‘Ship Sail’:

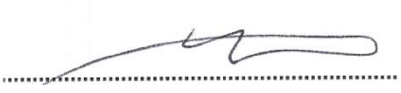
Professional and Personal Experiences as Leverage for Learning

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Thesis submitted to the University of Nottingham for the degree of Doctor of Education, July 2018

Declaration

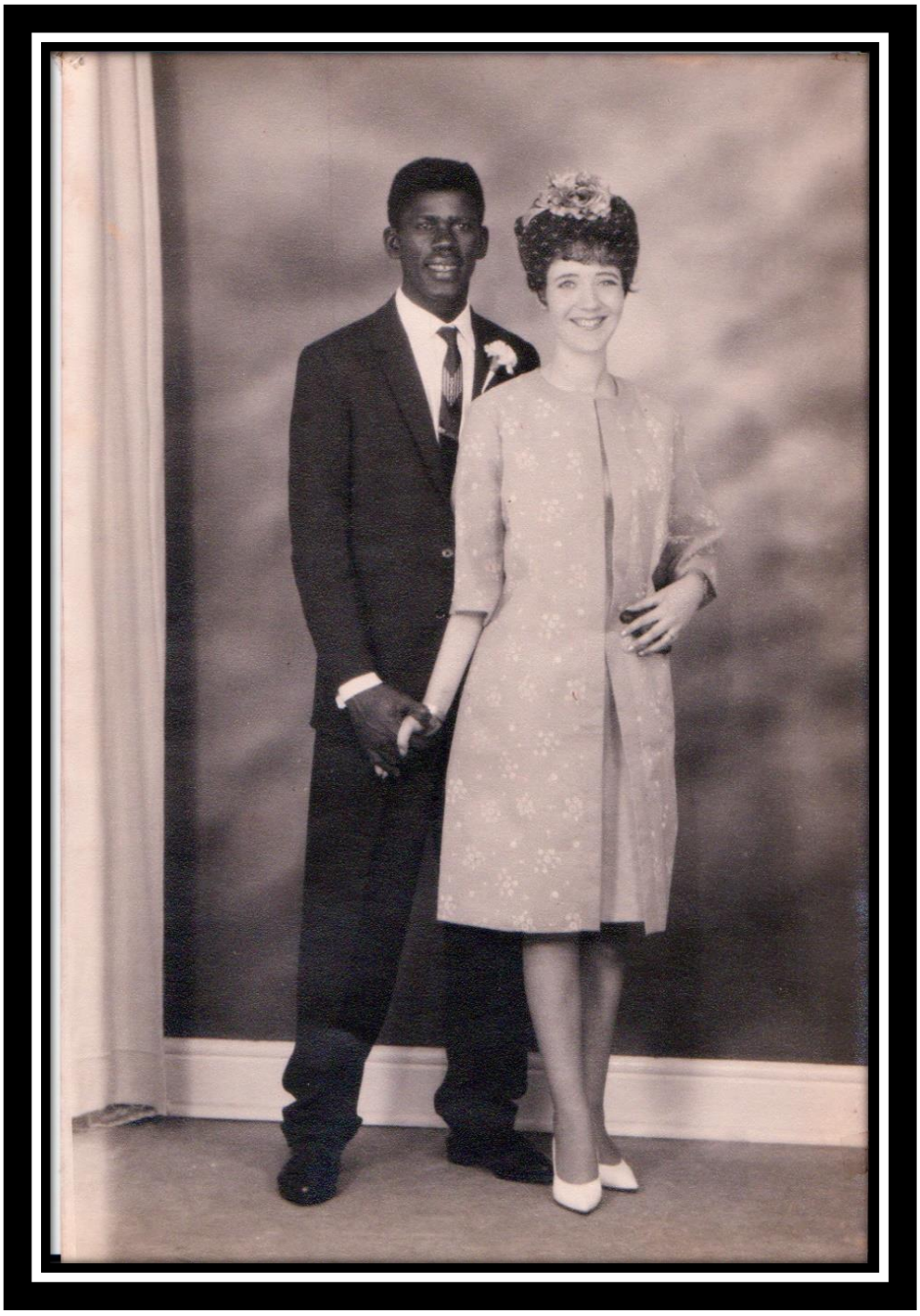
I confirm that this dissertation is my original work. It does not include material previously presented for the award of a degree in this, or any other university.

