



A research report submitted to the School of Education, Faculty of Humanities, University of Witwatersrand, Johannesburg, in partial fulfilment of the requirements for the Masters degree in Education by coursework

Empowerment of South African youth through identity change

*Exploring the possibilities of Freire's pedagogy of love for identity construction
in a Young Christian Student (YCS) community in Johannesburg*

Jaïda Hajji - 1773969

Supervisor: Ian Moll

Protocol number: 2018ECE017M

DECLARATION OF ORIGINAL WORK

I, Jaida Hajji, student number: 1773969, know and accept that plagiarism (i.e., to use another's work and to pretend that it is one's own) is dishonest. I declare that the research project titled *Empowerment of South African youth through identity change: Exploring the possibilities of Freire's pedagogy of love for identity construction in a Young Christian Student (YCS) community in Johannesburg*, and handed in on the date below, is my own work.

I have acknowledged all direct quotations and paraphrased ideas. I have provided a complete, alphabetised reference list, as required by the APA method of referencing (described in the Referencing Handbook). I have not allowed, and will not allow, anyone to copy my work with the intention of passing it off as his or her own work. I understand that the University of the Witwatersrand will take disciplinary action against me if evidence suggests that this is not my own unaided work or that I failed to acknowledge the source of the ideas or words in my writing.

Date: 09/05/2019

Signed:

A handwritten signature in black ink, consisting of a stylized, cursive script that is difficult to decipher but appears to be the name of the student.

CONTENTS

DECLARATION OF ORIGINAL WORK.....	1
ACKNOWLEDGEMENT.....	4
ABSTRACT	5
CHAPTER 1:	6
Subordinated and valued identities in South Africa	6
<i>Introduction</i>	7
1. Context	7
2. Rationale and research question	9
3. Objectives	11
3.1 From informal education to formal education	11
3.2 Contributing to the discussion on the decolonisation of education.....	12
3.3 Promoting the notion of love and emotions in education.....	14
3.4 Highlighting (not hiding) the difficulty of an inclusive pedagogy in terms of sacrifice	15
CHAPTER 2:	17
Empowering tools used in Freire’s pedagogy of love for identity change.....	17
<i>Literature Review and Theoretical Framework</i>	18
1. Inclusive education studies and empowerment	18
2. Empowerment and Freire’s pedagogy in South Africa	22
3. Love in education	27
4. Freire’s pedagogy of love and identity construction	33
<i>Conceptual Framework</i>	40
1. Trust and identity change	40
2. Sacrifice and identity change	41
3. Dialogue and identity change	43
4. Conclusion	44
CHAPTER 3:	46
Research Design and Methodology	46

<i>A Post-modernist, Decolonising and Critical Realistic framework</i>	47
1. A critical realistic approach	47
2. A post-modernist and decolonising approach	48
<i>Methodology</i>	50
1. Sampling	50
2. Procedure	50
3. Trustworthiness of data	51
4. Ethical considerations	51
5. Qualitative content analysis and interpretation	53
CHAPTER 4:	56
Results and Discussion	56
<i>Results</i>	57
<i>Discussion</i>	71
1) A definition of empowerment	71
2) Individual and environmental perspectives.....	73
3) Sacrifice and its double meaning	74
4) Positivity and negativity in changing identity	76
5) Freire’s pedagogy of love and identity change	78
CHAPTER 5:	82
Limitations and Conclusion	82
<i>Limitations</i>	83
<i>Conclusion</i>	84
REFERENCES	87
APPENDICES	98
Appendix 1: Interview schedule.....	99
Appendix 2: Information sheet YCS members	100
Appendix 3: YCS Members Assent Form.....	101
Appendix 4: Information sheet parents.....	102
Appendix 5: Parent’s Consent Form	103
Appendix 6: Letter of acknowledgement.....	104

ACKNOWLEDGEMENT

I, Jaida HAJJI, would like to thank my supervisor, Dr Ian Moll, for the time and attention dedicated to my research and for helping to redact the document of acknowledgement for the participants (see Appendix 6, p. 104).

I thank each young participant for giving their time and attention to the research. I would like to highlight their huge contribution in terms of constructing knowledge through this research. This research is not only mine. This research is not only inspired by Freire's theory, but is also inspired and belongs to the YCS community of Johannesburg. Nothing would have been possible without the help of the coordinator of the YCS community of Johannesburg. I sincerely thank the coordinator for trusting me and giving me the opportunity to meet and learn about the YCS community of Johannesburg.

This research is dedicated to the South African people who changed my life. Surprisingly, this research exactly explains my experience in South Africa. I have never felt loved, aware and empowered in my countries of origin (France and Morocco). Once in South Africa, and thanks to South African people – I felt loved and my identity changed from a subordinated one to a valued one. The implicit and main objective of this research was to empower South African people as much as they empowered me.

ABSTRACT

People's identity may be shaped through schools and universities. Heleta (2016) talks about an "epistemic violence" (Heleta, 2016, p. 5) that maintains the hegemony of White identity through schools and universities. In South Africa, the actual pedagogy used at schools and universities can belittle Black South African youth, by constructing a White valued identity that opposes a Black subordinated identity. If schools and universities can belittle Black South African youth, they can also empower them by adopting a new pedagogy. South African youth can adopt a subordinated identity because of people's discourses, practices and attitudes (Annamma, Connor & Ferri, 2013). If Black South African youth can have a negative and subordinated identity through people's discourses, practices and attitudes – they can also have a positive and valued identity through a certain type of discourse, practice and attitude. Freire's pedagogy gathers, through the notion of love, these three key elements in terms of dialogue (discourse), sacrifice (practice) and trust (attitude). According to Freire (1996), this empowering triptych refers to a change of identity from oppressor or oppressed to humanist, from non-human or semi-human to fully human, and from subordinated identities to valued identities – which then leads to awareness. Freire's pedagogy of love may be helpful for Black South African youth – to construct a valued identity and to improve their chances of achieving positive educational outcomes through awareness. In South Africa, the YCS (Young Christian Students) community frames their actions and thinking process according to Freire's pedagogy (named Freire's pedagogy of love in this research) to empower South African youth. In this research, the YCS community gathering young South African students, was interviewed. According to the South African YCS community, Freire's pedagogy of love has a positive impact on their identity by empowering them in respect of emotional balance, and individual and social dimensions. Thus, this research provides a new pedagogy that may change the actual and unfair dynamics in South African schools and universities through identity change.

CHAPTER 1:
Subordinated and valued
identities in South Africa

Introduction

1. Context

Contemporary studies of inclusive education are mostly guided by a social model (Oliver, 2013). This social model highlights the inequalities constructed by society. The social model considers that the problem comes from society (Oliver, 2013) – which prompts us to think critically about it as being exclusive, segregating, and marginalising. The social model inspired the idea of societal change for an inclusive education in terms of human rights. Oliver (1986) calls this model “social oppression theory” (Oliver, 1986, p. 6). This critical theory explains how society makes people disabled according to dominant beliefs and discourses. In other words, people’s beliefs and discourses may influence people’s pathways, and wellbeing. According to Gallagher, Connor and Ferri (2014), we need to change society’s discourses (doable through research) in order to eliminate or at least decrease unfairness felt and faced by ‘disabled’ people or people disabled by people.

Disabled people are not only the stratum of the population that we think about, who are included in the broad category of those with biological or physical disabilities. Breidlid (2013) focuses on the association between the notion of “Othering” (Breidlid, 2013, p. 7) and colonised or Black¹ people. Breidlid (2013) defends the idea that the hegemony of Western culture is settled implicitly and is perpetuated by dominant and dominated people through a discursive method. People use exclusionary dichotomies that are culturally/socially constructed, to define and identify themselves and others, in order to create boundaries between their identity and the identity of others. This dualism belittles and dehumanizes one side in a multidimensional way. In terms of dichotomy, we can distinguish ‘normal’ versus ‘abnormal’ people, abled versus disabled, oppressor versus oppressed, coloniser versus colonised, and North versus South. The concept of ‘others’, ‘abnormal’ or ‘disabled’ implies that colonised or Black people are dependent and “cannot represent themselves; they must be represented” (Breidlid, 2013, p. 8). In other words, independent Western and ‘White’ countries dominate dependent Southern and ‘Black’ countries. This categorised thinking created a “colonised or inferior mind” (Breidlid, 2013, p. 11). Black people from Southern countries identified and acknowledged themselves as being inferior and dependent, which perpetuates the inferior

¹ In this research, the term ‘Black’ is used to include all those ‘population groups’ who were marginalised and oppressed during apartheid, i.e. Black, Coloured and Indian people. In South Africa, there are debates around the term ‘Black’ and its representations, but I am not engaging in this discussion.

mind-set. If the oppressed and Black people are qualified as being dependent and inferior, it means that the oppressor will not allow the oppressed to participate in any decision-making. Therefore, the exclusion or ‘inferiority’ of colonised or Black people is also noticeable in terms of participation. According to Grech (2015), Southern epistemologies and voices are still absent from Eurocentric studies of inclusive education, because their presence can affect the Western White coloniser identity and more precisely “civility” (Grech, 2015, p. 7). In other words, Eurocentric countries deprive Southern countries from participating in inclusive education studies or disability studies – in order to maintain power and to make Southern countries dependent. Western or White countries make Southern or Black countries, dependent, inferior, and absent.

Being from non-Western countries or being Black may prompt us to be categorised as ‘abnormal’ or ‘disabled’ – which is visible through the school/university system. The devalued notions of ‘Others’ or ‘disabled’ are discursively associated with specific races (Grech, 2014). Numerous authors criticise the over-representation of certain races amongst learners labelled as being disabled through schools (Powell, 2014; Walton, 2015; Ferri, 2004). Moreover, Heleta (2016) highlights that, initially, universities were created in South Africa by White Europeans as a way to extend, entrench and maintain their power. Universities were initially part of the “White supremacy project” (Heleta, 2016, p. 3), which aimed to ‘civilise’ the uncivilised and maintain the power and independency of Western countries, in opposition to Southern countries. Thus, White Europeans could ‘prove’ the inferiority (or disability) of people from Southern countries such as Black South African people, through their dependency (Annamma, Connor & Ferri, 2013). Through the history of education and by analysing the rate of disabled learners, we can notice the relationship between race and disability. In inclusive education or disability studies, there are disability critical race studies (DisCrit) that focus on the notions of disability and race and their relationship.

In South Africa, the notion of race is clouding the social atmosphere and influences people’s perception. People are still distinguished according to their racial identity since the time of the apartheid² regime (Mpofu-Walsh, 2017; Harris, 2001). This division still deprives South Africans in terms of building a common and valued South African identity (Chick, 2001) – since it is keeping the dichotomy of the White/Black or valued/unvalued identity. In other

² In this research, the term ‘apartheid’ is not be written with a capital letter since it is not considered as being important. Indeed, a majuscule is used to highlight the importance of the representation carried by a specific word. I believe that the term apartheid should not be represented as being important.

words, this division deprives South Africans from developing an empathetic culture or a certain solidarity promoted by studies of inclusive education which are necessary to eliminate or at least decrease inequalities. The obstacle of racial distinction makes difficult (but not impossible) the empowerment of South African youth – since it is keeping the distinction between valued and unvalued identities in relation to race. Therefore, we can wonder how we can empower South African youth, despite the historical and socio-political obstacles.

2. Rationale and research question

It seems that universities and schools remain Eurocentric despite the recent endeavours of the decolonisation movement in education. Heleta (2016) talks about an “epistemic violence” (Heleta, 2016, p. 5) that reproduces hegemonic White identities through schools and universities. Therefore, the social context may influence learners’ failure or success at schools or universities, according to their racial identity. Indeed, Donohue and Bornman (2014) explain that “cultural attitudes and values” (Donohue & Bornman, 2014, p. 5) are powerful in respect of the educational trajectory of South African youth. The social environment can determine the educational future of learners since their identities are determined according to people’s perception which is expressed through their attitude (Donohue et al., 2014), discourse (Annamma et al., 2013) and practice (Oliver, 2013). In other words, people’s perceptions are based on identities and is expressed through attitude, discourse and practice, which can destroy or improve the future of learners.

People’s perception, attitude, discourse and practice are central. Annamma et al. (2013) explains that people of African descent (or Black people) may even be perceived as not being “fully human” (Annamma et al., 2013, p. 2). Disability critical race studies (DisCrit) associate the notion of ableism and racism. Those who are a victim of racism have more chance of being characterised as disabled. According to Annamma et al. (2013), “ableism reinforces racism and racism reinforces ableism” (Annamma et al., 2013, p. 6). Being identified as disabled or not ‘fully human’ means being perceived as subordinate (Hosking, 2008), dependent, inferior, and are excluded (Bredlid, 2013). Hosking (2008) talks about intersectionality of the “axis of subordination” (Hosking, 2008, p. 9). People who are identified as disabled, subordinate and as not ‘fully human’, experience an intersectional subordination that is even heavier than a uni-dimensional subordination. White South Africans are more likely to succeed at school than Indian, Coloured and especially Black South Africans (Letseka & Maile, 2008). The South

African people seem to associate ‘disability’ with the notion of race and this reinforces the distinction between ‘subordinated’ or unvalued identities from ‘privileged’ or valued identities. South Africans may attribute non-valued identities to Black people. Schools and universities may belittle Black South African youth by maintaining a hegemonic White identity and an inferiority complex. If schools and universities can belittle South African youth, they can also empower them by adopting a new perception, new practice, discourse and attitude. Therefore, universities or schools are powerful – and may determine or change the educational trajectory and identities of students.

One of the main tenets of studies of inclusive education and DisCrit studies, is to value diversity. We need to value people’s differences. We need to value excluded communities in order to include and empower them. We need to perceive excluded communities as being valued and not subordinated or inferior. We need to assume an interdependence between each other and value the merit of excluded communities. In other words, according to inclusive education studies and DisCrit studies, people may become ‘fully human’ by passing from a subordinated identity to a valued identity. Freire (1996) developed his revolutionary critical pedagogy to empower the oppressed or the ‘subordinated’ and to help him to become “fully human” (Freire, 1996, p. 84). Instead of talking about empowerment, Freire talks about consciousness, which may be provoked by his critical pedagogy. Thus, Freire considers empowerment as being a process of awareness-building. Oppressed people need to become aware, to be conscious of their power, of their own place in their environment – and to criticise the unfair situation in which they live. They need to realise how powerful they are and to see themselves not as oppressed – but as actors of change, as agents. In other words, oppressed or Black people, need to adopt a new and more valued identity – as much as they need people to recognise them as such.

Freire’s pedagogy tends to change people’s perception, discourse, practice and attitude. To bring consciousness to people’s mind and to empower them, and to change people’s perception of our world – Freire promotes a pedagogy of praxis that combines the notions of dialogue and actions and requires a certain trust or hope in people and in ourselves. Schoder (2010) characterises this pedagogy as a ‘pedagogy of love’. As Armstrong, Armstrong and Spandagou (2010) state: “Freire . . . , if he was alive today . . . would probably insist that this authority should rest on the strength of humility and love. We would argue that authority should be translated into responsibility for promoting the empowerment of others and respect for and the valuing of diversity and difference.” (p. 127). Love may be the key that helps to value diversity and

empower the disempowered. Much research on Freire’s critical pedagogy has been done, but almost none of it views Freire’s pedagogy through the prism of love, while it is centred on love. According to Freire (1996) “Love is at the same time the foundation of dialogue and dialogue itself” (Freire, 1996, p. 72), and “Without dialogue there is no communication, and without communication there can be no true education” (Freire, 1996, p. 74). In other words, Freire associates true and empowering education with love, and therefore this research interprets and uses Freire’s pedagogy as a pedagogy of love. Freire’s pedagogy of love tends to show that through education and thanks to a caring and loving approach – people may change their perception and become more ‘fully human’ or more conscious. Therefore, we can wonder if Freire’s pedagogy of love would be helpful to empower South African youth and to remove the inferiority complex by building a new and valued identity. Thus, the research question is:

Is Freire’s pedagogy of love helpful to a group of South African youth in terms of changing their identity from a ‘subordinated’ identity to a ‘valued’ identity?

3. Objectives

This research is shaped according to four different purposes: conceptualising Freire’s pedagogy of love for formal education, constructing decolonised knowledge, highlighting the power of love in education, and admitting and showing how difficult it is to implement an empowering education.

3.1 From informal education to formal education

In South Africa, the three most famous and effective activists are arguably Steve Biko, Desmond Tutu and Nelson Mandela. All of them fought for social justice and contributed to the abolishment of apartheid. All of them were Black, oppressed – and all were inspired by Freire’s pedagogy. However, these three South African revolutionaries interpreted and used Freire’s pedagogy in different ways. Steve Biko interpreted Freire’s pedagogy as a praxis to empower only Black people and to reject White people (Naidoo, 2015). Nelson Mandela approached Freire’s pedagogy as a praxis to empower all South African people, Black and

White, since he was against any form of domination (Nasongo, Mukonyi & Nyatuka, 2017). Desmond Tutu interpreted Freire's pedagogy through the notion of friendship, love and goodness that anyone – Black or White – deserves (Dillon, 2013). They were all influenced by Freire's theory, but they all used it differently. Nevertheless, Mandela, Biko and Tutu, all contributed to the abolishment of apartheid and empowered the South African people. Thus, Freire's pedagogy has already worked in South Africa at the national level and changed the status quo.

Freire's pedagogy empowered the South African people through informal education – since Mandela, Biko and Tutu did not teach at schools or universities but *inter alia* through different organisations, movements, and churches. Therefore, this research attempts to conceptualise Freire's pedagogy of love for South African schools and universities, for formal education. This research aims to conceptualise Freire's pedagogy of love in order to change the actual dynamics in South African schools and universities. By doing so, we can make these national institutions (universities, schools) empowering, increase the success of South African learners, and decrease the number of drop outs or failures at schools and universities.

3.2 Contributing to the discussion on the decolonisation of education

One of the main debates in South African education is located around the notion of decolonisation of education. This concept is part of the South African curriculum of higher education. The decolonisation of education tends to empower an African identity and eliminates the inferiority complex felt by Africans all over the continent. To do so, this movement promotes an African knowledge. Numerous theorists such as Houtondji or Ngugi, realised the huge advances in the concept of African knowledge that inspired the South African curriculum. Houtondji (1997) developed what he called “endogenous knowledge”, which uses universal scientific methods to construct African knowledge. African or endogenous knowledge is based on African challenges, is developed by Africans and enables the uniting of human beings. By promoting endogenous knowledge, Hountondji rejects what he called “indigenous knowledge”. According to Hountondji, indigenous knowledge is not relevant – since it is based on oral knowledge that can be modified and transformed through time due to lapses in memory. However, indigenous knowledge is still relevant for Africans, since it is from Africans and about African challenges. In other words, rejecting indigenous knowledge

implies rejecting a part of the African identity, since it is from Africans and about African challenges.

Ngugi (1986) promotes the ideas of African reality, languages and artefacts for Africans. The content is central for Ngugi and needs to be relevant and familiar to Africans. According to Ngugi (1986), in order to “see ourselves clearly” (p. 87), we need to reject the imperial English language and favour African languages only. Ngugi considers that the English language holds very negative linguistic representations of Africans by associating negative connotations with the notion of Black. However, the English language is widely spoken and is used in many African countries. African people protested and decolonised their countries through many languages – including the English language. Decolonised African countries are still using English as an official language. In other words, the English language represents a part of African identity. Thus, rejecting the English language corresponds to rejecting a part of the African identity.

Hountondji and Ngugi provide us with precious information and solutions in terms of knowledge and the curriculum in relation to decolonisation of education – even though we can disagree with some of the elements constituting their theories. Lewis and Norwich (2005) describe the concepts of teaching/learning through three components: curriculum, knowledge and pedagogy. In the debate on the decolonisation of education, there is a focus on knowledge and curriculum only. There is no clarification regarding pedagogy as decolonising the mind of African people. One of the main debates in African countries revolves around the notion of decolonisation of education – which tends to empower and value African identities and eliminate the inferiority complex felt by Africans all over Africa. However, the focus has mainly been on curriculum or on the type of educator, as either being African or not. There is a lack of engagement within decolonisation of education studies on empowering pedagogy that would help African youth remove their inferiority complex and adopt a new and valued identity. For this reason, this research tends to develop an empowering pedagogy for South African students/teachers in relation to identity construction, based on the theory of Paulo Freire – who is also from Southern countries (Brazil).

3.3 Promoting the notion of love and emotions in education

In educational studies, the cognitive and medical aspect/discourse is highlighted. In inclusive education, this is visible through the medical model. The medical model is shown in the literature to have more consequences than benefits, and prompts teachers to mark a separation between them and learners. This separation increases emotional distance, power and hostility between teachers and learners (Wright, 2009). For instance, the medical model may prompt us to think positively about the method of corporal punishment, which helps to maintain power and control over children's behaviour and expresses a certain hostility (Komagata, 2013). The medical model or discourse may represent Western culture that is globally represented through the power and control of political authorities. Breidlid (2013) defends the idea that the hegemony of the Western culture is perpetuated by dominant and dominated people through discursive dichotomies of power relations (such as normal/abnormal or powerful/powerless) – which are culturally constructed. Dualism used by Western culture belittles and dehumanises a category of people in order to maintain power and control over this category (Breidlid, 2013).

In South Africa, the medical discourse that constructs the comparison between normal/abnormal or us/others, is widespread. For instance, the medical discourse is predominant in Landsberg, Kruger and Swart's book *Addressing barriers to learning* (2011), which is so expansive and widely read in South Africa that a third edition was published in 2016. Therefore, this influential book reaches a wide audience of South African educators and shows that the medical discourse is dominant in South Africa. Moreover, numerous South African teachers consider that their teaching practice was better before corporal punishment was abolished (Maphosa & Shumba, 2010). In other words, South African teachers would prefer to have all the power in comparison to their powerless learners. Therefore, the actual and dominant attitude, discourse and practices in South African schools seem to follow the medical model.

Since the medical model tends to implement imbalanced power relations and hostility between teachers and learners, the notion of emotions and love is completely rejected from this dominant model that shapes the South African education system. Emotions and love have no place in South African education. In order to regulate our emotions and avoid harmful situations (such as challenging behaviour), we need to be aware of our emotions and have a clear representation of them (Neumann, Van Lier, Gratz & Koot, 2010). If we deny the presence of emotions at schools, we do not help learners to become self-aware and to regulate

their emotions. In this way, learners and teachers are more likely to just express uncontrollably harmful emotions. According to Gross (2015), “emotions are harmful when they are the wrong intensity” (Gross, 2015, p. 4). Since violence and behavioural problems are increasing in South African schools (Marais and Meier, 2010), we can say that the emotions of learners and teachers are harmful due to the intensity of their emotional expressions in terms of violence. If we keep on denying the emotional aspect of education, violence at schools may increase and schools may become dangerous and inaccessible in South Africa.

Love may be the key emotion/solution to promote at our schools and universities. Freire (1996) defines love as an act of courage and commitment to others, and also to the cause of liberation. Love may represent the courage we need, in order to talk openly about emotions at schools and to give space and time for teachers and learners to become self-aware of their emotions, in order to regulate them. Moreover, as Westwood (2001) says, if we want to make a change in education – we cannot expect teachers to take “giant leaps” (Westwood, 2001, p. 7). It is pointless to construct and develop pedagogies that cannot be implemented. We need to find solutions that enable teachers to build on their current practices (Westwood, 2001), and “some evidence suggests that teachers are slightly better at ... varying their personal communications and interactions with students” (Westwood, 2001, p. 7). We need to construct inclusive pedagogies for teachers – in order for them to build only on their current practices. Florian and Black-Hawkins (2011) define inclusive pedagogy as an approach that extends what is ordinarily available to all learners. Greenstein (2016) names Freire’s pedagogy as ‘radical inclusive pedagogy’. In other words, asking teachers and school staff to adopt Freire’s pedagogy of love, may be implementable and effective.

