interpreting, reflecting, evaluating and relating with the text through responsive reading (Moyle, 1968 as cited in Hedge, 2002).

> *It's not easy for you to read it once and understand. It wasn't easy for me at all because the kind of English that he used even sometimes you have to use the dictionary before you can understand certain terms and words in the erm, story (Afia).*

Using „I", the first-person point of view, indicates the narration of personal difficulties Afia encounters with reading and understanding concepts in the book. The use of the second person personal pronoun „you" suggests Afia expects others to face similar

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challenges as well; possibly as a result of her personal experiences with the text. „It wasn‟t easy for me at all‟‟ shows the degree of difficulty Afia has. Talking about the diction and vocabulary of the text which in her view requires the use of the dictionary to aid understanding of the terms exposes either that the writer makes use of unfamiliar vocabularies or Afia‟s exposure to the vocabularies is limited; perhaps because she is not exposed to wide range of different genres of text. This experience influences her expectation of others to also encounter same challenges she faces. She talks about her experience in a very individual manner as she narrates the challenges she encounters with understanding concepts in the book.

This finding is in agreement with Richards (2015) argument that many learners seem to have reached a learning limit in terms of vocabulary acquisition. Thus, they get stuck during reading when they encounter words that they are not familiar with. Consequently, they make references to dictionaries and other sources to get the meaning of words which tend to affect effective reading (Anyidoho, 1999). Hu and Nation (1992 as cited in Richards, 2015) identified that learners need a vocabulary of 5,000 words to read short novels for pleasure while Hazenberg and Hulstijn (1996 as cited in Richards, 2015) argue that students need two times the number quoted by Hu and Nation (1992) to read first-year university materials. Findings from these studies indicate that, once learners reach the intermediate level, they more often fail to develop their vocabulary skills. Therefore, their inability to read different genres of text materials efficiently.

The book requires multiple readings

With regards to the number of times that participants read the book before they were able to grasp its substance, all of them indicated that they read the book more than once. Hence, this subtheme captures the experiences of the participants concerning the number of times they read the book, especially for the first time, before they understood the concepts.

> *From the starting point I read the introduction and the chapter one almost three times before I come to understand the concept… because if I don't read it like that it's like I will have a face value of it (Rocky).*
>
> *Ok. Erm after reading for the first time and I don't get some aspect I will have to read again. And then after reading and I still don't get the concept, I will discuss with friends who have read already and then they give me the general idea of the concepts about the book… About two times. It's not easy for you to read it once and understand (Afia).*

Linguistically, Rocky does not explicitly indicate the number of times he reads the introduction and the first chapter of the book; likewise, Afia. The adverbs „almost" and „about" are synonymous with virtually, nearly, more or less, approximately, roughly; as opposed to exactly. They do not categorically state with certitude the number of times they read the first chapter. It is possible that Rocky reads the introduction and the first chapter two times in detail and glanced through on the third time. Similarly, Afia indicates she reads the first chapter on two occasions before she realizes it is difficult for her and thus consults friends who have already read for support. However, the use of „about" leaves space for doubt as to whether she really reads twice as the adverb is a

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signification of approximation but not exactitude. Consequently, it is possible that on one occasion she engages in responsive reading and glances through on the other. Irrespective of which other interpretations one may espouse, the indubitable fact established herein is that both of them read the chapter more than once as a result of the philosophical nature of its content. Both of them make use of the first-person point of view speaking of what they experience personally. As if talking about how she will extract meaning from the book, Afia constructs her statements in the future form even though she narrates past phenomenon.

> *I read it three times… One need to read through uh thoroughly through the whole chapter before the subject matter is understood. You may get the understanding even at the middle chapter or even the latter part or the, the last part of it (Ken).*
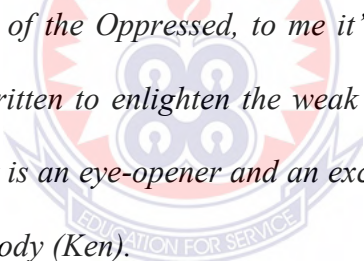
Unlike Rocky and Afia, Ken‟s statement about the number of times he reads the first chapter before he is able to grasp the subject matter is without ambiguity. Reading the chapter three times as he explicitly states, portrays the level of interaction he engages with the book in order to grasp the content. There are several reasons for which Ken reads the book severally. First, because he is exposed to the book for the first time, he finds the content interesting and decides to read it severally. Second, he has to read and write journal notes on the chapter; as such, he needs to immerse himself in the content for better understanding. Lastly, because he finds the substance difficult to grasp, he deems it needful to engage with the text responsively.

According to Duke and Pearson (2002), good readers read selectively by taking note of what needs careful reading and re-reading, note what needs to be read through quickly,

read different texts differently and note areas of text that are complex. The readability level of all texts is not the same; some are easy, some are standard while others are complex. Different readability levels may be found in the same text. The complexity of the text determines how it should be read, the number of times it should be read and the attention that it deserves. The ability of a reader to pay careful attention to complex parts of a text will enable them to analyze the text critically to extract meaning from it.

Theme 2: Classic Scholarship

This meaning unit captures how participants in the study described the book as an outstanding piece of work. In the views of the participants, Freire's Pedagogy of the Oppressed is a work of genius which reflects the reality of the contemporary society.