Signed: 

Annette Kappert July 2018

Dedication

To: My parents for having shown me the apparitions between Black and White



And my husband for loving me

Abstract

The current transnational climate in Europe is likely to continue to generate institutional and classroom situations which dictate that difference and otherness be the norm rather than the exception. Unfortunately, in the 1960s, Black and minority ethnic (BME) migrants from the former British colonies had less-than-favourable educational experiences in Britain due to prejudice and stereotyping mainly arising from cultural differences. Since then there have been a plethora of studies, policies, and reports regarding the perpetuation of discrimination in educational institutions. However, whilst many of them have sought to focus on the existence of the student 'BME attainment gap', less attention has been given to BME educators' progression and attainment, or the lack thereof.

This thesis draws theoretically and conceptually on current and emerging research methodologies that embody Caribbean perspectives and knowledges, whilst challenging and questioning Eurocentric ways of knowing and sharing knowledge, to explore the following research question:

As a Black and Minority Ethnic educator, how have my professional and personal experiences influenced my teaching, and learning?

The findings illustrate the significance of conducting research into the value of a BME educators' personal and professional experiences, which not only 'gives voice to previously silenced and marginalized experiences' (Boylorn & Orbe, 2014:15) but also highlights how HEIs underutilisation of such competencies and contributions have and continue to perpetuate BME underachievement. This further questions the accountability of providing support for BME educators progression and attainment and reveals the need for educators to reflect on how their personal experiences influence their professional identity and the need to use their capital resources to their advantage.

Keywords: *Cultural critical autoethnography, Fundamental knowledge, Personal and professional identity*, *Academic self-efficacy*

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I wish to express my gratitude to Bee, my sister, who helped me get the taught modules of my Ed.D in on time, and tirelessly listened to me reading long sections of my thesis for approval, and validation time and time again. Finally, I would like to express sincere gratitude to all those who have paved the way and continue to make it possible for children of all colours and ethnic backgrounds to gain an education.

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List of Abbreviations

BME	Black Minority Ethnic
BTec	Business and Technology Education Council
CERT	The Collaborative Engagement and Retention Team
CPD	Continued Professional Development
CRRE	Centre for Research in Race & Education
CRT	Critical Race Theory
DfES	Department for Education and Skills
ECU	Equality Challenge Unit
HESA	Higher Education Statistics Agency
HEI	Higher Educational Institutes
HEFCE	The Higher Education Funding Council for England
HEPI-HEA	The Higher Education Policy Institute - Higher Education Academy
IES	Institute of Employment Studies

IC	Inclusive Curriculum
LSYPE	Longitudinal Study of Young People in England
NUS	National Union of Students
OECD	Organisation for Economic Co-operation and Development
OFFA	Office for fair access
RG	Russell Group Universities
UNESCO APNIEVE	The Asia Pacific Network for International Education and Values Education

Source: author

Glossary

Term	Meaning
Backative	A Jamaican term meaning support
Barrel pickney syndrome	A term which refers to children who are abandoned or "left behind" by their parents who are seeking a better life abroad
Brawta	Jamaican for a bonus or a little something extra
Faction	A fictional story that incorporates real people and events, blending the terms fact and fiction
Festival	A type of Jamaican dumpling, fried and often served with fish
Jackmandora	Jamaican for the keeper of stories
Katta	Jamaican for a piece of fabric folded and then placed on

	one's head as a cushion for carrying a pail of water.
	Longitudinal Study of Young People in England
'Mi Belly Full'	I have had enough
	National Union of Students
	Office for fair access
Pardner	An established method of saving outside the formal banking system

Source: author

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Chapter 1: Introduction to the thesis

Migrants Travel Light?

Nah, Man!

Dem carry in

dem Katta

Whole heep a

memory,

Likkle hope,

Few dream,

Couple photo,

And always,

De stamina to

mek it.

Me Mus Mek

It!