3.4 Highlighting (not hiding) the difficulty of an inclusive pedagogy in terms of sacrifice

Freire’s pedagogy of love may be implementable and effective, but it is also important to say that it does not hide the difficulty that teachers and learners (will) face. Most of the research about inclusive pedagogy makes it look easy and obviously effective. However, as mentioned earlier, we cannot expect teachers to do more than they can – knowing the different types of pressure they need to deal with on a daily basis. In this research, Freire’s pedagogy of love is defined through three concepts: dialogue, trust and sacrifice (these different concepts are explained further in the theoretical and conceptual framework). The concept of sacrifice

highlights the deep difficulty in implementing an inclusive pedagogy such as Freire's pedagogy of love. Oxford Dictionaries (Sacrifice, n.d.) define sacrifice as "an act of giving up something valued for the sake of something else regarded as more important or worthy". In other words, we need to renounce something that is important for us – in order to get something else. It is difficult for people to make sacrifices, since it is generally for the interest of something or someone else. We need to give up a part of our subjectivity for the interest of someone else. This notion of sacrifice and its deep meaning shows how difficult it can be for teachers to implement a radical inclusive pedagogy. Indeed, as Westwood (2001) explains:

"In many of the books written on the theme of inclusive education, and in many papers delivered at conferences, the implication seems to be that teaching students with special needs in inclusive classrooms is easy. The message from the main advocates for inclusive education – usually academics, sociologists, politicians, and administrators far removed from classroom life (Wong et al. 1999) seems to be that it is really only necessary for teachers to have a positive attitude, to be a bit more flexible and adaptable in their teaching approach (for example to do less direct teaching and to encourage more student-centred co-operative activity, and perhaps have a little help from a resource teacher) and then all students will fit in quite happily." (Westwood, 2001, p. 5)

As researchers, we cannot lie – since our goal is to show and construct the potential truths. We cannot make our contribution in inclusive education look easy for the sake of fame and acceptance among our peers and among teachers. This would be selfish and even useless in terms of advancement in the field of inclusive education. There is no perfect solution or academic panacea that we can sell, but rather there are different possibilities that may be effective and which require many efforts from different communities such as teachers. This research tends to show how difficult it can be to implement a radical inclusive pedagogy, although it may be very effective.

In conclusion, this research aims to conceptualise Freire's pedagogy of love for formal education, contribute to the movement of decolonisation of education, emphasise the emotional aspect in education, and make people aware that inclusive pedagogies such as Freire's pedagogy of love may be effective – but also very difficult to implement and maintain.

CHAPTER 2:
Empowering tools used in
Freire's pedagogy of love for
identity change

Literature Review and Theoretical Framework

1. Inclusive education studies and empowerment

Studies of inclusive education are structured according to three dominant models: medical, social and biopsychosocial. Before the notion of inclusive education emerged in South Africa, education was guided by a medical model introduced into special education through the 1948 Special Schools Act (Naicker, 2005). In other words, the medical model was promoted and implemented during the apartheid era. The medical model – also known as “personal tragedy theory” (Oliver, 1986, p. 6) – considers that the problem comes from learners and not from the school or society. It acknowledges that a dual school system, which separates special schools and mainstream schools, corresponds to children’s ‘medical’ needs. In other words, this model appears to be exclusive, in terms of separating children ‘with special needs’ to a special education system. The medical model is still used, since we still place children into labelled categories. In Landsberg, Kruger and Swart’s book *Addressing barriers to learning* (2011), the medical discourse is predominant and biological factors are considered as being more important than social and cultural factors. The success of this book in South Africa explains the dominance of the medical model. However, this same book shows – through figure 22.1 (Landsberg et al., 2011, p. 399) - that external factors are actually powerful for what they call “learning difficulties” (Landsberg et al., 2011, p. 399) and “learning impairments” (Landsberg et al., 2011, p. 399), in opposition with intrinsic factors that influence only learning impairments. In other words, the social and cultural environment is more powerful than biological factors regarding barriers to learning.

The emergence of an inclusive education is associated with the emergence of a new social model. This social model considers that the problem actually comes from society, and not from the learner (Oliver, 2013). This idea prompts us to think critically about our exclusive society. Oliver (2013) calls this model “social oppression theory” (Oliver, 1986, p. 6). This theory inspired the idea of an inclusive education, as a way to change our society into an inclusive one. This change dynamic started internationally. In 1990, ‘The World Conference on Education for All’ in Jomtien, involved 155 countries (UNESCO, 1990). This conference committed participating countries to go forward in respect of educational opportunities and used a very broad definition of inclusive education. This conference prompted countries to create access to education for the most vulnerable and disadvantaged groups of population. In

2001, the South African policy promoted an inclusive education system through White Paper 6, which was inspired by international education policy (Naicker, 2005). In this paper, inclusive education represents a broad concept that defends the idea of one single school system, instead of two different school systems (mainstream and special schools). The White Paper 6 follows a community-based approach implied by the social model. A community-based approach suggests that we can change our education system and society with awareness and the participation of every community.

The international community attempted to combine medical/psychological and social factors by creating the ICF (International Classification of Functioning, Disability and Health) (WHO, 2001). The ICF does not use a purely medical or social model, but a biopsychosocial model (WHO, 2001). The ICF is an attempt to do away with the dialectic medical versus social model (WHO, 2001). It is important to highlight that the biopsychosocial model is an attempt and not an entirely progressivist approach – since we can criticise the ICF in different ways, i.e. in terms of contextualisation. ICF gathers ‘multidimensional’ information in terms of functioning, activities, participation, health conditions, personal, and environmental factors. Indeed, the ICF takes into consideration medical (in terms of health conditions, functioning) and social factors (in terms of participation, personal and environmental) (Norwich, 2008; Hollenweger, 2008). However, as explained by WHO (2001), some information cannot be gathered for ethical reasons. In terms of personal information, ICF can only provide information about marital status, gender and age (WHO, 2001). Thus, we cannot describe ICF as using a multidimensional approach, since we do not have access to critical social information such as social class and race. Critical disability studies (Hosking, 2008) show the necessity for us to adopt a multidimensional approach in our studies – in terms of age, gender, race and social class – in order to fully understand the dynamics at play. Using a biopsychosocial model does not help us to fully understand the underlying system of education and power.

Critical disability theorists perceive disability as being socially constructed by favouring the social model. Even if critical disability theorists acknowledge the physical and/or intellectual differences of people with different abilities, they are more interested in the “responses to these differences” (Annamma, Connor & Ferri, 2013, p. 11). Therefore, critical disability theorists focus on social responses (social model) and deny individual experiences (promoted in the medical model) in order to analyse educational dynamics. Critical disability theories consider disability as being one “axis of subordination” (Hosking, 2008, p. 9), which is connected to other subordinated identities. Thus, critical disability theorists analyse people’s social identities

to the detriment of people's individual identities – while they are both interconnected. According to Gardner and Garr-Schultz (2017), understanding our collective identities may help us to understand our own self, and our individuality. In this research, individuality and collective identities are addressed in order to highlight an individual's agency and the social context as being either subordinating or empowering. This research does not only use a social approach of disability but a social and an individual focus of disability.

Critical disability theories approach the notion of disability as being a justification of exclusion and marginalisation. Critical disability theorists talk about “ableism” (Goodley, 2013, p. 637; Annamma, Connor & Ferri, 2013, p. 5) to describe the negative attitudes, actions and discourses toward people with different abilities – which justify their exclusion. In other words, negative attitudes, actions and discourses (in terms of social environment) may construct ‘subordinated’ individual and collective identities. Critical disability theorists are trying to change negative discourses, actions and attitudes to positive ones - in order to empower people with different abilities. Goodley (2013) highlights critical disability theorists’ efforts in terms of discourses, and stresses the shift from ‘disablism’ to ‘ableism’ by critical disability theorists as an attempt to change the discourse from a negative one to a positive and valued one and to remove the negation and subordination of ‘others’. In terms of actions, critical disability theorists tend to give a voice to differently abled people, or marginalised people, even though the process may be complex and time-consuming (Hosking, 2008). In terms of attitude, critical disability theorists want to value diversity and promote a cultural solidarity (Hosking, 2008). Goodley (2013) uses the notions of “everyone” and “all” (Goodley, 2013, p. 640). Hosking (2008) promotes the idea of equality and social change for critical disability theories. Gallagher, Connor and Ferri (2014) promote an “empathetic culture” (Gallagher, Connor & Ferri, 2014, p. 1135) and a certain “solidarity” (p. 1135) regarding disability studies. Thus, critical disability theorists tend to change their own discourses, actions and attitudes (we explain this triptych later in relation to Freire’s pedagogy of love) in order to empower minority, ‘others’, marginalised or differently abled people and to change their subordinated identity to a valued one.

In the South African context, subordinated identities are mostly related to race and disability. According to Harris (2001) and Mpofo-Walsh (2017), the apartheid ideology of racial separation is still maintained (as much as the medical model, as explained earlier) in South Africa. South African people experienced a violent and traumatic division of the country in terms of racial policies that were only abolished 24 years ago. During the apartheid era, a

hierarchy of race was implemented through the policy, educational and economic systems and the cartography of the country. South Africans are still distinguished according to their race in implicit or explicit ways. Indeed, South Africa's educational system involves a question of race (Donohue & Bornman, 2014; Carrim, 2003). Carrim (2003) highlights that there is still racism in South African schools. Letseka and Maile (2008) explain that White South African learners are more likely to succeed at school than Indian and Coloured South African learners – who have even more chance of succeeding at school and university than Black South African learners. Donohue and Bornman (2014) explain how “cultural attitudes and values” (Donohue & Bornman, 2014, p. 5) are powerful in respect of the educational trajectory of differently abled South African learners; in other words, racism can affect South African learners' educational trajectory. Thus, if racism is an important issue in South African schools and universities, then the beliefs and values that racism hold may impact on the life of South African learners with different abilities. The South African people may associate different abilities with the notion of race and reinforce the distinction between ‘subordinated identities’ and ‘privileged identities’. We may notice a multidimensional oppression in terms of different abilities and race. Indeed, children with different abilities, immigrant children and Coloured children, are more likely to drop out or to be out of school in South Africa (Meby-Gibert & Russel, 2005). Therefore, analysing educational inequalities through the lens of race and different abilities may be useful in the South African context - in order to understand the underlying dynamics at play.

Within critical disability theory, we can find disability critical race studies (DisCrit) that explain ableism in relation to racism. Annamma, Connor and Ferri (2013) state that “ableism validates and reinforces racism and racism validates and reinforces ableism” (Annamma, Connor & Ferri, 2013, p. 6). They also claim the over-representation of Black people in different ability categories as opposed to the Whiteness of ‘proper ability’. Every person who does not have a White middle-class citizenship, or identity, is more likely to fall into a different ability (or disability) category. Breidlid (2013) defends the idea that the hegemony of Western culture settled implicitly and is perpetuated by dominant and dominated (or oppressor/oppressed) people through a discursive method. People use exclusionary dichotomies that are culturally constructed, and develop exclusionary attitudes and practices. Therefore, the discourse used underlies the attitudes and practices adopted. Historically, these clear boundaries emerged during colonialism in the 15th century (Breidlid, 2013) that took also place in South Africa. From this time, colonisers or oppressors marked a separation from

colonised or oppressed people and created an inferior identity of the colonised. The notion of “othering” (Breidlid, 2013, p. 7) used to describe colonised people, implies that colonised people are dependent and “cannot represent themselves; they must be represented” (Breidlid, 2013, p. 8). In other words, independent colonisers or Western countries represent and dominate dependent colonised countries. This categorised thinking or belief created a “colonised mind” (Breidlid, 2013, p. 11). People from colonised countries identified as being inferior and dependent, which perpetuates the inferior mind-set. The colonised mind, based on discursive construction, reproduces hegemonic Western attitudes and practices. The racist and ableist dynamics take place through negative and condescending discourses, attitudes and practices.

The source of the problem may be the source of the solution. If discourses, practices and attitudes are problematic in the sense that they communicate negative, subordinated and inferior identities to Black South African learners – it means that the social context can empower South African learners through discourses, actions and attitudes. As explained earlier, the challenging discourses, actions and attitudes are influencing the educational trajectory of South African learners. According to Donohue and Bornman (2014), “beliefs and practices continue to be considerable barriers” (Donohue & Bornman, 2014, p. 5) in South Africa. Moreover, as explained earlier, discourses that underlie challenging beliefs and practices, are problematic in the sense that they undermine a Black or colonised identity. Therefore, beliefs/attitudes, practices and discourses (in terms of social context), may impede individual experiences. Thus, there are three dominant types of empowering tools, in terms of attitudes (beliefs), discourses, and practices.

2. Empowerment and Freire’s pedagogy in South Africa

Freire (1996) developed a pedagogy dedicated to the oppressed. According to Freire, only the oppressed can make a change, since the oppressor wants to maintain the status quo. The oppressor is not aware in opposition to the oppressed. Since the oppressed may be the one who wants the situation to change due to its unfairness – the oppressed can reach the “conscientização” (Freire, 1996, p. 17), and can become aware and make the oppressor aware. For Freire (1996), the oppressed may also identify to the oppressor in order to exist and have a ‘valued’ identity. The oppressed may either become an unconscious oppressor or a conscious “humanist” (Freire, 1996, p. 73). However, Freire’s view may be too simplistic – since it is

either good or bad, oppressed or oppressor, humanist or capturer. By following Freire's approach, we can be oppressed or oppressor. However, among the oppressor, people can become aware as much they do among the oppressed. Are they formerly oppressed, but who then identified as oppressor? Are they oppressed on the one hand and oppressor on the other hand, at the same time but in different contexts? Do they oppress a category of people and are oppressed by another category of people? In South Africa, during the apartheid era, the Black (Black, Indian and Coloured) population was the oppressed population, and most revolutionary activists derived from these oppressed communities – such as Fatima Meer (writer and academic), Steve Biko (writer and founder of the Black Consciousness Movement) or Nelson Mandela (former president of South Africa and lawyer). White activists also fought against apartheid in South Africa, such as John W. de Gruchy (Christian theologian), Ruth First (journalist and editor-in-chief of the *Guardian*) or Nadine Gordimer (writer and recipient of the 1991 Nobel Prize in Literature). Therefore, the division oppressed/oppressor may be too simplistic – and does not illustrate the complexity of the South African context. This simplicity regarding the oppressed versus the oppressor identity may be confusing regarding a certain individuality in relation to the social context. This confusion reduces individuals' agency of the oppressor, who can also be (at the same time) part of the oppressed. The oppressed, as much as the oppressor, can become aware and change their identity from a subordinated one to a valued one – through their individual agency. For instance, as agents, they can move away from a subordinating social context, in order to find an empowering social context and adopt a new valued identity. Even though Freire's theory represents a revolutionary and empowering system that emphasises learners' agency, it can also reduce the agency of learners belonging to a certain category (oppressor) through Freire's simplistic and dualistic categorisation.

Freire's approach may be too simplistic regarding its dichotomy – but it remains powerful regarding the notion of learning as identity change. Freire (1996) developed a pedagogy of reflection and action, of “praxis” (Freire, 1996, p. 30). The main obstacle to liberation is to be captured by the power relations. We may be absorbed by the reality and unaware of the power dynamics at play. Therefore, we need to reflect about the reality and act upon it in order to realise that this reality is changeable, and may become fairer. We need to learn about our reality through deep reflections and actions, discourses and practices. In other words, discourses and actions represent a process of learning about our reality. Learning enables one to become more conscious about oneself and one's environment, which corresponds to Freire's notion of ‘conscientização’. Freire defines the term of ‘conscientização’ as a process of “learning to

perceive social, political, and economic contradiction, and to take action against the oppressive elements of reality” (Freire, 1996, p. 17). In other words, discourses and actions represent a way to learn and be empowered.

Discourses/reflections and practices/actions lead to liberation and the adoption of a new identity. According to Ehiobuche, Tu and Justus (2012), discourses or dialogue help learners to engage in the process of learning and creating meanings. Moreover, “true reflection – leads to action” (Freire, 1996, p. 66). Therefore, dialogue and action drive a personal engagement, a personal journey, and a personal change. As Freire explains, praxis (action and reflection) becomes the new “raison d’être” (Freire, 1996, p. 66) – the new reason for being. We may notice that Freire’s pedagogy implies a personal change of being. Freire mentions that liberation cannot be “achieved by semi-humans” (Freire, 1996, p. 66), and we need to be “fully human” (Freire, 1996, p. 47) to be free. The oppressive system tends to dehumanise people in order to ensure maintenance of the status quo. Through Freire’s pedagogy (or action and dialogue) we need to humanise people. We all need to become fully human to be free. Freire’s pedagogy seems to lead to a change of identity – from oppressed or oppressor to humanist, from non or semi humans to fully human.

Empowerment corresponds to a change of identity from a subordinated one (oppressed or oppressor) to a valued one (liberated humanist). For Freire (1996), empowerment may be the process of understanding ourselves and our environment, of awareness (Jackson, 2009) – which leads to the adoption of a new identity. Empowerment refers to a process of awareness-building about our own identities and that of others. Since the oppressor is not aware – as much as the oppressed – we can say that his identity is a hidden subordinated identity. The oppressor’s subordinated identity is hidden, since the oppressed may think that he/she can become ‘empowered’ and ‘valued’ by adopting an oppressive identity. The oppressor’s identity is also a hidden, subordinated identity because of the extreme fragility that the oppressor hides. Annamma, Connor and Ferri (2013), as critical disability race theorists, highlight the racism behind some studies initially published to prove that people ‘from Africa’ “were therefore not quite fully human” (Annamma, Connor & Ferri, 2013, p. 2). The oppressor voluntarily aims to prove the inferiority of the oppressed. If the oppressor made sure to construct an inferior representation of the racially different oppressed – it means that he personally needed that. DiAngelo (2011) calls “White fragility” (DiAngelo, 2011, p. 1) a state of fear, anger, guilt, silence, argumentation and cognitive dissonance as a defence against “a racial stress” (DiAngelo, 2011, p. 1). According to DiAngelo (2011), it is a psychological challenge for

White racist people to claim their racism, fear, anger and guilt. The White racist oppressor prefers to keep things silent, since “ideological racism includes strongly positive images of the white self as well as strongly negative images of racial others” (DiAngelo, 2011, p. 61). The White oppressor needs to keep things silent and hidden in order to protect himself from negative feelings. The oppressor may actually feel so insecure that he will dehumanise oppressed people in order to feel more powerful, and not face his own fragility. In other words, both oppressor and oppressed need to be humanised and to accept their social and individual fragility in terms of idealisation and positive representations of the oppressor for the oppressed, or in terms of negative feelings for the oppressor. Thus, empowerment is a synonym of humanisation. We need to be empowered and humanised by accepting our strengths and fragilities in a specific context – in order to (in turn) empower and humanise people.

Empowerment depends on the way people see us, and how we see ourselves. Cooper (2007) talks about “humanizing psychotherapy” (Cooper, 2007, p. 1) to highlight the importance of valuing and humanising the “client” (Cooper, 2007, p. 3), in order for the client to feel better and to reach a certain self-awareness. According to Cooper (2007), we can humanise a client by listening to him in depth, considering his behaviour as freely chosen, and by being human/real as a therapist in order to “help clients develop more insights into the reasons why they think, feel and act in the ways that they do” (Cooper, 2007, p. 7). In other words, for the client to learn about his/her feelings, actions and thoughts, the therapist firstly needs to value him/her and to listen to him/her. Hence, we may think that we first need to value people as they are in order for them to be empowered and aware. We need people to value us, in order for us to learn about ourselves and to become aware and empowered. As Freire (1996) explains, the oppressor and the oppressed can be humanised only thanks to someone else - thanks to a “humanist” (Freire, 1996, p. 24). Cooper (2007) follows this logic by highlighting the necessity for a therapist to be real, and to accept his own fragility, feelings and experiences, in order for the client to enter a “human world” (Cooper, 2007, p. 14). In other words, humans are not dependent but are in fact interdependent. To humanise or empower people, we need to value them and to be humanised ourselves.

Numerous humanised South African figures of the anti-apartheid movement were inspired by Freire’s philosophy and pedagogy. Steve Biko is one of the most famous South African activists of the anti-apartheid movement, who used Freire’s pedagogy. Through his actions and reflections, he empowered what he called “a Black community” (Biko, p. 5, 1972). He considered oppressed people as being ‘Black’ – in opposition to ‘White people’ as representing

an oppressive community. Biko empowered numerous South Africans and contributed to the abolishment of apartheid. Naidoo (2015) talks about Biko and his movement of Black Consciousness as being very powerful, and as contributing to the change of the South African status quo. Biko was a South African student and leader of movements that contributed to making change in the country. Biko's approach (1978) of action and reflection is aligned with Freire's theory of praxis. Naidoo (2015) highlights the educational project of Biko and the Black Consciousness Movement as raising South Africans' consciousness and contributing to the abolishment of apartheid. Black Consciousness Movement "is an attitude of mind, a way of life" (Biko, 1973, p. 14) – pushing Black people to see themselves as "being complete" (Biko, 1973, p. 14) in themselves, or fully human. One of the main aims of Black Consciousness Movement is to transmit and spread this philosophy of awareness, this "attitude of mind" (Biko, 1973, p. 14) through reflection (dialogue) and action. Freire, and Biko emphasise only the dynamics and power of action and dialogue, while the notion of attitude seems to be as important. It is a certain attitude that needs to be spread. Cooper (2007) would talk about the psychotherapist' attitude that shows the value of someone, while Biko would talk about a certain 'attitude of mind' that needs to be spread among Black South African communities.

In addition to the Black Consciousness Movement, the movement of Young Christian Students (YCS) also aims to empower young South Africans during and after apartheid, by using Freire's approach of action and reflection. YCS helps its members to understand themselves and their own position in the South African society, using Freire's approach of action and reflection in relation to religious faith (Young Christian Students, n.d.). YCS tends to empower South African youth by making them understand/change their identity from a subordinated one to a valued one. YCS members are all Christians and all are valued regardless of their race or social class. YCS explains our reality and people's agency through three truths: truth of faith, truth of life, and truth of movement and action. The truth of faith represents God's promise of a loving and better future world, in opposition to the truth of life that corresponds to the oppressive and painful life on Earth as being our destiny. The last truth (of movement and action) illustrates a synthesis of the two former truths. The truth of movement and action illustrates our efforts to make life on Earth closer to what God would want it to be through a specific method. This method uses three approaches (Young Christian Students, n.d.): 1) reflection about our situation, our reality; 2) reflection about our faith in relation to the situation; and 3) action as a group, and as a community. In other words, YCS tends to use

Freire's pedagogy of reflection and action in order to liberate the oppressed. This method is also called by YCS members, the *See Judge Act* method. We need to see the truth of life and the reality of the actual status quo in order to be able to judge it in relation to our faith (truth of faith) and to determine what is wrong or right to do. Finally, we need to act upon this reality (truth of movement and action), in order to make a change and make the reality better. YCS fights on the side of the poor, for liberation and for non-racialism (Young Christian Students, n.d.). The South African YCS organisation seeks to change "the condition under which most Black people in South Africa live" – which "is hidden from most Whites" (Young Christian Students, n.d., p. 11). Indeed, oppressive and subordinating discourses, practices and attitudes are hidden in reaction to what DiAngelo (2011) called the 'White fragility'.