> *Freire's Pedagogy of the Oppressed, to me it's a [pause] a life book... For me, it is a book written to enlighten the weak majority among the society. I think the, this book is an eye-opener and an excellent book that must be made available to everybody (Ken).*

Ken's description of the book proves how he values it. The first brief pause in his statement means he wants to use appropriate term to describe the book. The second brief pause is meant to correct the preceding term. The book as "a life book… an eye-opener… an excellent book" describe how worthy it is to Ken. These descriptions provide an insight into the content of the book. In his language, phrases such as "to me, for me and I think" suggest a narration of his personal point of view. His description of the book would not have sufficed without recommending it to others; hence, the suggestion that the book "must be made available to everybody". To make the book available to

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everybody means that the book must be made accessible and obtainable. However, isn‟t it preposterous to recommend a book which is already available to be made available? Since the book is already available, his recommendation to make it available does not literally mean to make it accessible per se; instead, he is advocating for the creation of awareness of the book. He makes this recommendation perhaps by considering the fact that he becomes aware of such classic scholarship during his enrollment in a postgraduate program; and not oblivious of the fact that almost all students in other departments, apart from those in the Communication and Media Studies department, are not aware of this book. Thus, he recommends for the creation of awareness probably through the adoption of the book as a reading material required for the completion of academic courses by departments and institutions. Making use of „must‟, an imperative auxiliary, makes Ken‟s recommendation a necessity; perhaps because of the impact the book has had on him. His opinion that the book is written to enlighten the marginalized validates the need for such groups who are the target to be aware of the existence of such scholarly work.

> *Uh, it's a masterpiece. Freire is describing the reality of the society. It's not only in his time it's even currently in our society what is happening (Rocky).*

Describing the book as „a masterpiece‟ makes one curious to know the content of the book. In the extract, the author‟s personal experience is rationalized to have influence on the content in the book. The description of the book by Rocky may be as a result of how it has impacted him personally. His description would also challenge others to read the book. Providing a description of the book in the simple present form is an indication of its impact on the current society. The use of „is‟ instead of was, makes the voice of Freire in the book ever-present, even when compared with current issues in our contemporary

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society. As a quintessence of a classic scholarship, the book, although written and published about two scores and a decade ago, Rocky still sees it to mirror the reality of the contemporary society.

In the introduction part of the 30th Anniversary Edition of Pedagogy of the Oppressed, Donaldo Macedo states that Stanley Aronowitz describes Pedagogy of the Oppressed as a book which "meets the single criterion of a 'classic' " in that "it has outlived its own time and its authors." (Freire, 2000: p. 11). This is true in light of the fact that issues discussed by Freire at the time the book was written are still persistent in the contemporary society decades after the book and his demise. Thus, since the issues he expounds in the book still persist, the philosophy he ideates is not outdated as well. Consequently, the views expressed by the participants to describe the book coincide with Stanley Aronowitz"s description quoted by Donaldo Macedo.

Theme 3: Oppression

This theme captures the views and experiences of participants relating to oppression as a major theme in the book. Oppressing unconsciously and reinforcing existential experiences are the key aspects under this theme.

Oppressing unconsciously:

This subtheme captures participants" views and experiences concerning oppressing people which is seen as something practiced unintentionally.

> *In fact, in fact I think we oppress unconsciously. Yeah, I think it's*
>
> *unconscious. You think you are doing the right thing but it turns to be*
>
> *an oppression (Afia).*

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The repetition of „in fact‟ is purposely done to add emphasis to the point Afia wants to make. Not being conscious of one‟s actions as oppressive leads them to reinforce such actions. She makes her point out of her personal view, giving room for other opinions. The explanation she gives is possibly influenced by her experiences in the classroom as a teacher. Teaching in the classroom and reinforcing the banking system, she sees herself to be playing the role of educating students –with the idea that she is doing the right thing. However, the reading of the book reveals to her that as a teacher, she contributes to the perpetuation of oppression in the classroom through the practices of the banking concept of education. It is based on this experience that she arrives at the conclusion that people in general oppress without being conscious of their actions.

> *Uhm, though I hate oppression, I didn't like it but I didn't know I was also affected. After reading the book, I realized that I was unknowingly practicing it (Ken).*

Hitherto, Ken is unconsciously engaged in oppressing people, the very thing he hates. Revealing that „I was also affected‟ brings to light the possibility that he has been an oppressor in some instances, and also been at the receiving end of oppression in other instances. This is because, whether one benefits or suffers from oppression, the dehumanized nature of its consequences affects both the beneficiary (oppressor) and the victim (oppressed). The paradox in Ken‟s statements indicates how unconscious he is. How could a person be practicing the very thing they abhor? Realizing his engagement in oppression which he is unconscious of prior to the reading of the book, has been an awareness created by the book which confirms his own previous description that the book is „an eye-opener.‟

> *Uhm, I [pause] can say that in the society I reinforced oppression unconsciously… I came to read the book before I know that that kind of also doing things is an oppression (Rocky).*

Prior to the reading of the book, Rocky might have engaged in a lot of activities which engender oppression. It is obvious from his narration that he is not conscious of the fact that such ways of doing things constitute oppression. It is further clear that he knows about certain ways of doing things which constitute oppression. However, the adverb „also", which can be substituted with „too", is used in the excerpt to indicate an unexpected outcome. Consequently, as compared with Afia's narrative, in Rocky's knowledge, he is doing the right thing which the knowledge he gains from the book reveal to be wrong. Starting his narration in the past and ending in the present portrays that he is now aware of what he uses to be unconscious of.

The experiences and views of the participants as expressed above are consistent with Freire's (1996, 2000) exposition that there are individuals who do not have the ideological consciousness of oppressing people, but as a result of the position they assume and the role they play especially as banking educators, they end up perpetuating oppression with the intention of acting as agents of change. Also, Kohli (2012) reveals that teachers of color were not conscious of their status as oppressed and therefore could not identify with students who were under oppression in their school.

Reinforcing existential experiences

This subtheme captures the experiences of participants in relation to treating others according to some prior negative personal experiences.