Abstract

The ship as a metaphor is said to have originated from Black expressive cultures, which Toni Morrison, the only Black Nobel Prize-winning and Pulitzer Prize-winning American novelist, calls 'the oral origins' *(1977). It has often been used to express analogous thoughts; for example,* 'ship sail'*,* 'you ship done sail' *and* 'ship nuh sail backward' *all mean that it is too late to change something that has already transpired. By contrast,* 'yu ship com in' *means that you are in luck, and* 'yu mek yu sail too big' *means that you are overly ambitious.*

In Jamaica, 'ship sail' *is also a story game, played by generations of children (Knight, 2003). Perhaps unbeknownst to them, it represents the auctions of human property, linking* 'raw experiences' *to the world of meaning (Holmes, 1999). As such, throughout this thesis, I interweave myths, metaphors, proverbs, stories, and images as a form of argumentation but also because critical reflection is central to autoethnographic research and thus requires the researcher to take an inner journey. These are the inner or interactive dialogues and positions by which I continuously attempt to negotiate the meaning of* 'my ordinary world'*. According to Campbell (2004), this is where storymakers and storytellers exist before the story begins; it is a familiar place and offers audiences*

crucial and personal details to help them to understand the context upon which the story is built.

1.1 Introduction to the research and context

This thesis is a personalised story of a Black female educator's journey into understanding how personal and professional experiences affect learning and teaching. The purpose of this introductory chapter is to present and set the wider context whilst introducing the debates that the research contributes to. It further includes the rationale, aims, and objectives; articulates the research question; and seeks to justify the nature of the research method – cultural-critical autoethnography (Boylorn, and Orbe, 2014: 19). The latter requires a critical analysis of my position and perspectives regarding teaching and learning and aids in the identification of how this thesis can contribute to knowledge. Hence, I begin by setting the thesis in its cultural context.

Jackmandora

There are no exact records to determine how many people made the transatlantic journey from Africa to the Caribbean between the 16th and late 19th centuries and were turned into slaves. However, based on ship logs, the number has been estimated to be 11 million. It has also been claimed that 1.4 million of these people were stolen from the Igbo tribe (Senior, 2003) and that most of them ended up in Jamaica,

where their presence is still evident in the language, music, stories, metaphors, myths, and proverbs used today.

Hence, I start this thesis with an appropriate Igbo proverb: *'Until the lions have their own historians, tales of the hunt will always end in favour of the hunters'* (Anon).Whilst this specific proverb seems to suggest that a large percentage of storymakers and storytellers have been silenced and that the stories passed down through the generations are biased, are one-sided, and lack validity, literary devices such as these can also create strong visual images and analogies and are thus ideal for the transference of ideas and for bridging divides. However, according to the Igbo feminist author Chimamanda Ngozi Adichie (2009), all stories are defined by the principle of *'nkali'*, which is the power in how they are told, who gets to tell them, when they are told, and how many are told. She reminds us that there is danger in a single story: it creates stereotypes and makes the story become the only story. As such, there should never be a single story about any place or anyone.

In contrast, American mythologist Joseph Campbell notes that, regardless of their origin or time of creation, a common pattern exists beneath all narratives. He is credited with

having coined the concept of the *'monomyth'*, which refers to the theory that all mythic narratives are variations of a single great story, and perhaps one of his most widely cited pieces of work demonstrating this is *'The Hero with a Thousand Faces'* (Campbell, 1949). Here, he uses myths, stories, and metaphors to illustrate how the heroic self can overcome struggles to gain invaluable knowledge.

Practitioners of Caribbean literature will further testify that such literary devices have always been used within the region as a forum to engage wide and non-literary audiences with social and political issues; they are a source of historical and cultural remembering (Machiorlatti, 2005) and are often an expression of regional peculiarities. An example of the latter is the popular Jamaican myth of *'Jackmandora'*, who is the keeper of stories, and the phrase *'Jackmandora mi nu choose nun'* is always used by the narrator to signify the end of the story. Literally translated, the phrase means: *'I have told you this story the way I received it; as such, I am but the messenger and not responsible for its content'*.

1.2 Motivation, purpose, and main objectives

In this section, I introduce the research question, objectives, and main motivation for this thesis. Being autographic in nature, the focus is on the meanings derived from personal and professional experiences and the provision of beneficial insights into the complexity entrenched in the Black and minority ethnic (BME) educator's life. Hence, I begin with one of my personal experiences.