To conclude, in the first part of the literature review, practices, discourses and attitudes were highlighted as being problematic and potential solutions for change. In the second part of the literature review, we approached Freire's pedagogy through the notion of empowerment in the South African context – highlighting the methods of reflection (through dialogue) and action. Dialogue and action may be associated with the notions of discourses and practices respectively, mentioned in the first part. However, the notion of attitude is not highlighted in the literature as much as the notions of discourse and practice when it comes to consciousness – despite the fact that Freire (1996) emphasises the necessity of a trusting attitude and a loving disposition for empowerment. In the next part of the literature review, we focus on the attitudinal aspect (in terms of trust) and disposition (in terms of love) for empowerment.

3. Love in education

Freire (1996) highlights the importance of trust in terms of making the oppressed and oppressor reach awareness. As Freire explains "To achieve this praxis, however, it is necessary to trust in the oppressed and in their ability to reason" (Freire, 1996, p. 66). Indeed, "whoever lacks this trust will fail to initiate (or will abandon) dialogue, reflection, and communication and will fall into ... instructions" (Freire, 1996, p. 66). It is important for the humanist to trust the oppressed or oppressor, in order to keep an equal, dialogical and empowering relationship. In other words, a trusting attitude is fundamental to developing a dialogue or reflection about the reality that will help the trusted dialoguer to act upon it. In the literature, there is a lack of focus on attitude and character in relation to social change, while Freire (even though he highlights more the notion of discourse and action) explains that reflection (dialogue), action and attitude

(trust), are as important. We need to adopt specific discourses (dialogue), practices (actions) and attitude (trust) to empower the oppressed and oppressor. The notion of attitude, in terms of trust, is developed further in the last part of the literature review, and also in the conceptual framework.

Freire (1996) associates trust, dialogue and action in terms of love. The purpose of Freire's pedagogy is to create "a world in which it will be easier to love" (p. 40). Freire talks about "true solidarity" (Freire, 1996, p. 49) and love throughout his book *Pedagogy of the Oppressed*. Freire also distinguished the "love of death" (Freire, 1996, p. 59) or "sadistic love" (Freire, 1996, p. 59) from "the love of life" (Freire, 1996, p. 59). To explain the love of death, Freire talks about "the banking concept of education" (Freire, 1996, p. 77). The banking metaphor is that learners are passive while educators are active. This banking instruction dehumanises learners. Learners represent empty bank accounts – and educators are the active depositors. Educators who know everything teach learners who know nothing. Educators impose a certain system, and learners need to be normalised or conformed to this system. Educators are subjects, while learners are objects. The banking concept mirrors an oppressive society and is qualified as an "anti-dialogic" (Freire, 1996, p. 91) instruction. The notion of banking education or 'love of death' highlights an oppressive relationship between learners and educators – while 'love of life' implies a solidary relationship, and a friendship (Bartlett, 2005). In opposition to the 'love of death', Freire talks about 'love of life' expressed through a dialogic and symmetric relationship. Love of life may be expressed through dialogue, action and a trusting attitude – since "the act of love is commitment to ... the cause of liberation" (Freire, 1996, p. 89). Love is the foundation of dialogue, action and trust, which may liberate the oppressed and oppressor. To adopt a "loving character" (Freire, 1996, p. 89), we need to trust each other (attitude), communicate/reflect (dialogue), and act (action) for the sake of liberation.

Despite the fact that love has been excluded from the literature, it was still hiddenly present. Freire (1996) expresses the popular fear to be "ridiculous" (Freire, 1996, p. 89) by talking about love in the academic world. We should not be "afraid" (Freire, 1996, p. 89) to talk about love in education – under the pressure of Western 'rational' discourse. Instead, we should make visible the influence of a loving character in education through the different educational and psychological theories that 'work' and are still used today. Among influential educational and psychological theories that are still used today, we can find rationalist ideas. The 19th century and early 20th century were marked with rationalist ideas. Knowledge was considered as being given, innate and already in the mind, and which may be triggered (Montessori, 1912). The

oppressed or “idiot” (Montessori, 1912, p. 34) learner was considered to be even more passive and inferior than ‘normal’ learners. During an experience, Montessori confesses the “miraculous” (Montessori, 1912, p. 38) results with ‘idiot’ learners – after giving them love:

“I myself obtained most surprising results through their application, but I must confess that, while my efforts showed themselves in the intellectual progress of my pupils, a peculiar form of exhaustion prostrated me. It was as if I gave them some vital force from within me. Those things which we call encouragement, comfort, love, respect, are drawn from the soul of man, and the more freely we give of them, the more do we renew and reinvigorate the life about us.” (Montessori, 1912, p. 37)

Despite the rationalist approach and its pejorative representation of ‘idiots’ who hold the position of oppressed, Montessori recognises the huge and ‘miraculous’ impact of a loving disposition upon the learning process – or the consciousness process – of oppressed learners. Even though Montessori believes that the problem comes from the child, she still mentions the possible impact of the social context, and, more precisely, of the pedagogy.

The mid-20th century was marked with empiricist views which considered that the problem derives from the social context only. Skinner (1954) – one of the most famous figures of the empiricist stream of thought – considers learning as a measurable change of behaviour that may be provoked by the social environment. Gardner (1971), a behaviourist, differentiates “retarded” (Gardner, 1971, p. 28) learners (who have the position of oppressed learners) from ‘normal’ learners. The ‘retarded’ or oppressed learner does not behave appropriately, and therefore the ‘retarded’ learner needs to be rehabilitated. Experts who hold the position of oppressor in this case, can teach them appropriateness by using the “laws of effect” (Skinner, 1954, p. 90). Among the laws of effect, is positive reinforcement. The child needs to be appropriately reinforced by the social context. This law of behaviour defends the idea that, by responding to specific behaviour with positive feedback, this particular behaviour will be reinforced and repeated. This is still used in education, despite the famous and convincing critique of Chomsky (1959) – for the simple reason that it works. This behaviour management system works by attributing positive reinforcement, such as a token, a sticker or something with a positive representation, to a pupil as reward – in order to reinforce specific behaviour. We need to offer the learner positive words (discourse) or positive objects (action) – in order for the learner to reinforce and repeat this behaviour. If the learner repeats this behaviour, it means he wants the positive discourses or actions as much as possible. If the learner wants to get this positive feedback again, it means he needs to feel positively esteemed or positively appreciated by the educator. When we feel appreciated by someone, we feel loved. Indeed,

according to Skinner, the law of punishment (negative feedback) or extinction (no feedback) shows that if there is no positive reinforcement, the learner will not repeat the behaviour. In other words, learners are motivated by love.

People, the oppressor, and the oppressed need love. Piaget (1964), as an individual constructivist, talks about “equilibration” (Piaget, 1964, p. 10) as one of the most important factors of development. According to Piaget, we all need to act upon our reality, in order to survive and be equilibrated. We learn by facing conflictual situations that need to be resolved in order to ensure our biological survival. However, Piaget does not really focus on our psychological survival for learning and development. Bolten (2012) used Sierra Leone war survivor stories to explain that love helped them to survive biologically and psychologically. Bolten talks about love as a type of compassionate and deep character or relationships based on material exchange (action) and nurturing discourses (dialogue). Therefore, we need to resolve conflictual situations through love in order to survive or be equilibrated. To be psychologically equilibrated, and to learn and develop ourselves, we need to receive and give love.

Vygotsky (1978) was the first constructivist who focused on the relationship or pedagogy as being a problem or a solution. Through his theory of “Zone of Proximal Development” (ZPD) (Vygotsky, 1978, p. 84), Vygotsky highlights social and cultural mediation as being necessary for learning and development. The fact that mediation seems necessary for development and learning (Vygotsky, 1978), shows that any learner, ‘disabled’ (holding an oppressed position) or not (therefore the oppressor as well) – needs someone more knowledgeable or aware than him/her. The mediation or the relationship between learners (oppressor or oppressed) and humanists (conscious and empowered people) or facilitators is at the centre of learning and development. For Vygotsky, interaction is a “source of development” (Vygotsky, 1978, p. 90). They both, educators and learners, interact with each other. Vygotsky’s theory of learning shows that the external elements (or external reality) become internal (as knowledge) through social interactions.

Vygotsky’s theory influences Bruner’s theory of scaffolding. The notion of scaffolding explains the crucial role of educators and parents (or humanists, as someone aware) in the learning process – by trying to make the learner independent or aware (Malik & Wiseman, 2017). Scaffolding requires two things: some adaptive actions (practice) according to the learner’s development, and discursive feedbacks (discourse) (Malik & Wiseman, 2017).

Boblett (2012) distinguishes three types of scaffolding: micro, meso and macro. These three types explain the balance between planned standardisation or rigidity and improvised flexibility. Macro-scaffolding refers to the general curriculum imposed by internal or external authority. Meso-scaffolding corresponds to the goals and activities required for a specific class. Micro-scaffolding gives time and space for “greatest flexibility” (Malik & Wiseman, 2017, p. 4) – despite the constraints of macro- and meso-scaffolding. Macro- and meso-scaffolding represent long-term development, while micro-scaffolding represents short-term development by being moment-specific. Malik & Wiseman (2017) explains that micro-scaffolding is independent of macro- and meso-scaffolding, compared with macro- and meso-scaffolding that depend on micro-scaffolding. Thus, micro-scaffolding is “the core feature of the entire system” (Malik & Wiseman, 2017, p. 4). Today, scaffolding is used in various teaching practices (Chaiklin, 2003; Mercer & Littleton, 2007; Verenikina, 2008) – probably because it works. However, Malik & Wiseman (2017) highlights that initially, scaffolding was discovered through parents’ practices of support with their children. Since the relationship between parents and children is a loving relationship, it means that love was unseeingly applied into the field of education through the theory of ZPD (that emphasises the importance of the relationship between educators and learners) – which influenced the scaffolding theory (that stresses the importance of loving support). Vygotsky and Bruner constructed theories that discreetly show the importance of a loving relationship for learning and development, and for consciousness.

The 21st century is marked by embodiment theories. The stream of embodiment explains the interaction between the body and the mind in relation to the environment. Wilson (2002) links cognition with body action, perception and social context. We experience a phenomenon through our mind (discourse), body (actions) and our social context. As explained earlier, Freire promotes ‘love of life’ through body actions, discourses (mind) and attitudes (body/mind) in an oppressed social context for liberation. We can see in Freire’s pedagogy the complex relationship between mind, body and the social context. Gottlieb (2002) talks about embodied love for children with ‘disabilities’ (who have a position of the oppressed) that passes through the body, the mind and the social context – which may help us be aware of the experience of children with different abilities. Loving people help us to be aware of the embodiment of everyone’s experiences, which enables one to become conscious of the oppressive system. In other words, love leads to awareness. Moreover, Scully (2009) explains that people perceived as differently abled do not have the same type of experience as ‘normal’ bodies (or the same level of awareness) – since the perception of ourselves (or our level of

consciousness) depends on our experience in the world as “being-in the world” (Scully, 2009, p. 60). The way people perceive us influences the way we perceive ourselves, and our level of awareness depends on our social environment. In other words, if people or humanists love the oppressed and the oppressor, and perceive them as being valued, the oppressed and oppressor will be more likely to become aware of their own being-in-the-world, and of their own identity. The notion of love is involved in the stream of embodiment – as well as considering the body, mind and social environment.

Despite the attempts to hide and reject ‘irrational’ ideas, such as the notion of love in education, the different theories of teaching and learning may be explained through the disposition of love. Montessori, Skinner, Piaget, Vygotsky, Bruner or Wilson’s methods were (and still are) all considered as being relevant since they work – despite different critics. The similarity between these different methods or ideologies is the hidden aspect of love, which can explain why they function. The pressure of the Western rational world prevented the academic world from focusing on what can really explain the underlying dynamics of teaching and learning, of awareness, and of empowerment. Even Freire himself talks about love in a discreet way – not because he does not believe it can work, but perhaps because he was worried about his theory not being considered as it should be amongst his peers. Indeed, Freire did not call his theory the pedagogy of love – but the pedagogy of the oppressed. Ferri (2004) explains that even if the medical and scientific ideology has been shown to have more consequences than benefits in education, we still ‘need’ to use it or at least to consider it for our ideas to be accepted – since it is the dominant ideology. We ‘need’ to fall under the pressure of the dominant Western world, in order for ‘irrational’ and discreetly explained ideas to be accepted and recognised as relevant – which is visible through the history of teaching/learning theories. The notion of love in education needs to be highlighted and visible, despite the pressure of our oppressive system.

Through the different theories of education and psychology, we notice that awareness corresponds to a certain level of consciousness regarding our own identity or own place in a specific social environment, which depends on a change of identity. In other words, learning/empowerment/identity change seems to be reachable through love, by feeling and being perceived as valued by our social context. This dependency on our social environment shows how an oppressive system may determine our educational trajectory – as shown by the study of Letseka and Maile (2008) (mentioned in the introduction) which found that Black South African learners are more likely to fail at schools and universities than Coloured and Indian South African learners – who in turn are more likely to fail than White South African

learners. The system is powerful regarding our own level of awareness of our own identity and place in society.

4. Freire's pedagogy of love and identity construction

As explained earlier, empowerment – which can be reached through Freire's pedagogy of love – refers to identity change. The three potential empowering tools explained in the first part of this literature review are the notions of discourses, practices and attitudes. As shown in the second and third parts of the literature review, Freire's pedagogy, explained through the notion of love, gathers these three key elements in terms of dialogue, action and trust. This triptych of empowerment leads to an identity change – from oppressor or oppressed to humanist, from a subordinated identity to a valued identity, and from non-human or semi-human to fully human. Freire's pedagogy of love may be helpful for constructing a new empowering identity, and useful since “there is surprisingly little explicit reference to theories of identity construction in learning theory” (Handley, Sturdy, Fincham & Clark, 2006) or teaching theory. There is a lack of research on teaching/learning theories in relation to identity construction – while learning refers to a cognitive change within the learner. If there is a change inside (the mind of) the learner, then the learner becomes someone else. Previously, through the different theories of education and psychology, we saw that this cognitive change depends on social dynamics and on our own place in a specific social context. Therefore, the learner is most likely to be socially different after a cognitive change within him. Learning refers to a cognitive and social change. The learner passes through a cognitive or internal change, which depends on a social or external change. Thus, learning or empowerment may be explained through a change of identity from inside (as an individual) and outside (social environment/context).

Learning as a change of identity may explain phenomena of equality and inequality in education. Bernstein (1971) made visible the processes in play that explain educational inequalities between working class learners (holding the position of the oppressed) and middle-class learners. Indeed, learners from the working class tend to do worse at school than learners from the middle-class (Sadovnik, 1991). Therefore, learners' social identity plays a crucial role in relation to their educational outcomes. Learning may depend on identity, and a change of identity may be necessary to learn. According to Bernstein (1971), the different processes in play in education correspond to dynamics of oppressive power and control that distinguish learners according to their social class through “recognition” (see Moore, 2013, p. 81). Learners

need to ‘recognise’ the social context and its codes in order to understand meanings. Learners from a high social class have more chance to understand the codes and context of the dominant education system – since they are from the same dominant culture. In other words, it is essential to be considered as an insider, in order to have access to meanings (see Moore, 2013). We need to be considered or ‘recognised’ as an insider, in order to have more chance to succeed at school. Learners need to recognise the social context and its codes, but educators also need to recognise learners as insiders. Instead of considering ‘recognition’ only through the lens of learners, we also need to consider ‘recognition’ through the lens of educators. Learners may need to have a similar social identity than most of the educators, in order to have access to meanings and to become aware. Indeed, awareness is also important for educators who need to become conscious of the powerful dynamics in play – in order to make learners (who are from different social classes) recognise the school context and its codes, and have access to meanings. To ensure that learners have access to meanings, Bernstein explains that educators need to adopt a certain discourse that is accessible for every learner - despite their difference in social class. Educational success depends on the discourse used, which needs to be appropriate to learners’ identity. A loving discourse may be the solution, since it may be appropriate to learners from different social identities (different in terms of social class or even race).

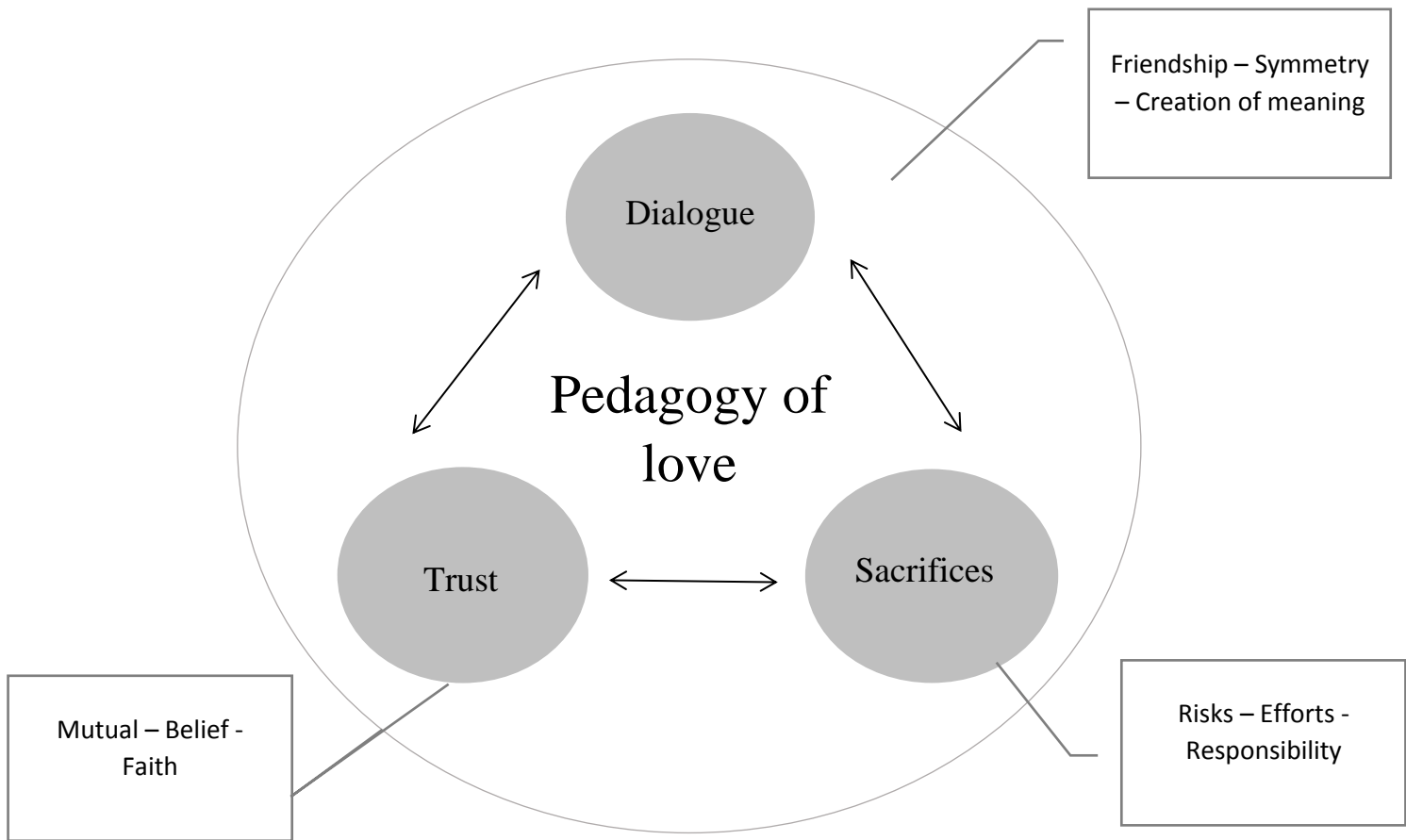
Love may be one of the most powerful concepts that leads to a revolutionary change. According to Freire (1996), we can change the educational system, our society, world, and our identity – mostly through love. Freire’s pedagogy of love may be divided into three elements: dialogue (discourses), trust (attitude) and sacrifice (actions). Firstly, dialogue is based on love and is actually love itself according to Freire (1996). Indeed, *“If I do not love the world – if I do not love life – if I do not love people – I cannot enter into dialogue”* (Freire, 1996, p. 71). Dialogue, which is a discursive tool, enables reflection. We can reflect within ourselves and have a dialogue with ourselves (individual), or outside and have a dialogue with someone else (social) as explained in the dialogical self theory (Hermans & Hermans-Konoptka, 2010). Therefore, engaging in a dialogue implies an individual or a social reflection. Listening to someone and giving them a voice requires concentration, time and care from the side of the listener. Talking to someone and sharing a point of view without undertaking an instructive conversation requires humility, effort and care from the talker – in order to show love to and invite the listener into the conversation in a symmetrical way, as an equal.

Secondly, dialogue is an expression of love that demands effort, care, time, concentration and humility. In other words, dialogue implies sacrifices, since *“to love the people sufficiently (we need) to be willing to sacrifice”* (Freire, 1996, p. 163). If we are committed in a dialogue, we give a lot from ourselves – such as time and effort – and we may even take risks for the sake of freedom (Freire, 1996). The notion of sacrifice is at the heart of dialogue, since *“true dialogue cannot exist unless the dialoguers engage in critical thinking - ... - thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved”* (Freire, 1996, p. 90). Once we enter in a dialogue, we take risks. We make sacrifices despite our fear through dialogue. We need to be responsible and aware of the risks we take for love – for people’s empowerment. Freedom is *“necessarily the task of responsible subjects”* (Freire, 1996, p. 87). Taking risks, being responsible and making efforts represent sacrifices, which are necessary to engage in a dialogue.

Thirdly, trust is essential to open ourselves in a dialogue. We trust that the other dialoguer or interlocuter will not dominate us (following the dialectic oppressor/oppressed) – but will undertake a partnership or a friendship (Bartlett, 2005) in which we will have a considered/valued voice. We trust that we will love and feel loved through this friendship. As Freire explains: *“trusting the people is the indispensable precondition for revolutionary change”* – since *“a real humanist can be identified more by his trust in the people ... than by [a] thousand actions in their favour without that trust”* (Freire, 1996, p. 58). Indeed, a trusting attitude has a very significant place in Freire’s pedagogy of love, as much as sacrifices (in terms of actions) and dialogue (reflection). It is necessary to trust in the oppressed or oppressor’s ability to reason. Trust needs to be mutual and reciprocal, since we talk about an equal relationship between a humanist and an oppressor or an oppressed. Love needs to come from both sides through trust, and therefore trust is both a precondition and a consequence. The humanist (or educator) needs to love, trust and believe in the future humanist and actual oppressed/oppressor (learner) – for him/her to become aware, empowered, loving and to enter into a dialogue. Indeed, *“founding itself upon love, humility ... dialogue becomes a horizontal relationship of which ... trust between the dialoguers is the logical consequence”* (Freire, 1996, p. 89). The humanist loves and trusts the future liberated (precondition), and the liberated starts to love and trust people and himself/herself (consequence). Hence, we may notice a linearity and a strong connection between dialogue, sacrifice and trust – in terms of expression of love.