> *I keep saying this thing to them, that "I did the same thing and you also have*
>
> *to do it. Nothing has changed, you also have to continue to do what we did in*
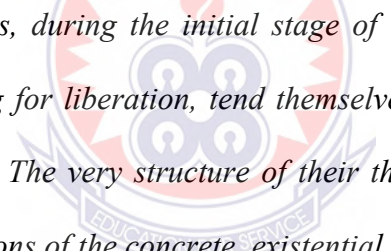>
> *school." (Afia)*

As a teacher, Afia still has in her mind what she experiences while in school as a student. It is possible that she complains as a student and is told same or similar while in school. As a teacher now, she does not see anything wrong with what she experiences in school as a student because she is now in a different position and has to justify her actions towards her students. Saying „nothing has changed" means that she has not seen any significant improvement in the educational structure which must have corresponding pedagogical transformation. Even though there have been some changes in the educational curriculum, such changes still reinforce the teacher-student contradictions; and the narrative nature of its content has not changed. So, in the view of Afia, there have not been any pragmatic changes which require her to view teaching and learning from a different standpoint.

> *My seniors used to bully me. When I also, I also got to my final year, I*
>
> *saw myself as a senior or supervisor over my subjects. I then realized*
>
> *that I had to oppress them to my satisfaction with my little power vested*
>
> *in me (Ken).*

Similar to Afia"s narration but different in context, Ken"s experience is more of student-student relationship. Even though inconspicuously it depicts some power relations among students, many do not see anything wrong with it because it has been unconsciously accepted as part of the traditions in senior high schools. This custom has been normalized

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that it is only when one is a junior that they appreciate how oppressive it is. When they become seniors, they reinforce this negative existential experience of bullying juniors. It is in rare cases that one decides not to dehumanize their subordinates. Even the terms „supervisor‟ and „subjects‟ illustrate some form of dialectical relationship between Ken and his juniors. Referring to his juniors as „subjects‟, a term synonymous with subordinates, makes him assume a bossy position and thus instead of treating them with the dignity of humanity, he treats them as humans with less dignity.

The experiences narrated by the participants are a confirmation of Freire‟s (2000) affirmation which illuminates the perpetuation of oppression based on the internalized ideas. He specifically argues that;

> *But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or "sub-oppressors." The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped. Their ideal is to be men; but for them, to be men is to be oppressors. This is their model of humanity" (p.45).*

Theme 4: Description of the Banking System

This meaning unit captures participants‟ interpretation of the banking system of education relating to the role of teachers and students. Teachers as omniscient; objectification of students; and teachers under prescriptions are the main subthemes under this superordinate theme.

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Teachers as omniscient

This subtheme captures participants description of the teacher in the banking system as someone who knows virtually everything.

> *The banking system of education here explains the relationship between the teacher and his students, otherwise known as superior versus subordinate. It shows how the teacher perceive the student as an empty-headed and that the teacher is all-knowing (Ken).*

Ken‟s description of the banking system reveals the relationship between the teacher and their students; a relationship between the powerful and the powerless which he calls „superior versus subordinate‟. The teacher as ‟all-knowing‟ and the students as „empty-headed‟ create an imagery of the kind of communication in the classroom. In such a system, one needs not to ask what transpires in the classroom. It is axiomatic in his explication that in such a system, the students are arrantly neglected from contributing to the discovery of knowledge. The teacher assumes the position of an omniscient being and thus imposes knowledge; instead of engaging in dialogic communication to discover it. The description Ken provides is his interpretation of the banking concept of education that Freire exposes in the second chapter of Pedagogy of the Oppressed.

> *This system erm [pause] is like you don't have a choice the teacher is the mas erm erm [pause] the container of knowledge and the students are receptacles (Rocky).*

Rocky describes the banking system of education in his own understanding. As someone who clutters and sometimes stammers as well, he makes regular pauses in his narration in

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order that he takes time to make his point. By saying „…you don‟t have a choice‟, he is not making reference to the moderator who is the second person in the conversation; rather, „you‟ in this context is a generic reference to people. So, in other words, people don‟t have a choice in the banking system of education. Moreover, since the context is limited to the classroom, „you‟ refers to teachers and students. However, the term befits students more than teachers. This is because if students are the receptacles and the teacher is the container of knowledge, then they (students) are the ones who do not have power to make their own choices. If the teacher is „the container of knowledge‟, then the teacher knows virtually everything; and thus, all knowledge that students need to discover is deposited in the teacher. As a result, in this system, students need to solely rely on the teacher to gain knowledge.

With the presuppositions of the banking system that Freire (2000) expounds, the teacher is seen as the one who teaches, who talks, who knows everything, who thinks, who disciplines, who imposes, who acts and also selects what is to be learnt by the students. These characteristics of the teacher in the banking system give a description of somebody who is all-knowing. Hence, the description given by the participants is in line with the ideas Freire postulates.

Objectification of students in the classroom

This subtheme encompasses the views expressed by respondents which describe how students are being treated as objects in the banking system of education.

> *We always shut them, shut them up and they end up erm coiling into their*
>
> *shells [pause] we give them so many assignments to do within a little space*

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> *[pause] and they are not able to talk about it [pause] like in excess and then*
>
> *they have no other choice than to do it (Afia).*

In this excerpt, Afia narrates how students are being treated under the banking system of education. Using the first-person plural pronoun, she describes how teachers (including herself) do not pay attention to students in the classroom and even go to the extent of disallowing them from expressing their views. Students „coiling into their shells‟ reveals that teachers do not merely tell students to keep quiet. Rather, teachers regularly shout at students to shut up because their views do not seem sensible to the teachers. It is when one is making noise that we tell them to shut up. In the narration, Afia pauses regularly to illustrate how students are being objectified in the classroom. Due to the fact that she was once a student and might have been through such experiences, she is able to identify how helpless they are in such situations. For students to have no choice of theirs but to conform with that of the teacher signifies a thingification of the students.