I have lived, studied, and taught in both Europe and Jamaica. During my educational trajectories, I have unnervingly observed practices both as a learner and as an educator that have made me feel uncomfortable; have perceived that I was treated differently; and, on many occasions, have changed jobs because I felt slighted or marginalised. I am interested in knowing how these experiences have affected my perspectives on teaching and learning and ultimately my career progression and attainment in higher education. Thus, the main purpose of this thesis is to examine my personal and professional experiences via a cultural-critical autoethnographic lens (Boylorn & Orbe, 2014: 11), in order to understand how such experiences, impact the ways in which

Black educators, in particular those of Caribbean descent, teach and learn. As such, my research question is:

As a BME educator, how have my professional and personal experiences influenced my teaching and learning?

Central to this is the quest to demonstrate the use of individual, collective, social, and historical experiences to deepen educators' understanding of diversity and alterity. As such, the key objectives are to:

- Explore the impact of experience on personal attainment and professional progression for BME educators
- Illuminate the need for all educators to reflect on how the choices they make in the classroom affect their students' learning, attainment, and progression
- Identify how to use this new understanding to influence practice and policy to eliminate the perpetuating educational disparities for BME educators and students

1.3 The researcher's visibility and perspective

Regarding the nature of this thesis, and as appropriately voiced by Mirza, 2017: 40):

'Black women are drawn to sharing their personal details, so that they can be heard, as they cannot embrace the silence afforded to their White counterparts but, in doing so the newly 'visible' *woman of colour, becomes exposed, vulnerable and open to individual scrutiny and judgement'*.

By alluding to such visibility in this thesis, a review of the underlying perspectives and positionality is warranted prior to outlining the research process and methodology. According to Pratt et al. (1998), when we speak of perspectives regarding education, we speak of an interrelated set of beliefs, intentions, and actions that create personal criteria for judging or evaluating what is right or wrong, true or false, and effective or ineffective in the classroom. These perspectives also determine our roles and self-images as educators.

Hence, to be fully aware of our perspectives on education, we need to reflect upon our beliefs, intentions, and actions in relation to those of others and in the contexts in which we are employed. To understand my perspective, and to identify its impact on this thesis, I now present an initial reflection (Fig. 1) on my personal and professional perspectives on teaching and learning, based on the above-mentioned attributes. These have been collated and coded, using Pratt et al.'s (1998)

Teaching Perspectives Inventory, from my seven-year reflective journal (see Appendix 1). This reflective process is further supported by a critical analysis of a sample of my lectures given in higher education institution (HEI) contexts (see Appendix 15) and prompts taken from my memory box. In the final chapter, I re-examine these perspectives to see how they may have changed by conducting this research and, as such, how my ongoing learning has impacted the way I teach.

Profile	An experienced educator with interest in leadership and management-based courses, particularly relating to business pedagogy, and the development of diversity in academic practices.
Personal Summary	Culturally sensitive and committed to the highest standard of teaching and supporting students.
Academic Interests	Experiential and Innovative Pedagogy, Sociology of Education, Social Justice, Diversity and Equality in Education.

Philosophical and practical orientation to teaching and learning

As an educator, I strongly believe in providing a balance of academic and emotional support for my students. Hence, I try to create a learning environment in which they feel a sense of control over their education. I also believe that education should be fit for purpose and in the adage; '*if the student has not learned then the teacher has not taught*' (anon). In my lessons, I make a conscious effort to adapt the contents, knowledge, chosen medium and pedagogical techniques, to individual cohorts and wherever possible individual students.

However, as I insist on maintaining high standards for myself, I expect the same from my students. Despite this, I tend to be averse to following rules, especially when they take preference over learning. I do conform to following learning objectives and course outlines, but I do not believe in the over reliance of text books and prefer to link learning with real life and practical situations. Since, I think and function on a transnational scale, everything is possible, and as such I tend to draw on a reserve of good practices from prior employment.

I profusely believe that all educators have a duty of care, and as such I try to assess my student's work fairly and honestly and share with them how their work will be assessed from the onset. Wherever possible I provide individual feedback and feed forward sessions. I also believe that the context in which learning takes place must be conducive to all learners, and that educators must take all their students personal experiences into consideration.

As an employee, I unintentionally over work, and I always seem to be planning, preparing or marking assignments. Admittedly, I tend to over extend myself and constantly must work extra hours to complete promises I have made.