Consequently, Freire’s pedagogy of love may be represented as follows (Hajji, 2017):

Figure 1. Freire's pedagogy of love



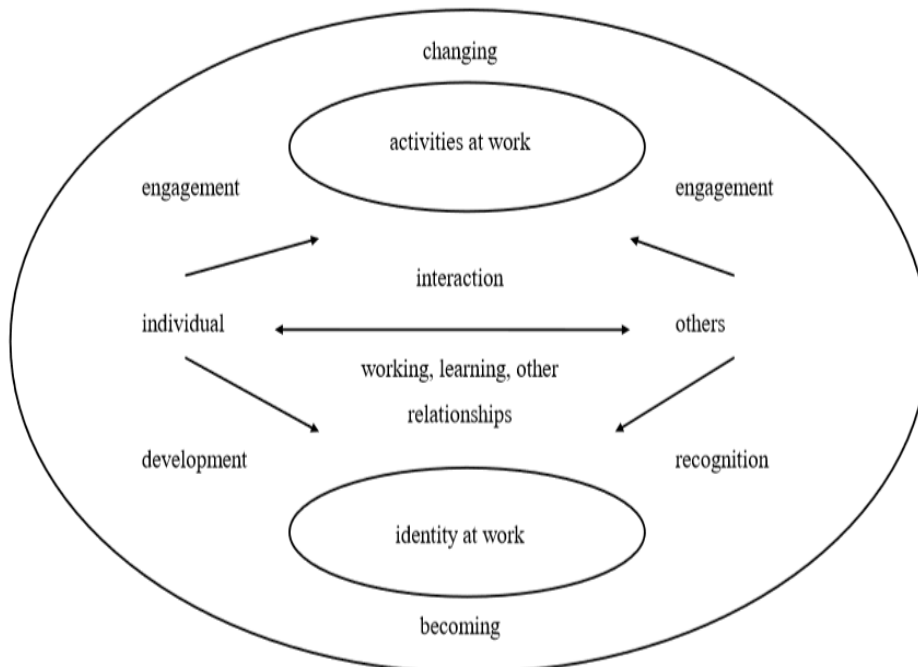
Even though the model (above) described the heart of Freire's pedagogy of love, it does not stress the relationship or interaction between two specific people and the process of identity change. However, Freire (1996) mentions the change of identity through a relationship as being crucial for liberation – from the oppressed or oppressor identity to the identity of liberated or “humanist” (Freire, 1996, p. 73), and from non or semi-human to fully human.

We may juxtapose the model illustrating Freire's pedagogy of love with Brown's model (1997) of occupational identity formation, which (in comparison with the model illustrating Freire's pedagogy of love) highlights the educational relationship between two people and the process of identity change. Brown's model of occupational identity formation tends to illustrate the theory of community of practice. Community of practice theory explains learning as a change of identity, which is visible through the level of participation (Handley, Sturdy, Fincham & Clark, 2006). The insider or outsider are distinguished according to their level of participation in the community. Their participation determines their identity since “we understand our Self” (Handley et al., 2006, p. 3) through participation. A ‘novice’ participates at the periphery, while a ‘master’ fully participates in his community (Handley et al., 2006). In other words, a learner

as a novice, may participate less than a teacher as a master. However, both need to fully participate in order to become fully human. The oppressed and the oppressor need to fully participate in the loving revolutionary movement through sacrifice, trust and dialogue, to be considered as active or valued and become fully human. Brown (1997) criticises the theory of community of practice by highlighting the pro-active role of the so-called ‘novice’. A ‘novice’ or a person “*about to be qualified*” (Brown, 1997, p. 2), may fully participate in the process as much as the “qualified” or “newly qualified” (Brown, 1997, p. 3). Brown’s model explains that we become ‘newly qualified’ or ‘qualified’ – depending on the community’s perception, since knowledge is socially and culturally constructed. People construct new valued or fully human identities within a specific social environment, which may differ according to the communities. Therefore, we can talk about humanist identities instead of humanist identity – since it depends on the social context or community. Humanist identities represent valued and empowered identities, since a humanist loves people and is loved.

Brown’s model (1997) illustrates the system underlying the identity construction through a teaching/learning interaction (see below):

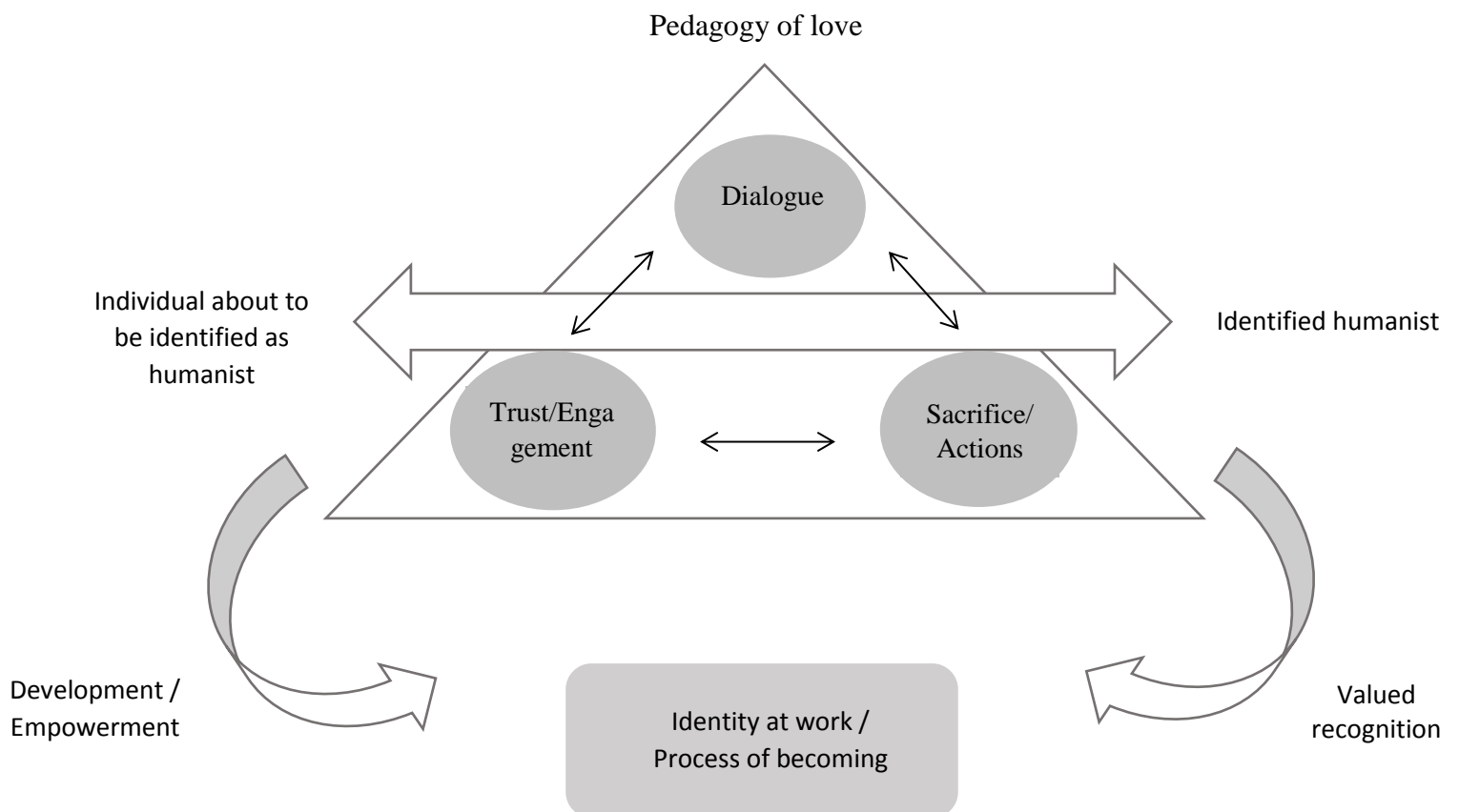
Figure 2. Brown’s model of occupational identity formation



The model (above) shows that we become someone else by being recognised as such, by interacting, participating and by being engaged in a task/action with someone else. The notions

of actions, interactions and engagement are highlighted through this model. Within the interaction, we may think that a dialogue takes place since both – *individual* and *others* – are considered and recognised as participating and being active (Brown, 1997). The attitudinal aspect is visible in terms of engagement. Moreover, both subjects are engaged in an action/activity that takes place in an interaction. Engagement may be replaced by the attitude of trust, since we need to trust that we will get something from this action in order to be engaged. We need to trust and believe that the other will help us get a new identity for us to engage in the interaction. In other words, the dynamics of actions, dialogue and attitude of trust may explain the system of valued identity construction. Brown’s model, as well as Freire’s model of pedagogy of love, use the empowering triptych promoted in studies of inclusive education through the concepts of discourse, actions and attitude. Moreover, Freire’s pedagogy of love – which lacks clarity regarding identity formation but gives information about the interaction itself – may be combined and completed with Brown’s theory of identity construction, which lacks details about the interaction but gives information about identity formation. Therefore, we can construct a new model that juxtaposes the model of Freire’s pedagogy of love and Brown’s model of occupational identity formation for a fully understanding of learning as a process of identity change – such as the following:

Figure 3. Pedagogy of love and identity change



This new model (above) represents the theoretical framework of this research and combines Freire's pedagogy of love and Brown's theory of occupational identity formation. The model shows the dynamics in play in a specific interaction that drives identity change according to Freire's pedagogy of love, and Brown's theory of identity construction. Brown's theory may explain why Freire's pedagogy of love may be helpful and useful for empowerment, and for positive identity construction. As explained earlier, being positively recognised in schools/universities may affect learners' educational trajectory. Freire's pedagogy of love - expressed through dialogue, trust and sacrifice – may enable negatively identified people to become positively identified and valued people, and this identity change may affect their educational trajectory.

In conclusion, the concepts of trust and sacrifice that underlie the concept of dialogue, correspond to Freire's pedagogy of love and may explain the specific type of interaction necessary for empowerment, and for identity change. The concepts of trust, sacrifice and dialogue may be the key concepts for identity change, for a valued recognition of non-valued people such as the oppressed and the oppressor. Freire's pedagogy of love may help educators to recognise learners as being valued. These key concepts are broad enough to be adapted to different social contexts. Therefore, trust, sacrifice and dialogue may be applied in the South African context. The example of YCS and Biko's Black Consciousness Movement showed that Freire's pedagogy of love may be effective in the South African context. These key notions (dialogue, sacrifice and trust) may represent the way we can make a group of South African youth change their identity from 'subordinated' to 'valued'. The different concepts constituting the theoretical model are explained separately in relation to identity change in the conceptual framework.

Conceptual Framework

As explained through the literature review and theoretical framework, Freire's pedagogy of love is defined through three concepts: trust, sacrifice and dialogue. The combination of these three ways of teaching/learning – in terms of love – may change people's identities. Freire's pedagogy of love may change people's identity from a negative one to a positive one, and from a subordinated one to a valued one, since we value those we love. Thus far, we have analysed Freire's pedagogy of love as a combination of trust, sacrifice and dialogue. In the conceptual framework, we approach Freire's pedagogy of love differently, and focus on each concept of Freire's pedagogy of love separately, in relation to identity change, in order to show the possibilities of Freire's pedagogy of love in terms of identity change. Empirical studies are mostly used to understand: (i) how can trust make people feel different?; (ii) how can sacrifices change people?; and (iii) how can dialogue contribute to identity change? These are the questions that shape the conceptual framework.

1. Trust and identity change

Despite a lack of research on the notion of trust in relation to the concept of identity (Korsgaard, Brodt & Sapienza, 2003; Sugimura, Crocetti, Hatano, Kaniušonytė, Hihara, & Žukauskienė, 2018), there is still an evident relationship. According to Flanagan (2003), trust is “the belief that others are fair, that they will not take advantage of us, although they could. The latter point is essential to the phenomenon of trust. That is trust is premised on freedom” (Flanagan, 2003, p. 165). In other words, we need to trust that people will not oppress us, and will not take advantage of us to be free. According to Armsden and Greenberg (1987), and Sugimura, Crocetti, Hatano, Kaniušonytė, Hihara, and Žukauskienė (2018), trust is explained through mutual understanding and respect. The mutuality shows the agency of dialoguers, the oppressed/oppressor and the humanist. This definition of trust is aligned with Freire's (1996) and Flanagan's (2003) definition of trust – as believing that the other will not take advantage of us, and will respect and understand us.

This definition of trust may affect the process of identity change. Sugimura et al. (2018) studied the relationship between parental trust and identity formation for adolescents. This study is framed within an emotional relationship between parents and their adolescents. In other words,

it shows that the notion of trust is a constituting element of emotional relationships, and of love. Sugimura et al. (2018) analysed the relationship between parental trust and identity formation in three different countries: Italy, Japan and Lithuania. In other words, the research took place in Western and non-Western countries. Sugimura et al. (2018) found a positive relationship between parental trust and identity formation – but a negative relationship between parental emotional separation and identity formation for adolescents, which is more or less consistent across the different national contexts. Parental trust is positively linked to “identity synthesis” (Sugimura et al., 2018, p. 750) and is negatively linked to “identity confusion” (Sugimura et al., 2018, p. 750) – while emotional separation was positively linked to “identity confusion” (Sugimura et al., 2018, p. 750). These two types of identity (developed by Erikson in 1968) are explained in Sugimura et al.’s study as follows: “Identity synthesis refers to a coherent and consistent sense of self over time and across situations, whereas identity confusion indicates a fragmented and changeable sense of self” (Sugimura et al., 2018, p. 750). By way of explanation, identity synthesis translates a process of being or knowing ourselves as having different identities that do not conflict each other, while identity confusion explains a conflictual process of different identities that deprive us from being or knowing ourselves.

Identity synthesis translates the idea of having different identities that are not conflictual with each other but coherent, which is positively linked to parental trust, while identity confusion explains an identical conflict that is positively connected to emotional separation. Indeed, Bowlby (1988) specifies that a caring and secure (or trusting) parental emotional relationship is necessary for children/adolescents to be confident (trust themselves) and to explore their own identity, which in turn helps them to face different challenges they may face in their life. Thus, trust (through an emotional relationship, or pedagogy of love) may help the oppressed or oppressor to be/know themselves (even trust themselves), and to explore/synthesise their own identity and reach awareness. Thus, the notion of trust affects individuals’ identities as much as the social environment. The social context can empower people through trust – even though it requires huge efforts (or sacrifices).

2. Sacrifice and identity change

In the literature, we can find the notion of sacrifice in relation to education regarding parental involvement. In addition to the notion of trust, sacrifice is situated in an emotional relationship – since it is explained in relation to parental involvement. Ceballo, Maurizi, Suarez and

Aretakis (2014) underline the notion of sacrifice as being personal and financial compromises from parents in terms of involvement in their children's education. Sacrifices from Latino parents may influence school efforts by Latino adolescents in the United States (Ceballo, Maurizi, Suarez & Aretakis, 2014). In the USA, Latino communities are considered to have a subordinated identity (Purdie-Vaughns & Eibach, 2008) – as much as Black communities in the South African context. Sacrifices made by parents with subordinated identities or oppressed identities may make their children change their identity. Latino children/teenagers may change their identity from a subordinated one to an empowered one by seeing their parents making sacrifices for them, and, in turn, by making more efforts to succeed at school. Sacrifices from parents may prompt children/teenagers to make sacrifices in terms of school efforts and succeeding at school. They may become empowered by succeeding at school in the national context that considers them to be subordinated. If we make sacrifices for people (as the parents did), we are more likely to prompt people (such as their children) to make sacrifices and to start a process of identity change (by having a new identity at school and succeeding).

Sacrifices are necessary for identity change. Alvesson, Achcraft and Thomas (2008) talk about anti-identity efforts as a process of dissociation. People need to make many efforts/sacrifices in order to remove one of their former identities. We need to disidentify/dissociate to identify. In other words, people need to sacrifice one of their identities in order to change their identity. Identity change requires numerous efforts that are termed sacrifices in this research. Numerous efforts need to come from the individual who wants to change his/her identity and from people in the social environment. Sveningsson and Alvesson (2003) highlight the need for discursive efforts (a change of discourse) – while Alvesson, Achcraft and Thomas (2008) emphasise the need for a change of behaviour for identity change. As explained above, a change of attitude, in terms of trust, is also necessary for identity change. In other words, we need to make many efforts regarding behaviour, discourse and attitude in order to change our identity. We need to sacrifice ourselves, one of our identities, our behaviour, language/discourse and attitude, in order to change our identity. By making sacrifices, compromise, and efforts – we can change our identity.

Finally, our identity may change thanks to our own sacrifices and thanks to those of others. Kunst, Thomsen, Sam and Berry (2015) illustrate the necessity of “integration efforts” (Kunst, Thomsen, Sam & Berry, 2015, p. 1439) of members of the majority or of the social context. There is no inclusion in a group or the adoption of a new social identity without efforts from the group and new members. The group needs to be permeable and not completely confined.

The new and potential member also needs to make some sacrifices and be ready to adopt a new identity. As Kunst et al. (2015) explain, the involvement of majorities and minorities “is a key factor for majority integration efforts” (Kunst et al., 2015, p. 1439). Both sides, majorities (social environment) and minorities (individuals) or the oppressed and oppressors – need to make sacrifices in order to change and become free and empowered.

3. Dialogue and identity change

Language and discourse define people’s identity. Avdi (2005) describes medical discourse as being subordinating and harmful for patients’ wellbeing. Medical discourse attributes to people who are different or people from minorities – a medical and negative label/identity that is supposed to describe them. In turn, they identify themselves through this negative label that affects their wellbeing. In inclusive education studies, the medical model or medical/psychological discourse are highly criticised. Reid and Valle (2004) define this discourse as considering the individual to be a problem. This judgement of the individual as being a problem is however only based on observations of behaviour. The influence of Positivism can be noted through the idea of accessing the ‘truth’ through simple observations, and is criticised as being too reductionist (Ryan, 2006). In addition to being reductionist, this discourse also excludes people such as learners, who face difficulties at school, by comparing them with the average norm. For instance, psychometric tests (belonging to the psychological/medical discourse), such as the IQ test, compare learners’ performance and consider intelligence as being static and definitive. Learners who have performance below the average will be considered to have learning difficulties and being a problem for general education. Therefore, those learners are more likely to be excluded into special education. The psychological and medical discourse disempowers people and makes them adopt a subordinated identity. It is reductionist in the sense that it does not give a full perspective of the social phenomenon and reduces/belittles people who can be considered to be different. We need to deconstruct the hegemonic medical discourse to construct an empowering discourse and to change people’s identity from a subordinated one to an empowered one. Indeed, Avdi (2005) explains that decentring the dominant and subordinating discourse may improve the wellbeing of disempowered people. We need a shift of discourse to make people adopt a new and empowering identity.

We need to shift from a medical perspective to an interpersonal/social perspective. Avdi (2005) talks about an empowering, relational and culturally powerful discourse that gives a position of agent to the patient – and not only to the psychologist. This discourse relates to Freire’s dialogue. According to Freire (1996), dialogue takes the form of a conversation that considers both interlocutors to be agents, valuable, and at the same level or equal. In other words, dialogue is a discursive way to make people the agent of change. Avdi (2005) explains that a psychologist, with the patients, can negotiate and change patient identity through discourse. The discourse used should position patients as agents. A favourable discourse provoking positive changes is one that recognises the agency of the patient and “negotiates” (Avid, 2005, p. 496) his identity with him (Avid, 2005) – and not for him. The term ‘negotiate’ explains that it takes time to change someone’s identity, and it requires some compromises/sacrifices on the part of the patient and the psychologist. Dialogue is a way to offer a time and a space, a trusting social environment – for patients to become agents, and to change their identity from a subordinated one to a valued and empowered one. A shift of discourse from a subordinating one to an empowering dialogue may change people’s identity and also empower them.

4. Conclusion

In order to change our identity from a subordinated one to a valued one, we need: to trust people and ourselves (through confidence as explained in Bowlby’s approach); people to make sacrifices for us and make sacrifices ourselves; and an empowering discourse such as Freire’s dialogue, which highlights the agency of all interlocutors. The notions of trust, sacrifice and dialogue are central to identity change and are located in a relationship that is emotionally loaded. The different empirical studies used in the conceptual framework link trust, sacrifice and dialogue with emotional relationships (parents/adolescents or patients/psychologists) to address the process of identity change as being empowering. Freire’s pedagogy of love seems to be very effective in respect of the process of identity change, since it highlights the emotional aspect of empowerment through love and gathers the different empowering tools (attitude, discourse and behaviour).

It is important to note the role of the social environment as being determinant. The process of identity change depends on how people perceive us, help us, make efforts for us, and trust us. We depend on people to change our identity, since we need to be recognised as X in order to become X. We need to be recognised and perceived as being trustworthy and an agent of

change to become empowered. Individual dynamics such as identity change depend on social dynamics (perception, discourse, attitude and actions). Thus, the individual and the social aspects are inseparable. As individuals we need to trust others and to be confident, we need to make sacrifices and need people to make sacrifices for us, we need to consider our interlocutor as an agent of change – as well as ourselves. Freire’s pedagogy of love involves individual and social perspectives, since the future ‘humanist’ (actual oppressed/oppressor) needs to engage in a dialogue, make sacrifices, and to trust himself as much as the social context.

As explained earlier, the medical and social models represent an obstacle in disability or inclusive education studies – since the medical model adopt an individual perspective and denies a social perspective in opposition to the social model which adopt a social perspective and denies an individual perspective. This research is mostly based on the social model – since it focuses on and criticises exclusive social dynamics in the South African context. However, even though this research is based on the social model, the individual aspect that the medical model promotes is visible throughout the research and is highlighted in the conceptual framework. It is important to recognise the importance of an individual perspective that the medical model offers, and which the social model denies. The individual is also involved in the process of identity change and in empowerment – since he needs to trust people, make sacrifices, and enter into a dialogue that puts both interlocutors at the same valued level. The individual aspect of empowerment in education should not be ignored. Freire’s pedagogy of love shows that a model that combines individual and social aspects is more appropriate for understanding educational dynamics. The model that frames this research (see Figure 3, p. 38) encompasses both aspects of education – the individual and the social. This research considers both the social and individual perspectives.

Thus, we can probably talk about a psychosocial model in disability or inclusive education studies – instead of the medical or social models. The psychological aspect of this model focuses on the specific mind and body of the individual, while the social perspective focuses on the social environment in which the individual is situated. Through the concept of dialogue (discourse), sacrifice (behaviour) and trust (attitude) we actually talk about the mind (discourse), body (behaviour) and both combined (attitude) – in terms of individuals. Individuals are located in a specific environment that may be loving, trusting, open for dialogue, and welcoming through inclusive efforts (sacrifices). Both the individual and the social environment are involved in educational dynamics such as the process of identity change in schools/universities. This psychosocial perspective is promoted in this research.

CHAPTER 3: Research Design and Methodology

A Post-modernist, Decolonising and Critical Realistic framework

1. A critical realistic approach

To understand the reality, we need to study the underlying processes in play in relation to a specific real dynamic in terms of epistemology. Critical realism emerged as a synthesised alternative to positivism and constructivism (Fletcher, 2017). Critical realism considers that the reality, in terms of ontology, is not accessible. Epistemology needs to be distinguished from the reality, since different interpretations of reality exist. We cannot directly have access to the reality – but we can try to get as close as possible to the reality through our interpretations of the underlying processes (Fletcher, 2017). These underlying processes may be illustrated through models. For instance, a model may explain different causal relations, correlations, or simply influences between different elements. In other words, a model is adapted to explain the complexity of our world. The reality should not be reduced to humans' interpretations, but the interpretations of humans should aim to get as close as possible to the reality.