> *He gives little or no attention for the students to contribute to the class*
>
> *discussion at all. I used to go to the class, I did not allow students to*
>
> *contribute. I only impose on them, do this and do this. What I say is final!*
>
> *(Ken).*

Ken starts his narration with a general statement of how the banking concept manifests in the classroom. He continues with his personal contribution towards the perpetuation of the banking system in the classroom. „He‟ in the first sentence refers to the teacher as an all-knowing person in the classroom. However, he forgets about the fact that there are teachers who are females and hence, making use of the masculine pronoun implicitly

omits females from the discussion. Narrating in the past tense means that Ken is no more practicing this concept as he uses to do in the past. It is evident from his narration that he views his students as objects who have to conform with his decisions. To solicit for the views of students is to acknowledge their value and contribution in the discovery of knowledge. On the contrary, to disregard their contribution and further impose on them is to assume a position of an omniscient teacher who only teaches without learning. He concludes this extract with an authoritative statement – „what I say is final" – which reflects the oppressive nature of the banking system of education.

In Education for Critical Consciousness, Freire (2005) indicates that human beings as objects have the characteristic of adaptation. With adaptation, they do not have to play any active role in the transformation of the world and reality. Rather, they have to conform to the decisions of others because their very nature as humans has been submerged into the reality of the world to the extent that they have the illusion of acting through the decisions of others (Freire, 2000). The above descriptions and experiences of the participants regarding the treatment of students in the banking system conform with Freire"s postulations of the objectification of students in the classroom. Consequently, participants" statements confirm that in the banking system, students find the authenticity of their humanity through the actions of their teachers. This finding is consistent with Freire"s (2000) ideation that "Any situation in which "A" objectively exploits "B" or hinders his and her pursuit of self-affirmation as a responsible person is one of oppression" (p. 55).

Teachers under prescriptions

This subtheme captures a participant‟s view that describe how the banking system of education restricts teachers through predetermined systemic structures that they must follow.

> *Because we have a syllabus to follow and the guidelines are clearly stated but there is no way, because they are going to write exam there is no way you can go outside the box. So we are also under pressure as a teacher because if you don't do it like that you're fired (Rocky).*

Teachers work under set rules and guidelines which they need to follow accordingly. As a teacher, Rocky narrates how they are also under pressure to follow these guidelines which in effect affects their methodology for teaching and learning in the classroom. He uses the syllabus which stipulates what teachers should teach, how they should teach and what is expected of students at the end of teaching and learning. These guidelines then become a prescription for teachers and their students disabling them from deviating from the set rules. He further uses the writing of examination – one of the criteria for promotion – which according to Freire (2000, p. 76) "serves to obviate thinking" as evidence which compels teachers to reinforce the practices of the banking system. „We are also under pressure‟ is an indication that not only students suffer the oppression of the banking system; teachers as well suffer from its suppressive presuppositions. The refusal of teachers to conform with the demands of the banking system has dire consequences on the security of their job. Therefore, as students become oppressed by teachers, teachers too are oppressed by the structures of the banking system of education. Thus, in the banking system, both teachers and students are under oppression.

As Freire (2000; 20005) affirm, a situation whereby there is an imposition of one individual"s choices upon another, that in itself constitute oppression. If teachers are to abide by predetermined guidelines in the delivery of their professional services, then they themselves are being restricted from perceiving reality from a different perspective apart from what is being prescribed.

Theme 5: Describing the Liberating System of Education

This superordinate theme captures the description and experiences of the participants regarding the liberating concept of education as narrated by the participants. Employing dialogic communication and students also have knowledge are the key aspects under this theme.

Employing dialogic communication

Effective communication between the teacher and their students was identified as a feature of the liberating concept of education.

> *Now, in my work I give these kids the opportunity to participate in class, ask as many questions as they want…That is what I've been thinking; that let me give them the chance to talk. It builds their confidence level (Afia).*

Student participation is a key feature of the liberating concept of education that Freire proposes to be adopted. Afia uses her current classroom setting to illustrate the problem-posing concept of education. After reading the book, she now gives her students the opportunity to contribute their quota in the discovery of knowledge. Giving students the chance to participate in class and ask questions symbolizes the readiness to engage them in dialogue.

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You have to discuss the whole thing with the students and they should also think of how they should go about it. So, with that you form partnership and everybody knows what he's supposed to do. It has to be more constructive dialogue between the teacher and the students to know the way out (Rocky).

Discussion, a form of dialogue and conversation, requires the active involvement of students in the classroom. Forming partnership with students is deconstructing the teacher-student contradiction. Obviously, Rocky is aware that some forms of dialogue are counterproductive; the reason he talks about constructive dialogue to ensure that the communication that goes on between the teacher and their students is positive and mutually beneficial.

Through interactive dialogue with students in the classroom, the teacher-student contradiction created by the banking system is being deconstructed. The teacher does not assume a static role and position as one who only teaches, but also as an individual who is themselves taught through their interaction with the students. The same also applies to the students who as well teach while they learn through dialogic communication with the teacher (Freire, 2000). The use of dialogic communication generated critical consciousness among teachers of color which enabled them to identify with one another and further devised strategies to deal with oppression in the classroom (Kohli, 2012)

Students also have knowledge

This subtheme captures the views of participants concerning the ability of students to contribute to teaching and learning in the classroom.

> *As knowledge is relative, nobody is, can say that he knows everything. Even I*
>
> *learn from my students (Rocky).*

Students as humans also have the ability to contribute to the discovery of knowledge in the classroom when they are given the opportunity. Acknowledging that nobody is all-knowing contrasts with the omniscience nature of the banking system of education. The use of the emphatic particle „even‟ portrays an unexpected outcome because Rocky does not expect his students to have the ability to teach him. However, the practice of the problem-posing concept has revealed the possibility of the teacher to become a learner and vice versa.

> *Most of these children are very intelligent so when you give them the*
>
> *opportunity, they may even add up to whatever you are teaching, they will give*
>
> *you new ideas from all that (Afia).*

Unlike Rocky who speaks from his personal experience of learning from his students, Afia makes a statement of possible outcome. She does not talk about her personal experience with practicing the problem-posing concept of education; rather she talks of the possible outcome of giving students the opportunity to contribute in teaching and learning. Per her observation and teaching experience, she knows the potential of her students to give her new ideas when they are given the opportunity.