I am to a large extent extrinsically motivated however this is not monetarily based but through acknowledgement and the allocation of added responsibilities. As such, I feel resentful when managers fail to see my ability and, often offer to help even if I am not asked. I thrive on challenges, however once a challenge is over, I get bored and do not hesitate to seek new opportunities.

I somewhat reluctantly conclude that I have become a lifelong learner. This was not intentional; however, circumstances have illustrated that education is a way of achieving my personal ambitions of 'making it'. Education has also enabled me to travel and work in a variety of countries and contexts, and during the odd occasion when I have sought employment in industry, I have rather quickly returned to education.

As learner, I value the use of creativity, I like to apply theory to practical situations, I like to design and come up with concepts. I do not like exams. I like clear instructions. Although I am concerned with the lack of female BME educators, it is more from a career perspective rather than a preference as to who teaches me. How, the lessons are prepared, delivered, and evaluated is more essential, as is their fairness and duty of care (*Reflective Journal Entries, 2017*).

Figure 1: An initial reflection on my personal and professional perspectives on teaching and learning *(Source: author)*

This initial reflection is only a point of departure, as our perspectives on education are formed by and reliant on our cultural views (Pratt et al., 1998; Tweed & Lehman, 2002). Hence, in the subsequent chapters, and in true autoethnographic style (Ellis, 2004), I further reflect on the impact that my culture and context have had on my perspectives on education and knowledge, consider how such perspectives were formed, and illustrate how as educators we owe it to our students to embrace alternative ways of constructing learning, knowledge, and skills.

1.4 Research design and methodology

Befittingly, my research question is the anchor for my literature review, whereby I utilise several secondary resources, namely university reading lists, journals, displays, conference notes, researcher networks, newspapers, websites, visuals, and literary recollections. As such, the literature review and theoretical framework provide a point of departure for the exploration of my own educational journey to probe contemporary issues such as bureaucratic failings, class tensions, and racial misunderstandings.

This is construed through other BME educators' differing but relevant perspectives as they narrate their own educational

journeys, which are used as a secondary source of data to support the philosophical underpinnings of this thesis (Andrei, 1945; Dewey, 1958, 1988; Fanon, 1963; Freire, 1998, 2000). Their stories and narratives provide a structure to help us understand the world.

In adopting such a stance, I am able to draw from a framework of studies, namely Black feminist methodologies, Caribbean colonial and postcolonial histories and conditions (Collins, 1990; hooks, 1994; Tong, 1989), Intersectionality (Crenshaw, 2008; Bhopal, 2018) and critical race theory, as defined by Yosso (2005). The latter reminds us that although race is a significant factor in understanding some of the experiences of BME educators,

'focus should also be placed on the array of cultural knowledge, skills, abilities and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged' (p. 69).

It is hoped that such a framework will enable me to reflect on and understand how I internalise my daily experiences and form new ideas, for these are, according to Collins (1990: 93), *'the inside ideas that allow Black women to cope with and, in most cases, transcend the confines of race, class and gender*

oppression'. This said, we are also reminded by Kwhali, (2017: 22) that, ultimately, we each have our own stories and cannot really know what it is to be another colour or gender and cannot have the exact experiences that *'the other'* may have:

'Yet, I also know that my story will find resonance in the stories of sisters and brothers of different skin shades, ages and genders. That is because my story is also their story in its context if not in its detail. I can tell my story because I stand on the shoulders of generations of Black people who have sacrificed their lives, freedoms and opportunities to secure the advancements I now enjoy'.

Subsequently, in terms of methodology, this thesis is predominantly aided by cultural-critical autoethnography (Boylorn, & Orbe, 2014), which refers to both the method and product of researching and writing about personal lived experiences and their relationship to culture (Ellis, 2004; Ellis, Adams, & Bochner, 2011). As guided by Boylorn and Orbe (2014: 5), cultural-critical autoethnography *'begins with an ethical responsibility to address processes of unfairness or injustice within a particular lived domain'*. As such, I explore Caribbean stories and narratives and those of the diaspora from this unique cultural standpoint (Boylorn & Orbe, 2014:

15-16), with the need to question and challenge the accuracy and validity of traditional Western-centric approaches, which are more often than not the only acknowledged voices used to study Caribbean people and contexts.