Critical realism's complexity reflects the complexity of our reality. Bhaskar (2013), explains the concepts of ontology and epistemology, in terms of three levels: the real, the actual, and the empirical. The empirical emerges from the actual, which in turn emerges from the real. The real gathers the different activated or non-activated mechanisms that explain the property of things, of reality. The actual translates the theoretical explanation of things. The actual may be accessible through the empirical that represents the human interpretation of reality. Therefore, critical realism highlights the importance of empirical and intensive research. It is necessary to go to the field and get as deep or intense as possible – in order to get as close as possible to the real. Research needs to encompass theories and real experience (for instance through interviews), in order to interpret the reality in a way that is as relevant as possible. Even though the research question tends to explore a conceptual problem (Freire's pedagogy as a pedagogy of love impacting South African people's identities) – this research should still use empirical data to get as close as possible to the South African reality. The South African reality is approached through the participation of young South African participants in a South African space. Thus, this research is located in a specific space – but also in a specific time.

2. A post-modernist and decolonising approach

Several theorists name our actual time ‘post-modernity’ – acknowledging a certain diversity. Post-modernism is defined through theories about and from post-modernity. Postmodernism stresses the importance of the social environment by considering diversity. Thus, post-modernism highlights the multiplicity or complexity of people’s identities. This research is located in and focuses on the post-modern South African context. Therefore, it is acknowledged that this research is mostly relevant for the post-modern South African context. Indeed, post-modernism goes against the idea of grand narratives implying that there is one single dominant perspective explaining our world (Hall, 1992). Grand narratives may actually be characterised as being reductionist and simplistic – since they deny the complexity of our society by depriving people of their voices through their exclusion in the field of research (as explained in the conceptual framework regarding the dominant medical discourse). Grand narratives pretend that only one perspective is valuable in comparison to multiple others that are irrelevant. This comparison is parallel to the debates of decolonisation of education, which criticise the White dominant perspective that pretends to explain everything and denies the complexity of our world.

The decolonising approach follows the wave of post-modernism, since it defends the notion of diversity in the process of theory building. The White dominant and hegemonic perspective (which is determined through the medical model in the field of inclusive education) implies one relevant and correct interpretation of the reality and denies the complexity of the underlying mechanisms that may be interpreted through different perspectives. This approach defends the use of theories from Southern countries about Southern countries, as Hountondji (1997) explained. Hountondji (1997) and Ngugi (1981) both tend to re-centre Africa and its knowledge. However, they do not reject Western dominant knowledge. Hountondji and Ngugi claim that Western knowledge needs to be used if it is relevant to African knowledge or African reality. Therefore, it is still important to consider the hegemonic perspective – but only if relevant to African dynamics. We need to give a voice to Southern or African theorists and participants, if we focus on the African reality.

This research is centred on the post-modern South African context and particularly on the South African youth – by giving them a voice. It combines voices from different theoretical perspectives, through the literature review, the theoretical and conceptual framework, and through voices from ‘real life’ perspectives via interviews. Thus, the pronoun ‘we’ is used

throughout this research (except in the methodology and limitations sections where the pronoun 'I' is used, since this part depends on my personal choice and experience with participants). The combination of these diverse perspectives may encompass the complexity of our world – and particularly the complexity of the dynamics highlighted in the research question in terms of identity construction and pedagogy in relation to the South African context. Moreover, the main theory (Freire's pedagogy) that structures this research comes from Southern countries, and is applied in a Southern country. Paulo Freire comes from a Southern country (Brazil) and also from the working-class. The voice of Freire and of the South African participants shape the research in a non-dominant way – even though this research also uses theories from 'dominant' White theorists such as Brown (cf. Figure. 2, p. 36). Once again, we can find a combination of dominant and non-dominant perspectives throughout this research, acknowledging the diversity that post-modernity offers. This research tends to use and create more Southern knowledge without undermining Western knowledge. This diversity (which characterises the post-modernism) is necessary to approach the complexity (which is defended in critical realistic theory) of our own (decolonised) reality.

Methodology

1. Sampling

The sampling approach of this research gathered a group of young South African people who use Freire's methodology (named and interpreted as 'pedagogy of love' in this research), organisationally. The sampling arrived at eight teenagers (six girls and two boys), aged 13 to 17 years old. The common features shared by the different teenagers are that they are all Black, South Africans, members of the same Catholic parish, and of the Young Christian Students (YCS) community. Some of the members live in a rural area, while others live in an urban area of Johannesburg. These teenagers gather once a week and use the method *See Judge Act* (explained in the literature review) that derives from Freire's methodology of praxis combining dialogue and action. They use this method to discuss and address challenges related to YCS itself and also outside YCS.

This sampling is purposive. The aim of this research was to analyse if Freire's pedagogy of love can change people's identities. Therefore, it is important for the participants to experience this method and to communicate their feelings/experiences about it, in order to prove or disprove the relationship between Freire's pedagogy of love and the process of identity change.

2. Procedure

Semi-structured interviews were conducted to guide the discussion toward the different concepts that represent Freire's pedagogy of love. In other words, the different themes of discussion were about trust, dialogue and sacrifice – in relation to participants' identity. The interview started with a general question about the experience of being a YCS member. The last questions concluded the discussion and guided the participants to talk about love. The interview schedule is available in the appendices (see Appendix 1, p. 99). Every interview was audiotaped in order to obtain transcriptions.

Individual interviews give access to qualitative data. According to Opdenakker (2006), face-to-face interviews provide numerous types of information through what is being said (what) and non-verbal or body clues (how). This information enables us to reach a deeper and more intensive understanding of specific concepts. Moreover, as highlighted by Doody and Noonan (2013), semi-structured interviews bring a certain flexibility. Therefore, as the researcher, I

could adapt the interview according to participants' logic and attitude. Even though a preliminary order has been pro-actively determined, I could adapt interviews according to participants' thinking process and change the order. Furthermore, this flexibility enabled participants to come up with other themes that I did not previously think about – since I was following participant thoughts.

3. Trustworthiness of data

There are different criteria for the trustworthiness of data for qualitative and quantitative research. According to Anney (2014), while quantitative research needs to ensure a certain reliability, objectivity and validity – qualitative research uses different criteria to ensure a certain trustworthiness of the findings. Anney (2014) uses the concepts of Schwandt, Lincoln and Guba (2007) to describe the different criteria of trustworthiness for qualitative research. According to Schwandt, Lincoln and Guba (2007), we need to follow the criteria of dependability, credibility, transferability and confirmability of the data:

- *The criterion of dependability* corresponds to the appropriateness of methodological decisions, which is ensured in this research through the use of a purposive sample and a coding method for 'thick' and intensive description.
- *The criterion of confirmability* is about the neutrality of the data. *The criterion of transferability* corresponds to the applicability of the findings. Therefore, I met my supervisor and discuss the results in relation to the data throughout the research process – in order to ensure the confirmability and transferability of the content analysis.
- *The criterion of credibility* ensures truthfulness in the interpretation of the data. Hence, I called upon the participants to read their own interview transcription to ensure that the transcription and its interpretation – in terms of codes – were aligned with their feelings/thoughts.

4. Ethical considerations

I met with the group of participants before the interviews – only to introduce them to the research project and to organise the interviews. Since all the participants were minors, a letter of consent (see Appendix 5, p. 103) was given to their parents and a letter of ascent (see Appendix 3, p. 101) was given to the participants themselves. In these letters, I informed

participants and their parents that individual interviews would be conducted and audiotaped for transcriptions if they agreed to this. These letters mentioned that the participants could stop the interviews at any time. Interviews were conducted once these letters were signed. The participants and I decided together about the time and place (when/where) interviews would take place. Thus, participants were involved in the decision-making process of the procedure. It was very important for me that participants felt their impact on the research and on knowledge construction. Some participants asked if they would receive an official certificate from the university to acknowledge their participation. I considered their idea as being very relevant. Unfortunately, for political reasons, this was not possible. However, my supervisor and I wrote a letter of acknowledgement (see Appendix 6, p. 104) to thank participants and to highlight the importance of their participation in constructing knowledge. Participants were aware that this letter was their idea and that they made a change to the research process – since the standard master's research process does not require a letter of acknowledgement dedicated to the participants. Through this experience, I noticed that participants were empowered and empowering in terms of being aware of the potential change they could make and in terms of making me aware of the change I could make in influencing my peers to write letters of acknowledgement dedicated to their participants.

The confidentiality of the participants was respected. None of the information provided in the sampling part helps to identify the participants among YCS members. Among the members, nobody knew who decided to participate. I ensured that all members received a pen and paper to write their name and age if wishing to participate – or to write that they preferred not to participate. In other words, all members wrote something down on paper. In this way, nobody could guess who decided to participate and participant confidentiality was respected. Participants were informed that their names would be used for the consent letter, the assent letters and the letter of acknowledgement.

As agreed with participants, the research findings were provided and explained to participants after completion of the research – without the interview transcriptions as an appendix. No participant's identity was recognisable through interview transcriptions, since the anonymity of participants were respected. Any element that could help identify a participant was omitted. The researcher used random letters for each participant on each transcription. The data were kept in my personal computer, which was protected by a password and was at my personal place. Moreover, the data were deleted after completion of the research.

5. Qualitative content analysis and interpretation

This research tends to explore the possibilities of Freire's pedagogy of love in relation to identity construction through different concepts explained earlier in terms of dialogue, trust and sacrifice. Since the research develops a discussion about concepts that emerged from the theoretical framework and from interviews, qualitative content analysis seems to be most suitable. Indeed, according to Elol, Kääriäinen, Kanste, Pölkki, Utriainen and Kyngäs (2014), qualitative content analysis tends to highlight, question and discuss concepts. In order to answer the research question – *Is Freire's pedagogy of love helpful to a group of South African youth in terms of changing their identity from a subordinated identity to a valued identity?* – the research needs to compare and evaluate the links between the concepts that emerged from the interview analysis, with the concepts developed and explained in the theoretical and conceptual framework.

To transform 'raw' data into research concepts, a coding method was used. This research used a deductive approach of coding since interviews were *a priori* semi-structured and theory-driven (Ayala & Elder, 2011). Elo and Kyngas (2008) define deductive content analysis as "based on an earlier theory or model and therefore it moves from the general to the specific" (Elo & Kyngas, 2008, p. 109). Different codes emerged from the interviews and were linked to the theoretical concepts of the model defended in this research (see Figure 3, p. 38). Scott and Morrison (2005) describe coding as a "two stage process" (Scott & Morrison, 2005, p. 31): 1. "sifting" (Scott & Morrison, 2005, p. 31), which corresponds to selection of information from the interview transcriptions and placing it into groups according to the similarity of their meanings; and 2. the assignment of code to the information collected. According to grounded theory (Strauss & Corbin, 2008), these two steps correspond to open coding – which is the initial approach of interview analysis. It is important to note that grounded theory, in opposition to the methodology of this research, explains an inductive analysis approach. In this research, a deductive approach was used. However, open coding may also be used deductively. Among the codes found during the open coding step, are 27 descriptive codes, 9 simultaneous codes, and 4 in vivo codes. Descriptive codes summarise the main idea of similar (in terms of meaning) representative phrases (Saldana, 2009). Simultaneous codes (marked with • in the coding tables) may be considered as sub-codes, since they add important precisions – that are mentioned many times – to a code (Saldana, 2009). In vivo codes (marked with 'IV' in the coding tables) represent words that are taken directly from participants and which describe the main idea (Saldana, 2009). Below, an interview extract shows the open coding process:

Hum.. well I tried, over the holidays because hum... our age group, maybe 15 to 17	jaida h	change of behaviour
somewhere, many people experience problems in which like sometimes ... to suicide and	jaida h	death
then this year especially. Rates have grown up, people that you know that you thought	jaida h	frustration/sadness

Schutt (2011) also talks about two levels of coding in terms of: categorising the representative phrases from interview transcriptions translated into codes (or open coding); and synthesising the codes into larger themes. According to grounded theory (Strauss & Corbin, 2008), the second step following open coding is axial coding “where data are pieced together in new ways after open coding allowing connections between categories” (Kolb, 2012, p. 84). As explained earlier, axial (as much as open) coding, can also be used deductively (in relation to the theoretical and conceptual framework) – even though grounded theory explains an inductive approach of analysis. As Schutt (2011) explains in terms of the second level of coding, grounded theory explains it in terms of axial coding. These bigger themes are linked to theoretical concepts defended in this research, since, as explained earlier, a deductive approach is used. Each theme were assigned a colour in order to facilitate the following steps. Thirteen themes were found during this process. Below, is an illustration of axial and open coding:

Open coding	Axial coding
Change of name	Change of identity
Change of behaviour <ul style="list-style-type: none"> • Positive behaviour 	
Change of words <ul style="list-style-type: none"> • Positive words 	
Change of attitude <ul style="list-style-type: none"> • Positive attitude • Ambition 	

Data have been interpreted through their connections and their frequency. Saldana (2009) talks about “codeweaving” (Saldana, 2009, p. 187), as a meaning-making process enabling us to “see how the puzzle pieces fit together” (Saldana, 2009, p. 187). Grounded theory talks about selective coding since “only through the process of crucial integration of weaving and refining all the major categories into the selection of a core category can the grounded theory emerge” (Kolb, 2010, p. 84). Schutt (2011), and Taylor-Powell and Renner (2003) defend two interpretative steps: 1. analysing the level of importance of each code in terms of occurrence in the interviews; and 2. highlighting the relationships or connections between every theme.

We need to underscore the importance of each theme in terms of frequency and the links between them, by constructing a model that represents the ‘core category’ of selective coding as grounded theory. Indeed, the theory defended in this research takes the shape of a model. Therefore, selective coding (step in which the grounded theory is supposed to emerge) is illustrated by a model (see Figure 5, p. 68). This model shows the connections/causalities/influences between each theme. If theme A appears mostly just before or after theme B – it means that themes A and B are both connected. In order to only highlight strong connections, theme A needs to have among the five most important (or frequent) connections, theme B – which also needs to have among the five most important connections, theme A. Hence, themes A and B can be considered to be strongly connected. As explained earlier, a colour was assigned to each theme, in order to make visible themes in interview transcriptions and to facilitate the process. The different levels of importance guided the researcher (in terms of hierarchy) to build the model – since the most important themes represent those which have the most connections.

CHAPTER 4: Results and Discussion

Results

In the different tables, different codes (through open coding) define different themes (through axial coding). Some definitions may be confusing and not obvious – since the process of synthesizing from open to axial coding depends on the theoretical framework of the research. Indeed, as explained in the methodology, a deductive approach is used. Therefore, it is important to explain the process of synthesizing from open to axial coding. As is noticeable under each table, an explanation is given in order to clarify the categorisation of the codes into themes that depend on the theoretical framework.

Table 1. Theme ‘change of identity’

Representative phrases from participants	Open coding	Axial coding
“But everyone gets nicknames” Interview with X	Change of name	Change of identity
“I can go out and speak to people” Interview with S <ul style="list-style-type: none"> • “but for the fact that you listen, and you make the person feel important” Interview with O 	Change of behaviour <ul style="list-style-type: none"> • Positive behaviour 	
“by complimenting, you kind of push them” Interview with X <ul style="list-style-type: none"> • “And I told her you know what you should try out. Try it out because I know you can do it, you are a very beautiful girl and you can do it.” Interview with X 	Change of words <ul style="list-style-type: none"> • Positive words 	
“And I am like, its taught me to find strengths, to draw strength from silence because ...” Interview with R “it’s, you also learn how to be selfless” Interview with X <ul style="list-style-type: none"> • “I am not as judgemental as I used to be, and I am free” Interview with S • “That one day, maybe in the future, I can take on a career and I will be able to voice out 	Change of attitude <ul style="list-style-type: none"> • Positive attitude • Ambition 	

opinions” Interview with O “And I feel like if I become president one day” Interview with X		
---	--	--

In the theoretical framework, we define the process of identity change in terms of empowerment tools, through the notion of practice (action), discourse (words) and attitude. As visible in the Table 1 (above), participants mentioned a change of behaviour, words and attitude, as well as a change of name (into nicknames). A change of name may symbolise a change of identity as much as a change of behaviour, language and attitude. If we change the way we behave, the way we talk, our approach (attitude) and our name, we become someone else and our identity change. Therefore, the codes ‘change of name’, ‘change of behaviour’, ‘change of words’ and ‘change of attitude’ may be synthesized through the theme ‘change of identity’.

The idea of positivity regarding each code (change of attitude, behaviour and words) illustrates the associations made by participants. According to them, a ‘change’ is related to positivity. For instance, these associations were visible through the tense used. The past tense was mostly used to describe something negative, while the present and future tenses were used to describe positive changes.

Table 2. Theme ‘dialogue’

Representative phrases from participants	Open coding	Axial coding
“I am free to say anything” Interview with B “I can go out and speak to people” Interview with S	Expression of ourselves	Dialogue
“I teach you about something and you teach me” Interview with R	Equality	

In the theoretical framework, we define the notion of dialogue through a conversation with agents. If both interlocutors are considered as agents, it means that dialogue reflects a certain equality. Both interlocutors have a voice, express themselves and are considered to be equal through dialogue. Consequently, the

codes ‘equality’ and ‘expression of ourselves’ may define the theme dialogue. Table 2 (above) illustrates the definition of dialogue through the codes ‘expression of ourselves’ and ‘equality’.

Table 3. Theme ‘trust’

Representative phrases from participants	Open coding	Axial coding
“I would say we trust each other very well” Interview with B <ul style="list-style-type: none"> • “Like you get so comfortable you don’t think anything possibly can go wrong” Interview with X 	Trust (IV) <ul style="list-style-type: none"> • Hope 	Trust

The in vivo code ‘trust’ is associated with the simultaneous code ‘hope’ by the participants. Indeed, both trust and hope are interconnected. If we trust someone it means we have hope in this person. We trust that this person can succeed, and we have hope for this person. In the theoretical framework, the notion of trust is very important, since it may represent a powerful and empowering attitude for identity change. Thus, as shown in the Table 3 (above), we kept the word ‘trust’ for the theme.

Table 4. Theme ‘loving environment’

Representative phrases from participants	Open coding	Axial coding
“You also help each other in situations that, like, we can’t get through alone” Interview with R	Support (IV)	Loving environment
“I really felt like we were sort of a family” Interview with V	Friendship/family (IV)	

“Because we’re friends anyway, at the end of the day we’re all friends” Interview with W		
--	--	--

Both codes, ‘friendship/family’ and ‘support’ are in vivo codes, which means that the participants themselves mentioned these terms to describe their social context. The theoretical framework highlights the notion of love for empowerment, and for identity change. In friendships and in families we have love. Support may also be an expression of love - since we support those we like, and those we love. Thus, we can say that these two codes – which describe the participants’ social environment– relate to a loving environment. This relation is illustrated through the Table 4 (above).

Table 5. Theme ‘new continuity’

Representative phrases from participants	Open coding	Axial coding
“I got more control of people, how to calm them down, how to get them to speak, how to that and that” Interview with X “And I actually act at resolving the issue and [can] tell this is not right what you guys are doing” Interview with W	Changing/controlling environment	New continuity
“It comes down to you remembering what you’ve learnt” Interview with V “that day I will not forget” Interview with W	Remembering	
“I feel like YCS does a lot of things to people” Interview with X	Impact of YCS	

In the theoretical framework, the idea Freire’s pedagogy of love explains a new and better continuity for the empowered South African youth, who can be aware of their power and change their life – as well as their social environment. The code ‘changing/controlling environment’ illustrates a new continuity. Indeed, if we change our social environment, the

different processes in play in this specific social context will change, and new processes will take place. Participants highlighted that they remember what affected them most – to the extent that they now think or act differently. Remembering relates to a new continuity, since we tend to adopt new ways of thinking or acting according to a past experience. According to the participants, the YCS community has impacted on them in many ways. Saying that the YCS community affects them in many ways may make us think that being a member of YCS resonates – like having a new social life, a new group, or a new culture. The impact of YCS on participants illustrates a new continuity for them. As visible in the Table 5 (above), the codes ‘changing/controlling environment’, ‘remembering’ and ‘impact of YCS’ may be gathered and translated in terms of new continuity.

Table 6. Theme ‘awareness’

Representative phrases from participants	Open coding	Axial coding
“I couldn’t, I didn’t believe that I could change the world – just as young as I am” Interview with S	New understandings of ourselves	Awareness
“I’ve learned to work with people” Interview with T “We normally, like, come together as a group and, like, we have to find out solutions together” Interview with V	New understandings of the environment	

The theoretical framework underlines the notion of awareness as learning through the process of identity change. Awareness is explained as being conscious of the power relations and of our own place in our social environment. Awareness is necessary to be able to make our social environment and ourselves better. All participants mentioned new understandings regarding themselves and their social environment. Therefore, and as illustrated through the Table 6 (above), the codes ‘new understandings of ourselves’ and ‘new understandings of our environment’ define the notion of awareness as learning about ourselves and our own social environment.

Table 7. Theme ‘happiness’

Representative phrases from participants	Open coding	Axial coding
“I am enjoying it” Interview with T “I feel good” Interview with V	Emotional satisfaction	Happiness
“It fills a person like spiritually” Interview with R	Spiritual satisfaction	
“And now she just started camp and when other people say [things] or people laugh at her, it does not affect her as much and I have noticed that she does not go to counselling as much as she used to” Interview with X	Emotional stability	
“It makes you feel good about yourself” Interview with W	Loving ourselves	

Throughout this research, emotions have been highlighted through the notion of love. Emotions represent an important part of learning through identity change, in terms of love. We tend to associate love with emotional satisfaction. Love is associated with satisfaction, either with ourselves – for instance in terms of stability – or in connection with those we love – for instance God as spiritual love. This satisfaction may be translated in terms of happiness, either from the inside (individual) or the outside (social context). Indeed, as shown in the Table 7 (above), it is important to underline the emotional aspect of the codes ‘loving ourselves’, ‘emotional satisfaction’, ‘emotional stability’, ‘and ‘spiritual satisfaction’ in terms of happiness.

Table 8. Theme ‘emotional influence of the environment’

Representative phrases from participants	Open coding	Axial coding
“Because, when you are with happy people, they will make you happy via ...” Interview with X	Emotionally mirroring environment	Emotional influence of the environment

<p>“If something bad had happened to like one of us, we would be sad that a member of our YCS group has, like, has something bad going on in their life” Interview with B</p>		
---	--	--

In this research, we talk about agency (influence and power of the individual over his/her own life) and the power of environment. Environment is described as a powerful system influencing our learning process and identity. Participants mentioned the idea that our emotions may be coming from outside, and not only inside. We may feel what our environment is feeling. The environment has a powerful impact on our own emotions, which, in turn, may affect our learning process in terms of identity change. As visible in Table 8 (above), we may understand the ‘emotional influence of the environment’ through participants’ experience by ‘emotionally mirroring the environment’.

Table 9. Theme ‘individuality’

Representative phrases from participants	Open coding	Axial coding
<p>“We follow the same thing spiritually as a YCS group” Interview with T</p>	<p>Similarity</p>	<p>Individuality</p>
<p>“Because people bring different personality traits and different stories” Interview with R</p> <ul style="list-style-type: none"> • “Something that makes you unique, you know.” Interview with X 	<p>Difference</p> <ul style="list-style-type: none"> • Uniqueness 	

Even though this research mostly focused on the social context, the notion of individuality in terms of agency was still raised. As explained in the conceptual framework, this research is also trying to move on from the opposition medical model versus social model in disability or inclusive education studies, by combining and considering individual and social aspects of identity change for awareness. Participants raised the importance of individuality in terms of ‘difference’ (associated with uniqueness since we are all different) and ‘similarity’. If there are similarities and differences at the same time between us – it means we are all unique as

individuals. Therefore, as illustrated through the Table 9 (above), the codes ‘similarity’ and ‘difference’ are synthesised through the theme ‘individuality’.