> *After studying Pedagogy of the Oppressed I have realized that knowledge is*
>
> *something that is not deposited in the teacher alone (Ken).*

Prior to the reading of Pedagogy of the Oppressed, Ken believes in the presuppositions of the banking system which reinforce that the teacher is omniscient and students are empty-headed. This is because the banking system of education has been practiced and

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normalized over the years. But after reading the book, he comes to realize that the presuppositions of the banking system which objectify students do not hold when subjected to critical analysis. The book reveals an effective viable alternative that Ken sees to be in contrast with the system he is acquainted with.

The presuppositions of the problem-posing education concept suggest that students as humans are not mere objects in the transformation of the world. They have the capacity to actively participate in the restoration of their lost humanity (Freire, 2000; 2005).

Theme 6: Struggling for Liberation

This overarching theme captures the way participants describe the struggle for liberation. Self-consciousness and collectivism are the key aspects of this theme.

Self-consciousness

This subtheme captures participants views that being aware of one‟s state of incompletion is required in the struggle for liberation.

> We can struggle for our liberation by gaining understanding of our own selves and understanding the forms of oppression. You are not conscious unless you are conscious about your status as an oppressor and the oppressed also become conscious of their status, their status and the status of the oppressor, they can‟t liberate themselves (Rocky).

It is interesting how Rocky narrates self-consciousness as an indispensable precondition for the struggle for liberation. He first begins his narration by personalizing it; continues through generalization; and concludes by excluding himself with reference to third-persons. He probably makes use of the indefinite pronouns „they‟ and „their‟ because in

the preceding statements, he makes use of unknown gender. To be truly solidary with the oppressed, one must identify with them and that is exactly what Rocky does by using the first-person plural pronoun. He views consciousness to be a necessary tool required by the oppressed in their quest for liberation. How can a person struggle for liberation when they are not aware that they are under oppression? Making reference to people in general, particularly the oppressor and the oppressed, he makes it emphatic that self-consciousness is a precondition for the realization of true liberation. In his earlier statements, he talks of how unconscious he is when he engages in the oppression of people. His earlier ignorance and later awareness after reading the book influence his idea of how the oppressed can struggle for liberation.

> *I think the only way humans can engage in the struggle for their liberation is self-consciousness. The more one rises through the educational ladder, the more conscious he/she becomes especially when the person reads the Pedagogy of the Oppressed book (Ken).*

Ken talks of his opinion on how humans can struggle for liberation in an authoritative manner. The word „only‟ does not leave room for other possible alternatives and therefore he suggests there is a single way of struggling for freedom. It is through education that he becomes conscious of himself, particularly after reading Pedagogy of the Oppressed. It is therefore not surprising that he views higher education to play significant role in the building of consciousness. Making his point more reasonable, he specializes the reading of Pedagogy of the Oppressed as a major contributing factor to the building of consciousness. He does this upon realizing that there are students in advanced education who are not conscious of their status.

The generation of consciousness (Freire, 2000; Gutierrez, 1988; Marx, 2010) is an indispensable precondition to the struggle for freedom. Even though consciousness does not in itself constitute liberation, it provides founndation for self-reflection which will enable the dehumanized person to identify their state of incompletion and further struggle to restore their lost humanity. Furthermore, for an individual to be able to transform their environment, there needs to be the generation of awareness that transforms the individual"s self first (Marcuse, 1972 as cited in McKernan, 2013).

Collectivism

The necessity of the oppressed to come together as a group to struggle for liberation is captured under this subtheme as expressed by one of the participants.

> *Ok. So, we have to come together and fight for a common cause. When we are divided, we can't do it. We can't achieve that individually (Afia).*

Unlike Rocky and Ken, Afia sees coming together as the way to go. She identifies with the marginalized throughout the excerpt by personalizing her statements. She personalizes her statement to indicate that she is part of the oppressed group or perhaps, to show solidarity with the oppressed. In her view, the marginalized can liberate themselves when they are able to identify the commonality in their identity as oppressed. This identification would lead to the building of solidarity required to struggle for liberation. She sees collectivism as a precondition for a successful struggle for liberation as opposed to individualism. Employing the imperative verb „have to" makes collectivism an obligation required of the marginalized to free themselves.

In Kohli"s (2012) study, it was revealed that even though both students of color and teachers of color suffered oppression, they could not deal with oppression because the

teachers were not able to identify and connect with one another to build solidarity in support of the students of color. Their inability to come together to deal with the systemic structures which rendered them oppressed, perpetuated oppression among people of color in their school. It is therefore very crucial for the oppressed and those who are solidary with the to come together in the struggle for liberation (Freire, 2000). This finding is in line with Kohli (2012) and Freire (2000) but contrasts with Manyozo's (2017) ideation that the oppressed are not necessarily required to struggle for liberation as a group, because individuals as well can liberate themselves from oppression.

Theme 7: Cognitive Transformation

This meaning unit captures the ways knowledge acquired from the book has had positive impact on the thought processes of the readers as they narrate. The key aspects discussed under this overarching theme are: the book serves as a cue; building consciousness; and change of perception.

The book serves as a cue

Under this subtheme, the experiences of the respondents relating to how knowledge acquired from the book prompt them to be conscious of their actions are discussed.

> *Uhm [pause] the book, anytime uhm [pause] I find myself like I'm an oppressor is, it tells me that "no". It's like the book quicken me. It lets me know that, "you see you are now an oppressor you are no more an oppressed." Anytime I find myself even if I want to oppress people, it quicken me, I say "no". (Rocky).*

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In the personal experience of Rocky, the book serves as a constant cue prompting him to be conscious of his actions, especially those that will subject people to oppression. Reading the book and coming to understand the negative impact of oppression, Freire"s ideas become embedded in his cognition that he responds positively to the likelihood of him becoming an oppressor. Probably the effect is so high that he personifies the book like a human cautioning him of his possible actions. Owing to the reading of the book and its cognitive impact, Rocky now gives a second thought to his actions.