1.5 A brief reflection on ethical encounters relating to autoethnography

According to the Congress of Qualitative Inquiry (2007), qualitative researchers must anticipate ethical issues before commencing their research. Unfortunately, questions about ethics in autoethnography have scarcely been raised (Wall, 2008), and there is too little guidance in the autoethnographic literature on how to deal with those that do arise (Tolich, 2010). Ellis (1999, 2000) touches briefly on ethical considerations in the personal retelling of her own story, and Raab (2013) recommends that if ethical issues do arise, the researcher should think systematically and address each situation on an individual basis, without being too general.

In light of this, I now address three specific ethical concerns relating to this thesis, namely: (a) the impact of my subjectivity on the research, (b) informed consent, and (c) the ownership of the stories and narratives included.

(a) The impact of my subjectivity on the research

Autoethnographic work in general has been noted for its subjectivity (Anderson, 2006; Ellis, 2009a; hooks, 1994; Keller, 1995), and issues relating to the researcher's proximity to the subject matter present epistemological and methodological challenges (Bourdieu, 1990; Ellis, 2000; Knott, 2010). However, in this thesis, I do not seek to defend cultural-critical autoethnography's subjectivity; rather, I position it in Freire's (2000:50) *'space in which objectivism and subjectivism meet'*. To do this, I use a two-pronged figurational approach (Baur & Ernst, 2011) and embrace both my *'complete member researcher status'* (Anderson, 2006: 379) and my *'outsider perspective'* (Hammersley & Atkinson, 2007).

I justify the former status via a set of markers, namely gender, physical appearance, parental background, language used, cultural competence, and migratory experiences. I also employ critical reflexivity at the onset of the research process, within the research design, and throughout the data collection. Nevertheless, as Bourke (2014: 2) reminds us, *'Related to subjectivity is the expression of voice that results in the reporting of research findings. Through this voice, the researcher leaves her or his own signature on the project,*

resulting from using the self as the research instrument and her or his subjectivity'.

As such, it is reasonable to surmise that voice and the aforementioned markers also have an impact on the research process and its findings. However, my own positionality in the research process is critical to producing the informed research outcomes. By definition, positionality refers to the ways in which the researcher is *'visible in both substantive and practical aspects of the research process'* (Merriam et al., 2001: 411). As this thesis is ultimately concerned with developing an understanding of my teaching and learning, I take the lead from Soltis (1984), who argues that the study of pedagogy requires the utilisation of both empirical and interpretive data, and Wideen et al. (1998: 131), who claim that most research perspectives have something to offer: *'any piece of relevant, quality research can and, furthermore, should contribute to our understanding of learning to teach*'.

To embrace my outsider perspective (Hammersley & Atkinson, 2007), in the literature review, I critically analyse the writings of other BME educators with similar markers for the following reasons:

1. To decipher their personal and professional experiences in HEIs
2. To explore how they use their cultural capital (Yosso, 2005)
3. To establish any areas, they have neglected to mention
4. To collate their ideas on the way forward

(b) Informed consent

This leads us to the second ethical concern: informed consent. I utilise other BME educators' differing but relevant perspectives as they narrate their own educational journeys as a secondary source of data. I have not sought their consent mainly because my goals for this review are twofold: firstly, rather than trying to explain or interpret their experiences, I attempt to explicate verisimilitude via relations of similarity or resemblance (Oddie, 1986; Niiniluoto,1987). Secondly, it is hoped that such a focus will provide a direction for future research on BME education, attainment, and progression. Nevertheless, I embrace Medford's (2006) restriction and refrain from including anything I would not show to the educators mentioned in the text.

Further, to avoid misrepresentation of the BME educators' work, I only include narratives and stories that they

themselves have narrated, transcribed verbatim. Unfortunately, in some cases, this may affect the readability of sections, with chunks of text – this is the cost of ensuring that there is also no misinterpretation of their work.

Despite such precautions, the final ethical dilemma to be highlighted relates to determining the ownership of the stories (Clandinin & Connelly, 2000).

(c) The ownership of the stories and narratives

Even though the main crux of this thesis is to understand how my personal and professional experiences inform my teaching and learning, these experiences have not happened in isolation. Stories and narratives are rarely entirely one's own, as others are always visible or in the background (Chang, 2008; Morse, 2002; Tolich, 2010).