Table 10. Theme ‘sacrifice’

Representative phrases from participants	Open coding	Axial coding
“It’s an adventure. What will happen if I do this thing? So, I don’t mind taking risks” Interview with W	Adventure (IV)	Sacrifice
“Things that are due and things like that” Interview with V “We talk about stuff that truly matters” Interview with W	Responsibility	
“If you’re not happy with the situation” Interview with B <ul style="list-style-type: none"> • “Because you don’t know what the other person thinks and as humans you really do care about [what] the next person thinks about us” Interview with T 	Negative emotions <ul style="list-style-type: none"> • Frustration 	

In the theoretical framework, we defined the notion of sacrifice through the following ideas: taking risks, facing difficulties, and assuming a certain responsibility. Therefore, sacrifice has a negative connotation, as it may arouse negative emotions such as frustration, through difficulties and responsibility or fear through risks. Thus, as shown in Table 10 (above), the concept of sacrifice is defined through the codes: adventure (taking risks), responsibility, and negative emotions.

Table 11. Theme ‘instability’

Representative phrases from participants	Open coding	Axial coding
<p>“That results in people leaving” Interview with O</p> <ul style="list-style-type: none"> • “Because many people are mean to each other” Interview with O • “Because you don’t live to die” Interview with R <p>“There was a matriculant who committed a suicide” Interview with O</p>	<p>End</p> <ul style="list-style-type: none"> • Negative environment • Death 	<p>Instability</p>

The theoretical framework of this research explains the process of identity change through learning/awareness – as a constant, ongoing and open process. In other words, the process of identity change through Freire’s pedagogy of love is described as a continuity. Participants contrasted the idea of ‘new continuity’ with the idea of ‘instability’, since they opposed ongoing processes with the notion of end. Indeed, if something ends it cannot continue, it is instable. Most of the participants talked about death in terms of suicide. Some participants talked about the potential end of a community, if this social environment was negative. The notion of end, in terms of death and the negative environment, translates a certain personal or social instability, as shown in the Table 11 (above).

Table 12. Theme ‘unconsciousness’

Representative phrases from participants	Open coding	Axial coding
<p>“I didn’t really know what the mission was” Interview with T</p> <p>“I doubted myself - must I do this, must I not do this?” Interview with W</p>	<p>Ignorance</p>	<p>Unconsciousness</p>

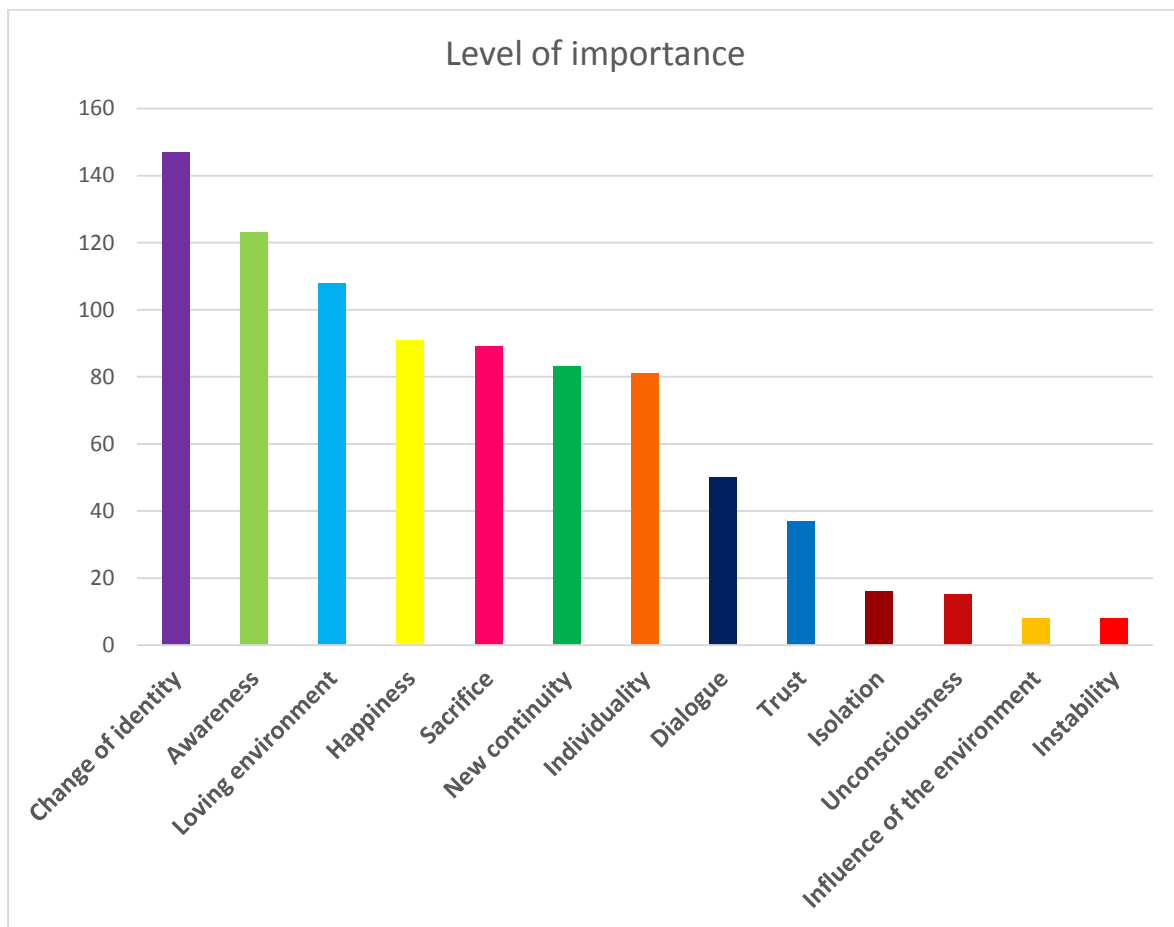
As visible through the Table 12 (above), the code ‘ignorance’ was themed ‘unconsciousness’, since the notion of ignorance is understood by Freire in terms of unconsciousness. Freire’s pedagogy covers a fight against unconsciousness/unawareness, and associates learning with empowerment. Participants mostly highlighted their unconsciousness or someone else’s unconsciousness using the past tense – explaining that it is different in the present and will be different in the future.

Table 13. Theme ‘isolation’

Representative phrases from participants	Open coding	Axial coding
“I used to like working alone” Interview with V	Solitude	Isolation

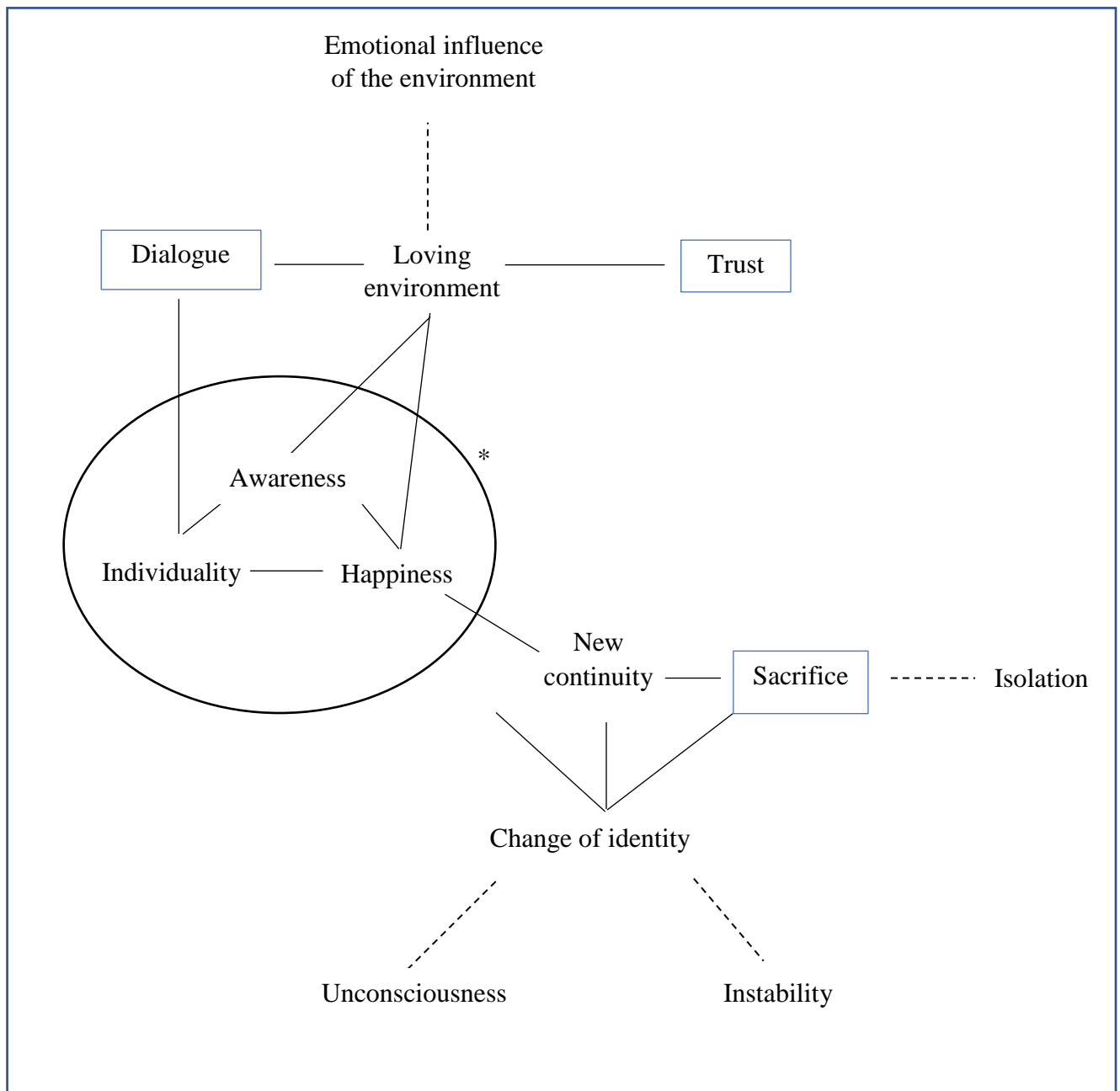
As mentioned earlier, the power of the social context in empowering people is highlighted and promoted in this research. Individuals and their social environment are both involved in the process of identity change. In other words, there cannot be a change of identity without social environment, and without communities. Thus, the code ‘solitude’ may express a certain isolation that in turn may deprive someone of empowerment. As visible through Table 13 (above), the code ‘solitude’ may explain a social isolation. In addition to the theme ‘unconsciousness’, participants explained the theme ‘isolation’ mostly through the past tense.

Figure 4. Level of importance of the different themes in terms of frequency



As evident in Figure 4 (above), the main focus of the participants concerns the process of identity change – in terms of change of attitude, behaviour, words used and name, since it has been mentioned 147 times. This means that every theme is connected and is linked in a way to the theme ‘change of identity’. The theme ‘change of identity’ is followed by awareness (mentioned 123 times) and the theme ‘loving environment’ (mentioned 108 times). In other words, the three themes that the participants focused on may summarise the topic of the research – since it is suggested that a loving environment may lead to identity change through awareness. However, Figure 5 (below) is more helpful regarding the connections between the different themes:

Figure 5. Model illustrating the thinking of participant



*Each theme located inside the circle is directly connected to the theme ‘change of identity’. This circle is described in the discussion part as ‘the circle of empowerment’.

The model illustrated in Figure 5 (above) shows the strong (straight lines) and weak (discontinued lines) connections that the participants made between the different themes during the interviews. This model demonstrates the complexity of our reality through the numerous and sophisticated connections. Despite its complexity, we may however notice three areas:

- Starting from the bottom, the theme ‘change of identity’ is at the centre – and is strongly connected to several themes such as ‘sacrifice’, ‘new continuity’, ‘happiness’, ‘awareness’ and ‘individuality’. The theme ‘change of identity’ is also weakly connected to ‘instability’ and ‘unconsciousness’.
- The second area is represented by the circle connecting the themes ‘awareness’, ‘happiness’ and ‘individuality’.
- In the third area, the theme ‘loving environment’ is at the centre, and is strongly connected to ‘dialogue’ and ‘trust’. The theme ‘loving environment’ is also weakly connected to the theme ‘emotional influence of the environment’.

The second area connects the first area with the third area. In the first and third areas, we may notice the elements characterising Freire’s pedagogy of love through the theme ‘dialogue’, ‘trust’ and ‘sacrifice’, which are highlighted in the model. In other words, the second area – gathering ‘awareness’, ‘happiness’ and ‘individuality’ – connects the different themes of Freire’s pedagogy of love. The themes ‘dialogue’, ‘trust’ and ‘sacrifice’ are linked in terms of ‘awareness’, ‘happiness’ and ‘individuality’. Thus, and as explained in the theoretical framework, Freire’s pedagogy of love (characterised by the notions of dialogue, trust and sacrifice), as coming from the social environment, may affect individual (‘individuality’) learners. Through Freire’s pedagogy of love, learners may find a certain emotional satisfaction (‘happiness’) in terms of love, and they may reach a certain open-mindedness about themselves and their social environment (‘awareness’). The second area that connects ‘dialogue’ and ‘trust’ with ‘sacrifice’, is strongly and directly connected to the theme ‘change of identity’. The theme ‘sacrifice’ is also strongly and directly connected to the theme ‘change of identity’. Therefore, the notion of change of identity may be at the heart of Freire’s pedagogy of love.

We may notice other different circular connection, such as the connection between the themes ‘dialogue’, ‘individuality’, ‘awareness’ and ‘loving environment’. Participants describe dialogue as having positive (because loving) individual and environmental dynamics. These positive dynamics affect one’s awareness and vice versa. Indeed, since the connections are represented under the shape of a circle/cycle, we can say that one’s awareness affects – in turn - individuals and the social environment. One’s awareness may affect the whole social environment and individuals. This phenomenon may explain the power of each individual’s agency. Indeed, Freire (1996) explains that we can act and change the social environment (or status quo) through awareness. Moreover, the notion of dialogue is important in leading to awareness. We need individuals and the social environment to take a dialogical position, in order to engage in a dialogue and lead one to awareness – since the theme ‘loving environment’ and ‘individuality’ are in between the themes ‘dialogue’ and ‘awareness’. In other words, individuals (agency) and the social environment seem

to be powerful with regard to the notion of dialogue, which may lead to awareness. According to Figure 5 (p. 68), awareness may lead to happiness. We can note another circular connection in Figure 5 between the theme 'awareness', 'loving environment' and 'happiness'. A loving social environment that helps the participants to reach awareness, may also make them happy. As explained earlier, since these connections take the shape of a circle – we can say that individuals' happiness may, in turn, affect the social environment and make it loving. Both circular connections - between 'dialogue', 'individuality', 'awareness' and 'loving environment', and between 'awareness', 'loving environment' and 'happiness' - show the power of individuals and of the social environment in making a difference for individuals and the social context. Another circular connection is visible in Figure 5 between the theme 'happiness', 'new continuity', 'sacrifice' and 'change of identity'. The feeling of happiness may help participants to change their identity, act differently (sacrifice) and start a new life (new continuity) – as much as acting differently and starting a new life may lead to a change of identity and happiness. Participants may feel happier in changing their identity by acting differently and starting a new life. In other words, Freire's pedagogy of love (in terms of dialogue, trust and sacrifice) may lead to awareness and change of identity – but also to happiness through individual and social environmental dynamics. The results prompt us to think that Freire's pedagogy of love may be effective in terms of identity change for empowerment in the South African context.

Discussion

We can notice different points through the model in Figure 5 (see p. 68). Several assumptions can be made from this model, which helps us understand and interpret the information given by the participants. This information allows us to find an answer to the research question: *Is Freire's pedagogy of love helpful to a group of South African youth in changing their identity from a 'subordinated' identity to a 'valued' identity?* We focus on five points that emerge from participant experiences/thoughts, which guide us to find an answer to the research question and that regard: empowerment, individual/environmental perspectives, double meaning of the notion of sacrifice, positivity and negativity in changing identity, and Freire's pedagogy of love in relation to identity change.

1) A definition of empowerment

In this research (following Freire's theory), we define empowerment as a process of awareness-building that may emerge through a change of identity. The notion of empowerment is used in many different fields of study – such as education, psychology, the economy, and politics. More generally, empowerment refers to “managing to gain more control over (our own) lives, either by (ourselves) or with the help of others” (Sadan, 1997, p. 73). Page and Czuba (1999) define empowerment as a multi-dimensional social process that helps people gain control over their own lives. Empowerment refers to the control of ourselves and our social environment. In order to control ourselves, however, we need to be aware of our own emotions that affect our thinking and behaviour. For instance, anti-social behaviour is linked to anger (Leibenluft & Stoddard, 2013). If we become aware of our anger and if we control it – we simultaneously control our behaviour and thinking. In other words, empowerment may refer to an emotional awareness and behavioural and thinking control. Moreover, through the definitions of empowerment, we may notice a satisfactory aspect in terms of control. Controlling our environment and ourselves may be satisfactory. Indeed, self-control (Hofmann, Luhmann, Fisher, Vohs & Baumeister, 2014) and controlling the environment (Samani, Rasid & Sofian, 2015), contribute to happiness. These definitions of empowerment are aligned with Freire's definition of empowerment that is used in this research. According to Freire (1996), empowerment relates to awareness, which leads to social actions. Indeed, empowered people are aware of the power relations in play in their environment, which allows them to act upon and have more control on it – by changing the power-relations. Empowerment may relate to an

individual process of awareness-building about our environment, and about ourselves, which in turn may bring emotional satisfaction.

The second (circled) area in Figure 5 (p. 68) may represent a definition of empowerment. Participants strongly connect the theme 'awareness' (which is defined through the codes 'new understandings of ourselves' and 'new understandings of our environment'), the theme 'happiness' (defined through the codes 'emotional satisfaction' and 'emotional stability'), and the theme 'individuality' (defined through the codes 'difference' and 'similarity'). The theme 'happiness' is strongly connected to the theme 'new continuity'. One of the codes defining the theme 'new continuity', is 'changing/controlling environment'. As explained above, controlling our environment may be satisfactory, which is confirmed by the connections made by the participants. The notions of control, happiness and awareness, resonate with the definition of empowerment developed earlier. Thus, the circle of the second area may define empowerment as an individual and awareness-building process (about ourselves and our environment) – which leads to behavioural and emotional control and satisfaction. Each theme of the circle of the second area is strongly connected to the theme 'change of identity'. In other words, we may assume that this definition of empowerment, which is aligned with Freire's definition of empowerment, generates a change of identity. As Freire predicted, becoming aware of and controlling ourselves and our social environment may prompt us to change our identity for the better, since it may lead to happiness or emotional satisfaction.

As mentioned earlier in the results, the circle representing empowerment (see p. 68) links the third area – which has the theme 'loving environment' as centre - with the first area – which has the theme 'change of identity' as centre. The theme 'loving environment' is strongly connected to the themes 'dialogue' and 'trust'. The theme 'change of identity' has several connections. Among the strong connections with the theme 'change of identity' is the theme 'sacrifice'. The notion of empowerment seems to be connecting a loving environment, in terms of dialogue and trust, with sacrifice for identity change. The idea of empowerment is at the centre of the whole model illustrated in Figure 5 (p. 68) and connects, directly or indirectly, the different elements that characterise Freire's pedagogy of love (dialogue, trust and sacrifice) with the notion of identity change. Therefore, empowerment may be caused by a loving environment (dialogue and trust), sacrifices – and may result in identity change. Freire's pedagogy of love may be empowering in terms of helping the participants to change their identity from a subordinated one to a valued one. Thus, we may assume that Freire's pedagogy

of love empowers a group of South African youth, and more precisely, South African members of the YCS.

2) Individual and environmental perspectives

As mentioned briefly in the conceptual framework and results (see Table 9, p. 63), it is important to highlight the influence of the individual as an agent, and the influence of the social environment on the process of identity change visible in the theoretical framework illustrated in Figure 3 (p. 38). Identity change depends on social and individual dynamics. In the conceptual framework, we talked about a potential psychosocial model of education, which may provide us with a full understanding of educational dynamics. This model, which includes individual (psychological) and social (environmental) processes, may help us understand the big picture behind educational effects – especially in terms of identity change. Indeed, the actual dominant medical and social models of education are considered as representing an obstacle depriving us from a full understanding of learning processes in relation to the question of inclusion and exclusion in education. Indeed, there is a new movement promoting different models, such as the biopsychosocial model (WHO, 2001) or the affirmative model (Levitt, 2017). Today, educational research is open to new models providing a full understanding of learning processes.

This research constructs and promotes a psychosocial model – in opposition to the medical and social models – in terms of social and individual experiences. As explained earlier, in this research we define learning through empowerment as a process of awareness-building, accessible through a change of identity that leads to happiness. Hitherto, we also highlighted the emotional aspect of learning in terms of love, emotional satisfaction, and emotional control. Moreover, we also explained learning as situated in a social relationship – in a conversation between two individuals. The psychosocial model of education may encompass the emotional, intellectual (in terms of awareness) and social aspect (in terms of conversation or dialogue) of learning as an empowering process. The intellectual aspect (in terms of awareness) is related to individual dynamics, while the social aspect, as indicated, relates to social dynamics. However, emotional dynamics relate to both individual and social dynamics, since our social environment affects us emotionally. Emotions can be either socially shared or individually hidden, and can be socially expressed or individually repressed. In other words, learning as a process of empowerment, may be defined through the notions of awareness, dialogue and

emotions – which translate individual and social dynamics. The psychosocial model may help us understand learning as an empowering process, since it focuses on individual and social dynamics that are visible in the definition of empowerment in terms of awareness, dialogue and emotions.

Individual and social dynamics both influence empowerment. Earlier, we defined empowerment through the themes happiness (emotions), awareness and individuality (as strongly connected to dialogue). Participants strongly connect the theme ‘individuality’ with the theme ‘awareness’, ‘happiness’ and ‘dialogue’. Participants also strongly connect the theme ‘loving environment’ with the theme ‘awareness’, ‘happiness’ and ‘dialogue’. According to the participants, the individual and social aspects have the same connections and affect the process of awareness-building, emotions (in terms of happiness), and social relations (in terms of dialogue). In other words, empowerment, individuality and social environment are aligned in terms of awareness, emotions, and social relations. Each of these connections, shared by the social environment and individuals, is visible in the model illustrating Freire’s pedagogy of love (see Figure 3, p. 38). The process of awareness is visible in the section ‘development’ that translates learning processes. The emotional aspect is visible through the pedagogy of love in terms of highlighting the necessity of loving, caring and positive feelings between two individuals. Social relations are visible in the model as well, through the interaction between the ‘individual about to be identified as humanist’ and the ‘identified humanist’. Through these different perspectives, we may notice individual and social aspects that Freire’s pedagogy of love offers in relation to identity change – which is aligned with the psychosocial model. As explained earlier, this psychosocial model may offer a full understanding of educational dynamics. Thus, Freire’s pedagogy of love seems to encompass all the dynamics (individual and social) in play in the learning/empowerment process.

3) Sacrifice and its double meaning

Through the model in Figure 5 (p. 68), we can see that the theme ‘sacrifice’ is not connected to the themes ‘dialogue’ and ‘trust’ – while they all represent Freire’s pedagogy of love in this research. Indeed, it is important to see that the participants do not include the theme ‘sacrifice’ as a characteristic of ‘loving environment’. Contrarily, participants strongly connect ‘sacrifice’, defined by the codes ‘negative emotions’, ‘responsibility’ and ‘adventure’ – with the theme ‘change of identity’ and ‘new continuity’. Participants also connect ‘sacrifice’ with ‘isolation’.