> *So, when I think about especially the banking system that Freire was talking about, in classroom when I'm teaching, I, I remember that erm, statement that part of the story I, I change from whatever I'm doing that I feel I'm oppressing the children (Afia).*

Afia on the other hand is explicit about the part of the book that prompts her and the specific setting that it happens unlike Rocky. Other parts of the book possibly prompt Afia as well but as a result of her profession, she makes the banking system the principal. Talking about her regular classroom work as a teacher makes her use the simple present tense to indicate that Freire"s ideas keep prompting her constantly. If she changes from any oppressive act in the classroom, then, she is practicing the problem-posing concept which deconstructs oppression and its associated structures in the classroom.

Building consciousness

This subtheme captures the personal experiences of participants with respect to how they have become aware of oppression after reading the book.

> *Ok, I'm being conscious now. When I'm doing something that I think I'm oppressing somebody I'm conscious about it (Afia).*

In the narration of personal experience, Afia confirms she is now aware of oppression in her actions. This affirms her earlier assertion that she uses to oppress people unconsciously. This consciousness is not a one-time phenomenon that Afia experiences; rather, the use of the simple present tense implies a regular constant awareness created in her cognition. Thus, after reading Pedagogy of the Oppressed, Afia becomes conscious of her actions.

> *I have to think and reflect about the consequences of my act, my actions. How it will be judged or how [pause] what impact it will have on the people; is it, am I in the position of the oppressor or the oppressed? So, I have to think about those things before taking any action (Rocky).*

Speaking from the first-person point of view, Rocky narrates the cognitive impact that the reading of the book has had on his consciousness. Acquiring knowledge on oppression after reading the book, he is now able to analyze his actions to determine whether he assumes the position of the oppressor or the oppressed. Thinking and reflecting on the consequences of one‟s actions on others require being conscious of oneself and one‟s actions; and subjecting such actions to critical scrutiny. In his narration, it is evident that Rocky acquires knowledge on oppression and is able to consciously decipher actions that constitute oppression after reading Pedagogy of the Oppressed.

Change of perception

In this subtheme, a participant‟s narration of how the book has changed his view of teaching and learning is discussed.

> *After studying Pedagogy of the Oppressed I have realized that knowledge is something that is not deposited in the teacher alone (Ken).*

Ken‟s statement portrays that prior to the reading of the book, he used to see students to be solely dependent upon the teacher to have knowledge. He has the perception that teachers are all-knowing and students have to depend on them to gain consciousness of the world. However, after reading Pedagogy of the Oppressed, he comes to understand that students also have the capability of contributing to the discovery of knowledge through their constant interaction with reality. As a result, his earlier perception of teachers as omniscient and students as ignorant changes after reading the book.

Theme 8: Behavioral Transformation

This superordinate theme captures the experiences of the readers relating to the ways the book has positively impacted their professional work and human relations in general. Being critical and attitudinal change are the emergent themes captured under this overarching theme.

Being critical

This emergent theme captures the views and experiences of participants which describe how critical they have become after reading Pedagogy of the Oppressed.

> *I like the word "critical" and that is how I am I look now. I am now very very very critical. I ask questions a lot. I express my opinions without fear. I feel I*

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am also potent of bringing forth ideas and contribution for development of my

society. I also fight for the right of the weak and encourage them to do same

(Ken).

In a very personalized manner, Ken narrates his experiences of becoming critical after reading the book. The repetition of „very" three times is purposely done to emphasize and further indicate the extent at which he becomes critical. The adverb „very", can be replaced with synonyms like extremely, exceptionally and exceedingly. If any of these words can be used to describe the adjective „critical" and such description cannot be quantitatively measured because it is purely qualitative, then the reduplication of the word gives a hyperbolic effect. This may seem extremely exaggerating but the subsequent descriptions Ken provides about his behavioral characteristics which make him critical after reading the book give grounds for such exaggeration. The use of „also" substantiates his exaggeration in the sense that prior to the reading of the book, he has low self-esteem seeing himself as incapable of ideation. Thus, for him to realize such significant behavioral transformation within a short period of time after reading the book, requires such qualitative hyperbolic description. Consequently, he establishes bases for liking the word „critical".

Attitudinal change

In this emergent theme, the experiences of participants regarding how their behavioral attitudes towards humans and their classroom work have positively changed after reading the book are captured.

Now my attitude towards my students has changed. Now, in my work I give

these kids the opportunity to participate in class, ask as many questions as they

want… Now I give them more opportunity to come to me. Before I wasn't doing

that; I didn't even pay attention to them (Afia).

Currently Afia sees improvement in her attitude towards her students in school. The change she talks about is a change in the right direction in the sense that the description she gives indicate positivity in her classroom. She implicitly contrasts the problem-posing concept of education which she currently adopts with the banking concept which she practices before reading the book. The positive change she experiences is as a result of reading the book and consequently subscribing to the practices of the problem-posing concept of education.

Now I have positively changed and now encouraging my students to contribute

their quota in class discussions (Ken).

Ken, just like Afia, narrates how he has been changed positively after reading Pedagogy of the Oppressed. If there is a positive change after reading the book, then he views the practices of the banking system which he practices prior to the reading of book as a system which has negative impact on teacher-student relationship. If this significant change results in the involvement of his students in the process of teaching and learning, then it is a confirmation that the practices of the banking system repels the engagement of students in the discovery of knowledge. To realize positive change in the classroom is to change one‟s attitude towards their students who are the primary beneficiaries of knowledge discovery in the classroom. Therefore, Ken‟s perception of his students changes as he realizes significant behavioral change.

It has changed my classroom work as a teacher… Uhm, positively! I can say that my relationship with other human being, if I'm dealing with any other human being, I don't think the way I used to deal with other human being, I'm not doing the same thing. I'm not erm, repeating the same type of relationship I used to be with other human beings (Rocky).

In a first-person narrative, Rocky tells his experience of realizing positive change in his behavior towards other people. Professionally, he realizes significant change after reading the book. In the first sentence, „it"refers to Pedagogy of the Oppressed, which according to him changes how he works in the classroom as a teacher. If he realizes positive change in the manner he deals with humans in general, then it can be rightly inferred that the change he realizes in his professional work is also positive because in the classroom, he interacts with his students who are humans as well. Although he does not explicitly indicate how he uses to deal with other humans, it is evident from the excerpt that if he realizes positive change after reading the book, then his attitude towards other humans before reading the book is not good. Consequently, his attitude towards his students prior to the reading of the book is not also encouraging.

4.3 Conclusion

This chapter entailed the analysis of the data collected from participants. The inquirer narrated his personal experience with the phenomenon under study. After coding the collected data, eight overarching themes were generated and discussed, with significant statements being used as evidence in support of the themes.

CHAPTER FIVE

SUMMARY, DISCUSSION AND RECOMMENDATIONS

5.0 Introduction

This chapter is a conclusion of the entire research study. A summary of the research which highlights major aspects of the inquiry is presented, and key findings of the study are discussed and interpreted. Recommendations for further research and implication for policy making and practice have also been discussed. The chapter ends with the various challenges the study encountered in the process of the inquiry.

5.1 Summary of Research

This research study inquired into the lived experiences of reading Freire"s Pedagogy of the Oppressed by the 2018 sandwich students of the Communication and Media Studies department of the University of Education, Winneba. Two objectives with their corresponding research questions were formulated to explore the topic under study. The literature review was concentrated on written books, articles and research studies that have relation with the topic under study. The study employed the qualitative approach to inquire into the problem. Within the qualitative approach, the phenomenological design was adopted with hermeneutic phenomenology as the theory to frame the study. A sample size of three participants were selected purposively to respond to semi-structured and open-ended interview questions with the aid of interview guide. The study collected data by recording, storing and later transcribing the interviews. The collected qualitative data were coded and analyzed thematically using the Interpretative Phenomenological Analysis strategy after which the results were presented.

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After the analysis, the results presented revealed that students expressed their views about Pedagogy of the Oppressed as a book whose concept is not easy to grasp when read for the first time. As such, participants needed to read the book two or more times in order to understand the concepts presented. In addition to that, participants described the book as a classic scholarship, in that it discusses contemporary socio-political issues. Moreover, it was found that participants unconsciously engaged in oppression and also reinforced their existential experiences to perpetuate oppression. It was also found that participants were engaged in the practice of the banking system before reading the book. However, it was also found that after reading the book, they adopted the practices of the problem-posing education. The struggle for liberation was seen as an act which requires the oppressed to be conscious of their state of incompletion. Furthermore, it was found that the phenomena in the book transformed the readers cognitively and behaviorally.

5.2 Discussion

The reading of Pedagogy of the Oppressed was described as a phenomenon which was not easy for the audience. Readers deemed it as a very difficult task which required in-depth analysis and multiple readings to grasp the latent meanings of the concepts Freire espouses. This finding is consistent with An (2013) assertion that a text only provides directions for readers as to how they should retrieve or construct meaning from their own previously acquired knowledge. Moyle (1968 as cited in Hedge, 2002) further postulates that reading requires that the reader immerses themselves into the text by interacting, interpreting, reflecting, evaluating and relating with the text through responsive reading. Since the readability level of all texts is not the same, Duke and Pearson (2002) affirm that good readers read selectively by taking note of what needs careful reading and re-

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reading, note what needs to be read through quickly, read different texts differently and note areas of text that are complex. Participants described the book as a classic scholarship which reflects happenings in the contemporary society and therefore people"s awareness should be created about it. This result affirms Donaldo Macedo"s introduction note concerning Stanley Aronowitz"s description of Pedagogy of the Oppressed as a book which "meets the single criterion of a 'classic' " in that "it has outlived its own time and its authors." (Freire, 2000: p. 11).

With regards to the ideas of the participants on the major issues Freire discussed in the first two chapters of the book, they expressed that the production and reproduction of oppression is done unconsciously, which is consistent with Freire (2000) and Manyozo (2017). However, as Manyozo (2017) further advances, in the developmental paradigm, there are experts who consciously engage in the oppression of people in order to achieve certain goals. Participants" opinion that oppression is an unconscious act was influenced by their conscious experience of unconsciously practicing the banking system which perpetuates oppression. Moreover, participants narrated that the teacher is regarded as the career of knowledge (Freire, 2000) whereas students are regarded as objects (Freire, 2005) who have but to acquiesce to the decisions of the teacher under the banking system of education. They further narrated how from the perspective of critical pedagogy they have been able to engage in dialogic communication with their students to deconstruct oppression in the classroom. By practicing critical pedagogy, they have come to realize that students as well have the ability to teach in the discovery of knowledge. It was also identified that self-consciousness is required if the oppressed want to engage in the praxis for the quest for humanization. With respect to the influence the book has had on the

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readers, it was identified that there have been significant cognitive and behavioral transformations. The book serves as a cue; building consciousness; and change of perception were the key findings under the cognitive transformation while behavioral transformation consisted of being critical and attitudinal change. Since previous studies have not reported on how the phenomena in the book have transformed its readers, this is a new result obtained from the study.