Through the different codes that define the theme ‘sacrifice’, we can notice that sacrifice holds a negative aspect through negative emotions, such as frustration – and a perspective of action through adventure and responsibility. Sacrifice has a productive aspect in terms of action, and an unproductive aspect in terms of negative feelings that may lead one to isolation and confinement, instead of action. The productive aspect is visible through the strong connection with the theme ‘new continuity’, with regard to the process of changing or controlling the environment through actions. The unproductive aspect is visible through the weak connection with the theme ‘isolation’.

The notion of sacrifice holds two opposite perspectives. We can either be productive in facing difficulties in terms of negative emotions, taking actions, changing/controlling the environment and changing our identity – or we can confine or isolate ourselves and be imprisoned by our negative feelings. The term ‘sacrifice’ is well chosen by Freire, since it translates the level of difficulty that individuals should face. As explained among the objectives of this research, it is important to underline the difficult aspect of teaching/learning processes, in order to be as close as the reality and to honestly communicate a potential ‘truth’ through research. The teaching/learning process may be so difficult that it can lead to complete isolation. Matthews, Danese, Wertz, Odgers, Ambler, Moffitt and Arseneault (2016) show that social isolation may lead to depression. We notice here the emotional aspect related to isolation in terms of negative emotions. According to Gut (1989), depression may be productive if it leads to a process of self-awareness. If it is possible to eliminate depression through awareness, it means it is possible to get out of isolation through awareness. In Figure 5 (p. 68), awareness belongs to what we called the circle of empowerment (or the second area). Indeed, the productive meaning of sacrifice, in terms of action, seems to lead to awareness and empowerment through the theme ‘change of identity’ and the theme ‘new continuity’. We should not forget that the circle of empowerment, the theme ‘new continuity’ and the theme ‘sacrifice’, are all strongly connected to the theme ‘change of identity’. In other words, the productive meaning of sacrifice seems to lead to an empowering change of identity, while the unproductive meaning of sacrifice seems to lead one to isolation and unchangeability.

It is necessary to take actions, risks, responsibilities and to face negative emotions for an empowering change of identity. The notion of sacrifice highlights the agency of all, since it explains that empowerment is reachable through our own actions. The idea of sacrifice explains a very difficult and laborious process – which means that agency is also very difficult to assume. Even though people may seem to strive for agency, they may not assume it completely

due to the difficulty implied. This is visible through the evolution of democracy as being lost – even though people may have fought for it (Perry, 2009). For instance, in most countries there is a lack of involvement in terms of voting, while former generations strived to attain this right. Assuming our agency in the long-term is very difficult since we continually face difficulties in terms of negative emotions. We can give up, isolate ourselves and become unproductive at any time – as much as we can suddenly stand up, face negative emotions, and take actions. However, we should not neglect the power of the social environment. We may also need social support for us to stand up, since social isolation resonates with unproductivity and depression. Being separated from the social environment may negatively affect our emotions and lead us to inaction and unchangeability. Thus, we may notice the power of the social environment in respect of our behaviour, mind, and identity. As explained earlier, the involvement of individuals (as agents) and the social environment, are both necessary and powerful for an empowering identity change. Finally, according to the participants, sacrifice is an important and necessary tool for an empowering change of identity – despite its negative aspect. In other words, it seems that we need to face negativity, in order to reach a certain positivity.

4) Positivity and negativity in changing identity

Changing our identity for empowerment may sound only positive, but there is also a negative aspect. The theme ‘change of identity’ is connected to the themes ‘new continuity’ and ‘instability’, while they oppose each other. The theme ‘change of identity’ is also connected to ‘unconsciousness’ and ‘awareness’, while they are antonyms. The theme ‘change of identity’ is also strongly connected to the themes ‘sacrifice’ and ‘happiness’, which oppose each other since ‘sacrifice’ is also described through negative emotions. In Figure 4 (p. 67), we notice that the theme ‘happiness’ is as important as the theme ‘sacrifice’ for participants. Changing our identity may require us to pass through positive, as much as negative experiences. Changing our identity may positively and negatively affect us. Thus, we may need a certain balance between negativity and positivity for us to change our identity from a subordinated one to a valued one, and to become empowered and empowering. A certain balance may be necessary for an empowering change of identity.

In the literature, the notion of emotional balance is discreetly present in relation to social justice and empowerment. As developed above through participants’ thoughts illustrated in Figure 5

(p. 68) and the theoretical framework illustrated in Figure 3 (p. 38), social and individual aspects may explain all the dynamics in play in learning/teaching processes for empowerment. However, these two aspects translate different needs. The social aspect focuses on social needs, while an individual aspect focuses on individual needs. Biesta (2010) talks about two types of demands: private (individual needs) and public (social needs) – in relation to social justice and empowerment. This research is about social justice in the South African context – since we promote an empowering educational system for all learners and not just the privileged ones. The individual and social aspects may be contradictory, since they correspond to two different perspectives, but they need to be balanced in order to implement a fairer and more empowering system. These two paradoxical central points may create frustration since we may consider our own individual needs as being more important than social needs and “collective interests may sometimes go against one’s immediate self-interests” (Biesta, 2010, p. 99). Therefore, we need to pass through negative and frustrating experiences for us and others to be empowered and empowering.

Even though we may only think about empowerment positively, it may have negative impacts. Riger (1993) highlights the risks of empowerment in terms of: individualism and asymmetrical power or overpower (or a focus on individual needs over social needs). In this research, being empowered relates to loving ourselves and others for in turn being loved and vice versa. Being loved and loving ourselves may lead us to favour our own individual needs and enjoy our own power over others. Riger (1993) explains that we need to “balance our empowerment” (Riger, 1993, p. 284) by strengthening our commitment to the community or social needs instead of just focusing on our own individual needs. The main dilemma for justice (as equal distribution of power) is to find a balance (Fowler, 2004) between individual and social needs. We need to find a balance between our individual and social needs while changing our identity from a subordinated one to a valued one – even though this may lead to some frustration or negativity. Therefore, we will need to be emotionally balanced for our frustration to be acceptable. O’Connor, McGunnigle, Wildy and Meylon (2015) talk about emotionally balanced teachers who create happier classrooms, which in turn positively affects learners’ identity. An emotionally balanced teacher has more chance to empower learners than an emotionally unbalanced teacher. Since we need to be empowered to become empowering, an empowered person with a valued identity is supposed to be emotionally balanced. This claim is aligned with participants’ thoughts – since they include the theme ‘happiness’ (which is defined by different codes including the code ‘emotional stability’) within the circle of empowerment,

which is connected to the theme ‘change of identity’ and ‘new continuity’. According to the participants and the literature, emotional balance is an important element of empowerment through identity change.

The notion of balance between positivity and negativity, both visible in Freire’s pedagogy of love, is of great importance for social justice and empowerment. The actual literature in inclusive education studies or disability studies dominantly promotes the social model and its quest for empowerment as being only positive – while we saw that there is also a negative aspect regarding the process of empowerment. Even though the literature makes empowerment look positive and easy (as explained in the objective part of this research), empowerment may lead to negative results, since it is very difficult to balance both individual and social needs or sacrifice (in terms of frustration) and happiness. This difficult and negative aspect of empowerment through identity change, may explain why participants connect (even though weakly) the theme ‘identity change’ with the themes ‘unconsciousness’ and ‘instability’. The process of empowerment through identity change is an ongoing process that may face conflicts – such as conflicts between individual and social needs or between frustration and happiness. These conflicts are obstacles that can interrupt this process. Therefore, it is important to balance our emotions and individual needs in relation to social needs. Even if Freire’s pedagogy of love may empower a group of South African youth, thanks to the participants – we are now aware that the notion of balance is of great significance for empowerment in the long-term. Freire (1996) only talks about the impact of oppressive education and explains that the oppressed may become oppressor under the pressures of the social environment. However, Freire (1996) does not talk about the impact of the liberating (or loving) pedagogy. Freire does not give us information about the impact of the liberating pedagogy of love – except in terms of positivity. The participants provide us with the information missing from Freire in terms of balance in the long-term for empowerment.

5) Freire’s pedagogy of love and identity change

The different themes constituting Freire’s pedagogy of love are evident in Figure 5 (p. 68). Participants connect, either directly or indirectly, the themes ‘dialogue’, ‘trust’ and ‘sacrifice’ with the theme ‘change of identity’. The themes ‘dialogue’ and ‘trust’ are indirectly connected to the theme ‘change of identity’ through the circle of empowerment. As explained earlier, a loving social environment characterised by dialogue and trust, may be the way learners can be

empowered and change their identity from a subordinated one to a valued one. Moreover, as explained above, the productive version of sacrifice is necessary to change our identity and become agents by changing/controlling our social environment. Furthermore, the productive version of sacrifice may help us to balance our emotions and to become - not only empowered but - empowering by facing negativity. Dialogue, trust and sacrifice are powerful regarding identity change for empowerment.

As visible in Figure 3 (p. 38), which explains the effects of Freire's pedagogy of love, and in Figure 5 (p. 68) which shows participants' thoughts – there are two important aspects that we should not deny in inclusive education studies or disability studies: individual and social aspects. These two aspects are interconnected. In other words, if we separate them through models, such as the medical (focuses on the individual aspect and denies the social perspective) and social (focuses on the social aspect and denies the individual perspective) models, we may not have access to a full understanding of educational dynamics. We need to consider both the individual and social aspects. This consideration is possible through a psychosocial model. The 'psycho' part relates to individual dynamics, while the 'social' part relates to social dynamics. In this research, both aspects are highlighted through the psychosocial model. We highlight the individual aspect in terms of agency, and the social aspect in terms of a powerful and loving environment that influences our educational trajectory through empowerment. Freire's pedagogy of love is aligned with the psychosocial model, since it encompasses individual and social aspects. In other words, Freire's pedagogy of love may give us access to a full understanding of educational empowerment.

According to participants, the theoretical and conceptual framework, Freire's pedagogy of love may empower a group of South African youth in changing their identity from a subordinated one to a valued one. However, in Figure 3 (p. 38) illustrating the empowering effects of Freire's pedagogy of love in terms of identity change, a social valued recognition of individuals is visible. This valued recognition may be hidden in Figure 5 (p. 68) through the theme 'loving environment'. According to participants, the social environment may affect our emotions through a mirroring system (see Table 8, p. 62). If the social environment expresses a certain happiness – we are more likely to feel happy. This emotional influence explains the powerful impact that the social environment has on our mind and behaviour. It is interesting to see that the theme 'trust' is only connected to the theme 'loving environment', while the theme 'dialogue' is connected to the theme 'loving environment' and 'individuality'. The notion of trust may only translate an environmental/social dynamic. Trust may translate the social

recognition illustrated in Figure 3 (p. 38). Indeed, by being trusted, we feel that the social environment recognises us positively and values us. If we are trusted, we are given certain responsibilities. These responsibilities should be taken up, despite the potential risks – as explained through the theme ‘sacrifice’. Being trusted means that our abilities are recognised. Being trusted is an opportunity to sacrifice, and to take and assume certain responsibilities. Trust is a way for the social environment to positively recognise individuals and give a chance to become agents. In other words, more details should be added regarding the theoretical framework illustrated in Figure 3 (p. 38) – in terms of recognition in relation to trust.

Participants also point out the importance of the notion of balance that this research has not mentioned hitherto. According to participants and the literature, the notion of balance between positivity and negativity is of great importance, since it is key for the maintenance of the ongoing and never-ending process of empowerment that can be interrupted at any time. There is positivity and negativity in empowerment, which can be explained in terms of emotions. Through the empowering process, we may feel both happiness and frustration. It is important to be aware that both should be balanced. If happiness dominates, we are more likely to focus on individual needs and to overpower others. On the other hand, if frustration dominates – we are more likely to focus (deliberately or under pressures) on social needs. Using Freire’s terminology (1996), we are more likely to be an oppressor if we are too happy or oppressed if we are too frustrated. As explained above, individual and social aspects need to be considered, since our quest regards empowerment of all individuals (all individuals represent both: individuals separately and - as a whole - the social environment). If we focus on social needs and individual needs, we are more likely to empower all – which can only be done through a balanced process.

We need to be aware that Freire’s pedagogy of love, in terms of empowerment, may have negative impacts in terms of individualism/overpower or frustration. In other words, Freire’s pedagogy of love may result in oppressive relationships through empowerment in terms of overpower. If we focus on becoming empowered (focusing on individual needs which may lead to happiness) through Freire’s pedagogy, we may overpower ourselves. However, if we focus on becoming empowering (focus on social needs that may lead to frustration), we may underpower ourselves. Freire’s pedagogy of love aims to help one become empowered and empowering. Defining empowerment through empowered individuals is negative as much as defining empowerment through empowering individuals only (focusing only on social needs). We need to define empowerment through empowered and empowering individuals.

Empowerment may be possible through a balanced process. This balancing process may also be explained through love. Freire's (1996) pedagogy of love describes the love for ourselves and for people. We need to love people to be loved, and we need to be loved to love people. If we love people, we are more likely to commit to social needs and people's wellbeing. We need to balance the love of people with the love of ourselves – as much as we need to balance social and individual needs, or frustration and happiness. Even though Freire (implicitly) explains and promotes a certain balance in terms of love, it is hidden and not underlined, while the notion of balance seems to be a key element for empowerment according to participants. The balancing process of Freire's pedagogy of love is of great importance in eliminating an oppressive system.

In conclusion, Freire's pedagogy of love was seen to empower a group of South African youth by helping them pass from a subordinated identity to a valued identity. Freire's pedagogy of love, through dialogue, trust and a productive version of sacrifice, is more likely to empower a group of South African youth. However, thanks to participants, we have a more precise understanding of this empowering process. In order to become and stay empowered and empowering – we need to be emotionally balanced in terms of frustration and happiness or in terms of self-love or loving others. The balance between the loving social environment (connected to happiness) and the productive version of sacrifice (defined through negative emotions such as frustration), may help one to become balanced, empowered and empowering. Therefore, we need to highlight the notion of balance as a key element of Freire's pedagogy of love for identity change, for empowerment. Moreover, the notion of trust is more relevant than we have thought, since it may explain the positive recognition process of the social environment. Thus, Freire's pedagogy of love may be empowering for a group of South African youth.

CHAPTER 5:

Limitations and Conclusion

Limitations

Language could be an obstacle in this research. Most participants had a very good standard of English. As an international student who came to South Africa two years ago, I also have a good standard of English, but I have a strong accent. The accent could have caused misunderstanding during interviews – since some participants may have not understood my interventions throughout the interviews. The accent may have limited the trustworthiness of the data, since data may be based on some misunderstandings.

This research was limited in terms of time – which in turn caused different limitations. In terms of time and for administrative reasons (related to my study visa), the research needed to be completed in 10 months instead of 13 months. This time restriction affected the research process in terms of people. Indeed, this research considers only the experiences/thoughts of 8 participants, while the YCS community of Johannesburg includes more than 15 people. Moreover, the research results would have been more significant if a control group of South African youth with no experience of Freire’s pedagogy of love had been included. Indeed, the control group’s experiences/thoughts would have been compared to members of YCS Johannesburg, which would in turn have given us more information about Freire’s pedagogy of love. Thus, more research is needed on Freire’s pedagogy of love in the South African context.

Conclusion

In South Africa, schools and universities are more likely to empower White learners as having a valued identity and subordinate Black learners as having a subordinated identity. Having a subordinated identity may negatively affect the educational trajectory of learners. Indeed, our educational trajectory and (more generally) our future may be determined according to race, which may be over-represented in a specific social class. We need to change this exclusive dynamic by helping South African learners pass from a subordinated identity to a valued identity. Since our identity depends on social relations, we may focus on pedagogy as framing social relations in schools and universities. Thus, we may need a revolutionary pedagogy adapted to the South African context, in order to change the dynamics in South African schools and universities. Freire (1996) offers a revolutionary pedagogy that is more likely to change the status quo through education. Numerous famous South African change makers such as Nelson Mandela, Desmond Tutu or even Steve Biko, were inspired by Freire's pedagogy. These personalities made South African people aware of their power and helped change their identity from a subordinated one to a valued one – since they contributed to the abolishment of apartheid. Nevertheless, none of them used Freire's pedagogy through in education. Freire (1996) calls his pedagogy a “pedagogy of the oppressed” (Freire, 1996, p. 11). However, throughout his book, Freire (1996) talks about love as being a key element that should be highlighted – despite being considered to be a ridiculous and irrational notion. Thus, in this research, Freire's pedagogy is termed Freire's pedagogy of love. Therefore, love may be at the heart of the revolutionary pedagogy that may be adaptable in the South African context.

Through inclusive education studies and disability studies, we may notice three ways that can help learners to change their identity from a subordinated one to a valued one: discourse, practice, and attitude. We may notice these three empowering tools through Freire's pedagogy of love, in terms of: dialogue for discourse, sacrifice for practice, and trust for attitude. According to Freire, we can change our identity through dialogue, trust and sacrifice – from an identity of oppressor or oppressed to an identity of humanist, and from a subordinated identity to a valued identity. Moreover, dialogue, sacrifice and trust are expressions of love, since we make sacrifices for those we love, we are more likely to engage in a dialogue and give our attention to those we love, and we are more likely to trust those we love. In other words, we are more likely to value those we love and assign them a valued identity. Love – in terms of dialogue, sacrifice and trust – may be key to empowering South African learners and assigning

them a valued identity. The importance of love for empowerment shows the importance of emotions and feelings for education. Our emotions may affect our educational trajectory, which is confirmed by the participants.

In this empirical research, eight South African members of YCS (Young Christian Students) Johannesburg were interviewed, since they use Freire's pedagogy (Freire's pedagogy of love in this research) in their community. According to the participants, emotions are very relevant and important regarding education – in relation to identity change. Indeed, emotions, in terms of love, happiness and frustration, may help us understand educational dynamics. Too much happiness (which may be experienced by an oppressor) or too much frustration (which may be experienced by an oppressed), may be the sign of an oppressive system. Therefore, participants highlighted the notion of balance regarding Freire's pedagogy of love for identity change in terms of empowerment. We can find this balanced system through Freire's pedagogy of love in terms of sacrifice and loving social environment (through dialogue and trust), since participants define sacrifice through negative emotions, while they connect 'loving environment' with 'happiness'. According to participants, the emotionally balanced pedagogical system of Freire's pedagogy of love affects the process of identity change in terms of empowerment. Moreover, participants, as much as Freire, highlighted the power of the social environment and individual agency – since they both participate in the process of identity change in terms of empowerment in affecting people's emotions, awareness and social relations. However, in inclusive education studies and disability studies, the two dominant models that are supposed to explain educational dynamics focus on individual or social dynamics only. Thus, we need a new model that focuses on both individual and social dynamics – and that gives us a full understanding of educational dynamics. This research suggests the usefulness of a psychosocial model that combines individual and social dynamics, and that helps us understand people's emotions, awareness and social relations in educational settings. In other words, a psychosocial model may help us understand educational empowerment through identity change. Finally, Freire's pedagogy of love can empower a group of South African learners, living in Johannesburg, in terms of changing their identity from a subordinated one to a valued one – since this pedagogy offers an emotionally balanced system that considers the power of the social environment and of each individual as being an agent of change.

The notion of love in Freire's pedagogy of love, even though 'irrational', may be very powerful in the South African context. As academics, we need to make South African communities

aware of their agency through accessible concepts – such as the notion of love. We need to make knowledge accessible to all. According to Nind (2014), we need to avoid the use of academic jargon, which is unknown among education officials/teachers/learners, in order to make research implementable. Research should become more meaningful to teachers and learners. The notion of love is meaningful for all, since we are all familiar with this concept. If we highlight and promote the notion of love in education, teachers and learners are more likely to change (by themselves) their discourse, practice and attitude toward the right direction. The accessibility of the notion of love make it very powerful. Moreover, South African teachers and learners are already facing many challenges daily. As academics, we cannot expect them to learn complex explanatory models, such as the theoretical framework of this research that explains Freire’s pedagogy of love (see Figure 3, p. 38). We also need to highlight their individual agency. As Freire (1996) and participants explain, loving ourselves and loving people (in terms of emotional balance, and individual and environmental dimensions), is of great importance to become empowered and empowering. Consequently, the notion of love itself is powerful and may give the opportunity to South African teachers and learners to become empowered and empowering by themselves – by changing their own discourse, practice and attitude.

At the beginning, this research started focusing on South African Black learners as being the ones assigned with a subordinated identity in opposition to South African White learners. This research does not aim to devalue White learners and value Black learners, however it does tend to empower the disempowered without disempowering the empowered. Through his famous model of White or Racial Identity Development, Helms (1997) explains that “Whites must address their feelings of oppression, must seek out accurate information, must discharge feelings related to racism, and consequently change their attitudes and behaviors” (Helms, 1997, p. 211). In other words, White learners should change their “emotions, attitudes and behaviors” (Helms, 1997, p. 211). Since Freire’s pedagogy of love prompts people to change their behaviour, attitude and discourse towards loving emotions/feelings - in other words their identity - it can also be beneficial for White South African learners to change their identity from being valued and empowered to being valued, empowered and empowering. Freire’s pedagogy of love may assist all South African learners in changing their identity and becoming empowered and empowering.

REFERENCES

- Alvesson, M., Ashcraft, K. L., & Thomas, R. (2008). Identity matters: Reflections on the construction of identity scholarship in organization studies. *Organization*, 15(1), 5-28.
- Annamma, S., Connor, D., & Ferri, B. (2013). Dis/ability critical race studies (DisCrit): theorizing at the interections of race and dis/ability. *Race Ethnicity and Education*, 16(1).
- Anney, V. N. (2014). Ensuring the quality of the findings of qualitative research: looking at trustworthiness criteria. *Journal of emerging trends in educational research and policy studies*, 5(2), 272-281.
- Armsden, G. G., & Greenberg, M. T. (1987). The inventory of parent and peer attachment: Individual differences and their relationship to psychological well-being in adolescence. *Journal of Youth and Adolescence*, 16(5), 427-454.
- Armstrong, D., Armstrong, A., & Spandagou, I. (2011). Inclusion: by choice or by chance? *International Journal of Inclusive Education*, 15(1), 29-39.
- Avdi, E. (2005). Negotiating a pathological identity in the clinical dialogue: Discourse analysis of a family therapy. *Psychology and Psychotherapy: theory, research and practice*, 78(4), 493-511.
- Ayala, G. X., & Elder, J. P. (2011). Qualitative methods to ensure acceptability of behavioural and social interventions to the target population. *Journal of public health dentistry*, 71, S69-S79.
- Bartlett, L. (2005). Dialogue, knowledge, and teacher-student relations: Freirean pedagogy in theory and practice. *Comparative Education Review*, 344-364.
- Bernstein, B. (1971). Chapter 11: on the classification and framing of educational knowledge. In B. Bernstein (Ed.), *Class, codes and control* (pp. 158-177). London: Routledge.
- Bhaskar, R. (2013). *A realist theory of science*. London: Routledge.
- Biesta, G. (2010). *Good education in an age of measurement*. Colorado: Paradigm.
- Biko, S. (1972). White Racism and Black Consciousness. In H. Van Der Merwe & D. Welsh (Eds.), *Student Perspectives on the Struggle*. Cape Town: David Philip.
- Biko, S. (1973). Black Consciousness and the quest for a true humanity. In B. Moore (Ed.), *Black Theology*. London: Hurst.
- Biko, S. (1978). *I write what I like*. Johannesburg: Picador Africa.