The results indicate that readers need to have rich schematic knowledge of the concepts Freire discusses in the book so that they can adequately extract meaning from the book through responsive reading. This means that students must be given sufficient time to engage with the text so that they can re-read complex parts of the book for better understanding. If the book is capable of addressing power-relation issues in contemporary times, then it is prudent for it to be given deserving attention in politics and academia. Since the major focus of the new educational curriculum for basic schools is to improve critical thinking skills among basic school pupils, the generation of critical consciousness among teachers becomes an indispensable precondition for the realization of improving critical thinking among pupils. Participants" testimony of the positive impact the book has had on their professional work in the classroom, their consciousness and their attitude towards others signify how the book is able to transform people. Thus, policy makers need to consider critical pedagogy as better alternative for generating critical consciousness among students. This therefore necessitates the adoption of Pedagogy of the Oppressed as a reading material required for the completion of undergraduate courses, especially education-related programs, so that teachers as well as students can generate critical view of their world and further develop the praxis of transforming it.

5.3 Recommendations

Based on the results obtained from the study, a number of recommendations are made to guide future research and direct policy making and practice.

5.3.1 Recommendations for Future Research

Due to the nature of the sandwich course, students could not finish reading and discussing the entire book; hence this research study was limited to chapters one and two of the book. It is thus recommended that further research could be focused on regular students who may have the privilege to complete reading all the chapters of the book in order that a holistic view of the book could be established.

It is evident from the literature that little attention has been given to critical pedagogy in general and specifically, Freire"s Pedagogy of the Oppressed in Ghana and other parts of the world. It is therefore recommended that researchers generally consider inquiring into Freire"s scholarly works especially, Pedagogy of the Oppressed in order to contribute to literature.

This research adopted the phenomenological design of the qualitative approach to inquire into the views and experiences of the readers. Future research can consider other methodological approaches to inquire into similar topics.

Results from the study reported that students who read the book realized some significant positive transformation afterwards. This is a new result which has no relation with the findings that previous studies have reported. It is therefore prudent for further research to be conducted on how the book is able to influence and transform its readers.

5.3.2. Recommendations for Future Practice

In the paradigm of development, practitioners who espouse the participatory paradigm of democratic development as opposed to the modernization paradigm, need to embrace Pedagogy of the Oppressed as it expounds the need to involve beneficiaries of projects through dialogic communication.

The knowledge of students and scholars regarding critical pedagogy is very low. The participants in this study got exposure to critical pedagogy after reading Pedagogy of the Oppressed. In order to improve critical thinking among students and scholars to ensure social transformation, it is recommended that the book must be adopted as a reading material for tertiary institutions.

5.4 Limitations of the Study

In spite of the successful completion of this research study, the study faced some challenges which in one way or the other made the conduction of this inquiry somewhat difficult.

First, the study had constraints with regards to time. He had to complete the research study within some restricted period of time. This was exacerbated by the inquirer's profession as a teacher which required him to work for almost eight hours a day from Monday to Friday every week. However, the inquirer utilized the little time at his disposal by working at odd hours (especially in the nights), public holidays and weekends in order to meet up with time.

Second, there was limited available resources at the disposal of the inquirer to supplement the study. Since the research study was conducted while the inquirer was at

home, it was difficult for him to lay hands on scholarly works that could corroborate the inquiry. In spite of this limitation, he was able to make good use of the few hardcopies of scholarly works he obtained from the university and further downloaded electronic forms of some books and articles that aided the study. He also utilized the e-library resources on the university"s website.

Third, the study faced some challenges with regards to data collection from the participants. Since all the participants were classmates of the inquirer who were also conducting their research study at the same time, it was somewhat challenging for them to avail themselves for the conduction of the interview to collect data from them. The inquirer had to call some of the participants on a number of times to arrange for the interview; but in most of the cases, those participants failed to meet the schedule for the interview with the excuse of being engaged with one activity or the other. Consequently, he could not use the initial sample size for the collection of data. The study thus had to reduce the sample size to three participants instead of five as initially planned.

Fourth, the inquirer found it very challenging transcribing the interview of one of the participants. This is because the participant in question was suffering from a speech disorder called *clattering*, which manifested throughout the interview. Therefore, the study did not have it easy transcribing whatever the participant was uttering during the interview as some of the words he uttered were not clear enough to be heard and transcribed; and even in some instances, some of the words he uttered were not fully completed before another was added. However, the inquirer painstakingly spent more time than usual to play and listen to some parts of the recorded interview severally (at least, three times), before he was able to transcribe such parts successfully.

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Fifth, the decision by the inquirer to give out the interview protocol to the participants in advance posed some challenge to him. When the inquirer asked a follow-up question during the interview, one participant insisted that that was not the question the inquirer was supposed to ask. S/he decided to read and answer the subsequent question on the interview guide. The participant assumed the role of a moderator instead of a respondent.

Lastly, the study could not have face-to-face interview with the participants. The adoption of the telephone interview had its own hinderances which included incurring cost and not being able to view and interpret the informal communication aspect of the interview.

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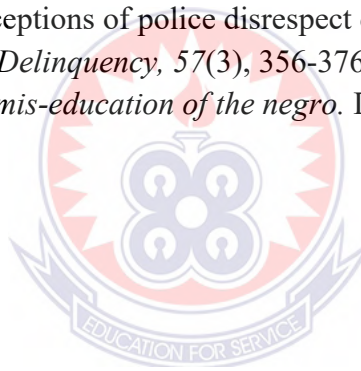
APPENDIX

INTERVIEW GUIDE

NAME: …………………………………………………………...........

SEX: ………………………………….

DATE: ………………………………… TIME: …………………………….

1. How easy was it for you to understand the subject matter of the first two chapters?

2. How would you describe the book to other people?

3. In what ways does the banking concept of education contribute to the perpetuation of oppression?

4. How can an individual engage in the struggle for liberation?

5. How does the problem-posing education approach contribute to the deconstruction of oppression?

6. What impact has the book had on your consciousness?

7. How has the knowledge acquired from the book influenced your relationship with others?

8. How has the book also influenced your professional work as a teacher in the classroom?

Note: thank the participant for their time and responses and assure them of confidentiality of the data. Let them know they may be called for further interview if the need arises.