- Boblett, N. (2012). Scaffolding: defining the metaphor. *TESOL and Applied Linguistics*, 12(2), 1-16.
- Bolten, C. (2012). I did it to save my life: love and survival in Sierra Leone. *American Ethnologist*, 41(3).
- Bowlby, J. (1988). Developmental psychiatry comes of age. *The American Journal of Psychiatry*, 145(1).
- Breidlid, A. (2013). *Education, indigenous knowledges, and development in the Global South*. New-York: Routledge.
- Brown, A. (1997). *Promoting vocational education and training: European perspectives*. Hameenlinna: Tampereen Yliopiston Opettajankoulutuslaitos.
- Carrim, N. (2003). Race and Inclusion in South African Education. *IDS Bulletin*, 34(1), 20-28.
- Ceballo, R., Maurizi, L. K., Suarez, G. A., & Aretakis, M. T. (2014). Gift and sacrifice: Parental involvement in Latino adolescents' education. *Cultural Diversity and Ethnic Minority Psychology*, 20(1), 116-127.
- Chaiklin, S. (2003). The zone of proximal development in Vygotsky's analysis of learning and instruction. In A. Kozulin, B. Gindis, V. S. Ageyev, & S. M. Miller (Eds.), *Vygotsky's educational theory in cultural context* (pp. 39-64). Cambridge: Cambridge University Press.
- Chick, K. (2001). Constructing a multicultural national identity: South African classrooms as sites of struggle between competing discourses. *Working Papers in Educational Linguistics*, 17(1), 27-45.
- Chomsky, N. (1959). A review of B.F. Skinner's Verbal Behaviour. *Language*, 35(1), 26-58.
- Cooper, M. (2007). Humanizing psychotherapy. *Journal of Contemporary Psychotherapy*, 37(1), 11-16.
- DiAngelo, R. (2011). White fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.
- Dillon, E. (2013). *What role do faith-based values play in the development process and in wider social and economic change in developing countries?* Dublin: Kimmage Development Studies Centre.
- Doody, O., & Noonan, M. (2013). Preparing and conducting interviews to collect data. *Nurse researcher*, 20(5), 28-32.

- Donohue, D., & Bornman, J. (2014). The challenges of realizing inclusive education in South Africa. *South African Journal of Education*, 1-14.
- Ehiobuche, C., Tu, W-H., & Justus, B. (2012). Dialogue as a tool for teaching and learning entrepreneurship. *ASBBS Annual Conference*, 300-309.
- Elo, S., & Kyngas, H. (2008). The qualitative content analysis process. *Journal of advanced nursing*, 62(1), 107-115.
- Elo, S., Kaariainen, M., Kanste, O., Polkki, T., Utriainen, K., & Kyngas, H. (2014). Qualitative content analysis: a focus on trustworthiness. *SAGE Open*, 4(1), 1-10.
- Erikson, E. (1968). *Identity: youth and crisis*. New-York: Norton.
- Ferri, B. A. (2004). Interrupting the discourse: a response to Reid and Valle. *Journal of Learning Disabilities*, 37, 509-515.
- Flanagan, C. (2003). Trust, identity and civic hope. *Applied Developmental Science*, 7(3), 165-171.
- Fletcher, A. J. (2017). Applying critical realism in qualitative research: methodology meets method. *International Journal of Social Research Methodology*, 20(2), 181-194.
- Florian, L., & Black-Hawkins, K. (2011). Exploring inclusive pedagogy. *British Educational Research Journal*, 37(5), 813-828.
- Fowler, F. C. (2004). *Policy studies for educational leaders: An introduction (2nd ed.)*. Upper Saddle River, NJ: Pearson Education.
- Freire, P. (1996). *Pedagogy of the Oppressed*. New-York, London: Penguin Book.
- Gallagher, D. J., Connor, D. J., & Ferri, B. A. (2014). Beyond the far too incessant schism: special education and the social model of disability. *International Journal of Inclusive Education*, 18(11), 1120-1142.
- Gardner, W.I. (1971). *Behavior Modification in Mental Retardation*. London: University of London Press.
- Gardner, W. L., & Garr-Schultz, A. (2017). Chapter 7: Understanding our groups, understanding ourselves: the importance of collective identity clarity and collective coherence to the self. In J. Lodi-Smith, & K. G. Demarree, *Self-Concept Clarity: Perspectives on Assessment, Research, and Application* (pp 125-143). Cham: Springer.

- Goodley, D. (2013). Dis/entangling critical disability studies. *Disability and Society*, 28(5), 631-644.
- Gottlieb, R. S. (2002). The tasks of embodied love: moral problems in caring for children with disabilities. *Hypatia A Journal of Feminist Philosophy*, 17(3), 225-236.
- Grech, S. (2015). Decolonising Eurocentric disability studies: why colonialism matters in the disability and global South debate. *Journal for the study of race, nation and culture*, 21(1), 6-21.
- Greenstein, A. (2016). *Radical inclusive education*. Hove: Routledge.
- Gross, J. J. (2015). Emotion regulation: current status and future prospects. *Psychology Inquiry: an international journal for the advancement of psychological theory*, 26(1), 1-26.
- Gut, E. (1989). *Productive and unproductive depression: success or failure of a vital process*. New-York: Basic Books Inc Publishers.
- Hajji, J. (2017). *South African orphans and the pedagogy of love: Exploring the possibilities of Freire's pedagogy of love in relation to South African orphans' emotional needs*. (Unpublished honours' research report, University of the Witwatersrand, Johannesburg).
- Hall, S. (1992). Introduction: identity in question. In S. Hall, D. Held, & T. McGrew, *Modernity and its futures* (pp. 274-291). London: Polity Press.
- Handley, K., Sturdy, A., Fincham, R., & Clark, T. (2006). Within and beyond communities of practice: Making sense of learning through participation, identity and practice. *Journal of management studies*, 43(3), 641-653.
- Harris, D. R. (2011). Why are whites and blacks averse to black neighbors? *Social science research*, 30(1), 100-116.
- Hermans, H., & Hermans-Konoptka, A. (2010). Dialogical self-theory: positioning and counter-positioning in a globalizing society. *Language and Dialogue*, 2(3), 484-492.
- Heleta, S. (2016). Decolonisation of higher education: dismantling epistemic violence and eurocentrism in South Africa. *Transformation in higher education*, 1(1), 2-8.
- Helms, J. E. (1997). Toward a model of White racial identity development. *College student development and academic life: psychological, intellectual, social and moral issues*, 49-66.

- Hofmann, W., Luhmann, M., Fisher, R.R., Vohs, K. D., & Baumeister, R. F. (2014). Yes, but are they happy? Effects of trait self-control on affective well-being and life satisfaction. *Journal of personality*, 82, 265-277.
- Hollenweger, J. (2008). Chapter 2: Cross-national comparisons of special education classification systems. In L. Florian, & M. J. McLaughlin, *Disability Classification in Education: Issues and Perspectives* (pp 11-30). London: Sage.
- Hosking, D. (2008). Critical Disability Theory. *A paper presented at the 4th Biennial Disability Studies Conference at Lancaster University*, 2-4.
- Hountondji, P. J. (1997). *Introduction: Recentring Africa*. In *Endogenous knowledge: Research trails*. Dakar: Codesria.
- Jackson, C. (2009). Inclusion on the bookshelf. *Teaching Tolerance*, 36. Retrieved from: <http://www.tolerance.org/magazine/number-36-fall-2009/inclusion-bookshelf>.
- Kolb, S. M. (2012). Grounded theory and the constant comparative method: valid research strategies for educators. *Journal of emerging trends in educational research and policy studies*, 3(1), 83-86.
- Komagata, N. (2013). *On Positive Behavior Support: A critical view*. Retrieved from <http://nobo.komagata.net/pub/Komagata13-PBS.pdf>.
- Korsgaard, M. A., Brodt, S. E., & Sapienza, H. J. (2003). Trust, identity, and individual attachment: promoting individual's cooperation in groups. In M.A. West, D. Tjosvold, & K. D. Smith (Eds), *International Handbook of Organizational Teamwork and Cooperative Working*. UK, Chichester: Wiley.
- Kunst, J. R., Thomsen, L., Sam, D. L., & Berry, J. W. (2015). "We are in this together" Common group identity predicts majority members' active acculturation efforts to integrate immigrants. *Personality and Social Psychology Bulletin*, 41(10), 1438-1453.
- Landsberg, E., Kruger, D. & Swart, E. (2011). *Addressing barriers to learning (2nd edition)*. Pretoria: Van Schaik.
- Leibenluft, E., & Stoddard, J. (2013). The developmental psychopathology of irritability. *Development and psychopathology*, 25(42), 1473-1487.

- Letseka, M., & Maile, S. (2008). *High universities drop-out rates: a threat to South African's future*. Cape Town: HSRC Press.
- Levitt, J. M. (2017). Developing a model of disability that focuses on the actions of disabled people. *Disability & society*, 32(5), 735-747.
- Lewis, A., & Norwich, B. (2005). Overview and discussion: overall conclusions. In A. Lewis, & B. Norwich (Ed.), *Special teaching for special children?* (pp 206-221). Maidenhead: Open University Press.
- Malik, S. A., & Wiseman, A. W. (2017). *Revisiting and re-representing scaffolding: the two gradient model*. *Cogent Education*, 4(1).
- Maphosa, C., & Shumba, A. (2010). Educators' disciplinary capabilities after the banning of corporal punishment in South African schools. *South African Journal of Education*, 30(3), 387-399.
- Marais, P., & Meier, C. (2010). Disruptive behaviour in the foundation phase of schooling. *South African Journal of Education*, 30(1), 41-57.
- Matthews, T., Danese, A., Wertz, J., Odgers, C., Ambler, A., Moffitt, T. E., & Arseneault, L. (2016). Social isolation, loneliness and depression in young adulthood: a behavioural genetic analysis. *Social psychiatry and psychiatric epidemiology*, 51, 339-348.
- Meby-Gibert, S., & Russell, B. (2005). South Africa's school-going culture?: Findings from the Social Surveys Africa-Centre for Applied Legal Studies access to education survey. In S. Motala, V. Dieltiens, & Y. Sayed, *Finding Place and Keeping Pace* (pp. 28-47). Cape Town: HSRC Press.
- Mercer, N., & Littleton, K. (2007). *Dialogue and the development of children's thinking: a sociocultural approach*. London: Routledge.
- Montessori, M. (1912). *The Montessori Method*. New York: Frederick Stokes.
- Moore, R. (2013). *The thinker and the field*. London: Routledge.
- Mpofu-Walsh, S. (2017). *Democracy and Delusion*. Cape Town: Tafelberg.
- Naidoo, L-A. (2015). The role of radical pedagogy. *Education as Change*, 112-132.

- Naicker, S. (2005). Inclusive Education in South Africa - An Emerging Pedagogy of Possibility. In S. Motala, V. Dieltiens, & Y. Sayed, *Finding Place and Keeping Pace* (pp. 230-251). South Africa: HSRC Press.
- Nasongo, J., Mukonyi, P., & Nyatuka, B. (2017). An analysis of Nelson Mandela's philosophy of education (p. 81-92). In C. Soudien (Eds), *Nelson Mandela: comparative and international education*. Rotterdam: SensePublishers.
- Neumann, A., Van Lier, P. A. C., Gratz, K. L., & Koot, H. M. (2010). Multidimensional assessment of emotion regulation difficulties in adolescents using the difficulties in emotion regulation scale. *Assessment*, 17(1), 138-149.
- Ngugi T. (1981). *Education for a national culture*. Harare: Zimbabwe Publishing House.
- Ngugi T. (1986). *Decolonising the mind: the politics of language in African literature*. London: Currey.
- Nind, M. (2014). Inclusive research and inclusive education: why connecting them makes sense for teachers' and learners' democratic development of education. *Cambridge Journal of Education*, 525-540.
- O'Connor, D., McGunnigle, C., Wildy, H., & Neylon, G. (2015). Looking within to build strong foundations of personhood: the importance of early years teachers' reflective practice in the formation of a positive sense of identity in the children they work with. *Proceedings journal*, 643-649.
- Oliver, M. (1986). Social Policy and Disability: Some theoretical issues. *Disability, Handicap & Society*, 5-17.
- Oliver, M. (2013). The social model of disability: thirty years on. *Disability and Society*, 28(7), 1024-1026.
- Opdenakker, R. (2006). Advantages and disadvantages of four interview techniques in qualitative research. *Forum Qualitative Social Research*, 7(4).
- Page, N., & Czuba, C. E. (1999). Empowerment: What is it. *Journal of extension*, 37(5), 1-5.
- Piaget, J. (1964). Development and learning. In Ripple, R., & Rockcastle, V. (Eds.), *Piaget rediscovered*. Ithaca: Cornell University.

- Perry, L. (2009). Conceptualizing education policy in democratic societies. *Educational Policy*, (23)3, 423-450.
- Powell, J. (2014). Comparative and international perspectives on special education. In L. Florian (Ed.), *The Sage Handbook of Special Education* (pp. 335-350). London: Sage.
- Purdie-Vaughns, V., & Eibach, R. P. (2008). Intersectional invisibility: The distinctive advantages and disadvantages of multiple subordinate-group identities. *Sex Roles*, 59(6), 377-391.
- Reid, K., & Valle, J. K. (2004). The discursive practice of learning disability: implications for instruction and parent. *Journal of learning disabilities*, 37(6), 466-481.
- Riger, S. (1993). What's wrong with empowerment. *American journal of community psychology*, 21(3), 279-292.
- Ryan, A. B. (2006). Post-positivist approaches to research. In M. Antonesa, H. Fallon, A. B. Ryan, A. Ryan, T. Walsh, & L. Borys, *Researching and Writing your Thesis' a guide for postgraduate students* (pp. 12-26). Maynooth: MACE.
- Sadan, E. (1997). *Empowerment and community planning: theory and practice of people-focused social solutions*. Tel Aviv: Hakibbutz Hameuchad Publishers.
- Sacrifice (n.d.). In *Oxford Dictionaries*. Retrieved from: <https://en.oxforddictionaries.com/definition/sacrifice>
- Sadovnik, A. (1991). Basil Bernstein's theory of pedagogic practice: a structuralist approach. *Sociology of education*, 48-63.
- Saldana, J. (2009). *The coding manual for qualitative researchers*. London: SAGE.
- Samani, S. A., Rasid, S. Z. A., & Sofian, S. B. (2015). Perceived level of personal control over the work environment and employee satisfaction and work performance. *Performance improvement*, 54(9), 28-35.
- Schoder, E. M. (2010). Paulo Freire's Pedagogy of Love. *Social and Philosophical Foundations in Education*.
- Schutt, R. K. (2011). *Investigating the social world: the process and practice of research*. New-York: Sage Publications.

- Schwandt, T. A., Lincoln, Y. S., & Guba, E. G. (2007). Judging interpretations: but is it rigorous? Trustworthiness and authenticity in naturalistic evaluation. *New directions for evaluation*, (114), 11-25.
- Scott, D., & Morrisson, M. (2005). *Key Ideas in Educational Research*. London: Continuum.
- Scully, J.L. (2009). Disability and the thinking mind. In Kristiansen, K., Vehmas, S., & Shakespeare, T. (Eds.), *Arguing about disability: philosophical perspectives*. London: Routledge.
- Skinner, B.F. (1954). The science of learning and the art of teaching. *Harvard Educational Review*. 24:2. 86-97.
- Strauss, A., & Corbin, J. (2008). *Basics of qualitative research: techniques and procedures for developing grounded theory*. CA: SAGE.
- Sugimura, K., Crocetti, E., Hatano, K., Kaniusonyte, G., Hihara, S., & Zukauskiene, R. (2018). A Cross-Cultural Perspective on the Relationships between Emotional Separation, Parental Trust, and Identity in Adolescents. *Journal of Youth and Adolescence*, 47(4), 749-759.
- Sveningsson, S., & Alvesson, M. (2003). Managing managerial identities: Organizational fragmentation, discourse and identity struggle. *Human relations*, 56(10), 1163-1193.
- Taylor-Powell, E., & Renner, M. (2003). Analyzing Qualitative Data. *Programme Development and evaluation*, 1-12.
- UNESCO (1990). *Meeting Basic Learning Needs: a vision for the 1990s. World Conference on Education for All*. Retrieved from: http://www.unesco.org/education/pdf/11_92.pdf
- Verenikina, I. (2008). Scaffolding and learning: its role in nurturing new learners In Kell, P., Vialle, W., Konza, D., & Vogl, G. (Eds), *Learning and the learner: exploring learning for new times* (pp. 161-180). Wollongong, Australia: University of Wollongong.
- Vygotsky, L.S. (1978). *Mind in society*. Cambridge, MA: Harvard UP.
- Walton, E. (2015). Global Concerns and Local Realities. *Intervention in School and Clinic*, 50(3), 173-177.
- Westwood, P. (2001). Differentiation as a strategy for inclusive classroom practice: some difficulties identified. *Australian Journal of Learning Difficulties*, 6(1), 5-11.

Wilson, M. (2002). Six views of embodied cognition. *Psychonomic Bulletin and Review*. 9(4), 625-636.

WHO (2001). *Towards a common language for functioning, disability and health*. Retrieved from www.who.int/classifications/icf/icfbeginnersguide.pdf

Wright, A. (2009). Every child Matters: Discourses of challenging behaviour. *Pastoral care in education: an international journal of personal, social and emotional development*, 27(4), 279-290.

Young Christian Students (n.d.). *Manual of the South African Young Christian Students*. Mayfair, Johannesburg: Young Christian Students.

APPENDICES

Appendix 1: Interview schedule

(from 20 to 40 minutes)

1) Opening

Does being a member at YCS changed you?

2) Dialogue

Do you like to be listened by someone? Do you feel appreciated when someone consider and take into account what you say in a conversation with YCS members? Does it make you feel like being a valued member?

3) Trust

Do you feel liked when someone trust you? Do you feel that the other members of YCS love you when they trust you? Does trust make you feel like being a valued person, as important as others?

4) Sacrifice

Does it make you feel appreciated or loved if someone sacrifice some of his/her time and make a lot of efforts for you and the group? Do you feel like being an important member when someone make some sacrifice for you and the group, in terms of time or efforts?

5) Conclusion

Do you feel love through YCS? Does being loved make you feel valued? Do you think that we just need to be loved to become a different and more powerful person? Does love make us different? Does love better us?

Appendix 2: Information sheet YCS members

Date: 21/07/2018

Dear YCS member,

My name is Jaida HAJJI and I am a Masters student in the School of Education at the University of the Witwatersrand. I am doing research on the empowerment of South African youth in relation to a specific methodology that the YCS uses and that I call Freire's pedagogy of love.

My investigation focuses on your method, that I call Freire's pedagogy of love in my research, and its impact on your own identity. Your method named SEE/JUDGE/ACT is based on the methodology of a theorist named Paulo Freire, and more specifically on Freire's pedagogy of love. This method may help people to become someone else and positively change their own identity. The interview will last between 25 to 45 minutes and will be like a conversation. We will share and talk together about different themes of Freire's pedagogy of love and its impact on you, your feelings, your experience.

I was wondering whether you would mind if we could share this conversation together in order for me to learn from you and be able to find an answer to my research question which is: Does Freire's pedagogy of love make South African youth feel valued?

Remember, this is not a test, it is not for marks and it is voluntary, which means that you don't have to do it. Also, if you decide halfway through that you prefer to stop, this is completely your choice and will not affect you negatively in any way.

I will not be using your own name but I will use a random letter (like A or W) so no one can identify you in the transcription of the interview. All information about you will be kept confidential in all my writing about the study. Also, all collected information will be stored safely and destroyed between 3-5 years after I have completed my project.

Your parents have also been given an information sheet and consent form, but at the end of the day it is your decision to join us in the study.

I look forward to working with you!

Please feel free to contact me if you have any questions.

Thank you

Jaida HAJJI

Jaidahajji@gmail.com
0739823358

Signature:

Appendix 3: YCS Members Assent Form

Please fill in the reply slip below if you agree to participate in my study called: *Exploring the possibilities of Freire's pedagogy of love in relation to empowerment of South African youth*

My name is: _____

Circle one

Permission to be audiotaped

I agree to be audiotaped during the interview or observation lesson

YES/NO

I know that the audiotapes will be used for this project only

YES/NO

Permission to be interviewed

I would like to be interviewed for this study.

YES/NO

I know that I can stop the interview at any time and don't have to answer all the questions asked.

YES/NO

Informed Assent

I understand that:

- my name and information will be kept confidential and safe.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign _____ Date _____

Appendix 4: Information sheet parents

Date: 21/07/2018

Dear Parent,

My name is Jaida HAJJI and I am a Masters student in the School of Education at the University of the Witwatersrand. I am doing a research on the empowerment of South African youth in relation to a specific methodology that the YCS uses and that I call Freire's pedagogy of love.

My research involves interviewing your child, a member of YCS, in order to learn about the impact that the methodology your child and YCS members are using have on their own identity. The YCS methodology called SEE/JUDGE/ACT, and is influenced by the methodology of a theorist named Paulo Freire. In this research, I call Freire's methodology the "pedagogy of love". The interview will be like a conversation. Your child and I will share and talk about different themes of Freire's pedagogy of love and its impact on your child, his/her feelings, his/her experience.

The reason why I have chosen to work with your child is because he/she is a member of YCS, which uses the methodology I want to explore in order to find an answer to my research question, which is: Does Freire's pedagogy of love make South African youth feel valued? I was wondering whether you would mind if your child shares an interview/conversation with me that would last between 25 to 45 minutes and will take place wherever your child prefers.

Your child will not be advantaged or disadvantaged in any way. S/he will be reassured that s/he can withdraw her/his permission at any time during this project without any penalty. There are no foreseeable risks in participating and your child will not be paid for this study.

Your child's name and identity will be kept confidential at all times and in all academic writing about the study. His/her individual privacy will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Jaida HAJJI

Jaidahajji@gmail.com
0739823358

Signature:

Appendix 5: Parent's Consent Form

Please fill in and return the reply slip below indicating your willingness to allow your child to participate in the research project called: *Exploring the possibilities of Freire's pedagogy of love in relation to empowerment of South African youth*

I, _____ the parent of _____

Permission to be audiotaped

I agree that my child may be audiotaped during interview YES/NO

I know that the audiotapes will be used for this project only YES/NO

Permission to be interviewed

I agree that my child may be interviewed for this study. YES/NO

I know that he/she can stop the interview at any time and doesn't have to answer all the questions asked. YES/NO

Informed Consent

I understand that:

- my child's name and information will be kept confidential and safe and that my name or the name of my child's school will not be revealed.
- my child does not have to answer every question and can withdraw from the study at any time.
- my child can ask not to be audiotaped
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign _____ Date _____

Appendix 6: Letter of acknowledgement

Wits School of Education



27 St Andrews Road, Parktown, Johannesburg, 2193 • Private Bag 3, Wits 2050, South Africa
Tel: +27 11 717-3221 • Fax: +27 11 717-3194 • E-mail: ian.moll@wits.ac.za

19th November 2018

To (name),

We would like to thank you sincerely for your participation in the research project on Paulo Freire's *pedagogy of love*. We know that you use this inspiring educator's ideas in your organization, and equally, your experiences as YCS students help us to understand how to develop liberatory pedagogy for many of our students.

Your participation has contributed to knowledge construction. We hope the findings of the project will help you as much as it will help others who work with the *SEE-JUDGE-ACT* method inspired by Paulo Freire.

Once again, thank you!

Researcher
Jaïda Hajji

Supervisor
Dr. Ian Moll