Hence, there are some ethical dilemmas as to the ownership of the stories, family photos, and memorabilia discussed. Further, where there is the inability to gain consent from participants who are no longer alive, this highlights painful memories, as I know how willing they would have been to give their consent – an example of the vulnerability previously mentioned by Mirza, 2017).

In response, Ellis (2007) advises the researcher to continually check with those who have provided consent at each stage of the research process. Others have substituted some of the names in their narratives (Allen-Collinson & Hockey, 2008; Quicke, 2008) or have used factions (Ellis & Bochner, 2000) in instances when experiences are too difficult to voice. Other authors have chosen to use pen names (Morse, 2002), pseudonyms (Chang, 2008), or *'composite characters'* (Ellis, 2007: 16)

Finally, based on such ethical concerns, one could understand not choosing to conduct an autoethnography for a doctoral thesis; however, taking the lead from Connelly and Clandinin (1990), we are reminded that each researcher must seek and defend the criteria that best apply to their work. Moreover, Wall (2008) warns us that in the attempt to avoid emotion and attain objectivity, the researcher must not undermine the purposes of writing an autoethnography. Therefore, whilst some researchers still claim that research can be done from a neutral, impersonal, and objective stance (Atkinson, 1997; Buzard, 2003; Delamont, 2009), others recognise that such assumptions are not tenable (Bochner, 2002; Denzin & Lincoln, 2000; Rorty, 1982). In support, Wolcott (1999: 137) suggests the following: *'By reconsidering traditional ideas*

about objectivity, we can see that every view is a way of seeing, not the way', and Duncan (2004) calls for the use of multiple sources of evidence to support personal opinions and recommends using hard evidence to support soft impressions.

To reiterate, even well-established qualitative research methods meet with resistance. They are often seen as lacking, in comparison to quantitative methods, because they do not adhere to traditional notions of objectivity, reason, and truth (Denzin & Lincoln, 1994). In concurrence, Richardson (2000) argues that traditional research methods can likewise be deemed narcissistic, in that a great deal of work goes into them, but once they are documented, they are then placed on shelves to accumulate dust:

'It seems foolish at best, and narcissistic and wholly self-absorbed at worst, to spend months or years doing research that ends up not being read and not making a difference to anything but the author's career' (Richardson, 2000: 925).

Therefore, firstly, rather than hiding from these matters or pretending that they do not exist, the autoethnographic researcher should use autoethnography to *'stimulate more discussion of working the spaces between subjectivity and objectivity, passion and intellect, and autobiography and*

culture' (Ellis & Bochner, 2000: 761). Thus, if academia is able to accept that educators can view themselves objectively, then the autoethnographic researcher should be seen as being able to reflect upon their actions in terms of what they perceive that others see (Aldiabat & Navenec, 2011).

Secondly, this thesis is mainly concerned with the stories behind the statistics and thus aims to contribute to BME transnational education by putting a face and name to at least one of the trajectories. Thirdly, it is hoped that this study will offer insight into and uncover critical issues relating to all transnational educators and their students, which can if needed be further explored and tested by other research methodologies. Finally, the aspiration for this thesis is for it to reach a wider and more culturally diverse audience than traditional research may have, and in offering personal experiences I hope to show how autoethnography can be used to illuminate my culture (Ellis & Bochner, 1996).

1.6 Justification for conducting the research

The justification for this autoethnographic journey stems from four places: firstly, the previously mentioned statistics merely highlight the consequences of the continuous negative trajectories of Black people in education (Gabriel, 2013).

Secondly, despite the constant call by Black professors (Mirza, 2009) for more research to be conducted into understanding why Black people fail to excel in education, there is unsurprisingly very little published interdisciplinary research that utilises personal experiences to understand this perpetuation. Thirdly, Caribbean scholars and institutes such as the Institute for Graduate Studies and Research (IGSR), Anton de Kom University of Suriname, and Federasi fu Afrikan Srananman have started to call for links between the legacy of slavery and the experiences of the current generation (diaspora, identity formation, and super-diversity) to be further explored and documented.

Whilst the academic milieu has become saturated with the rehashing of history, memory, and guilt surrounding slavery and colonisation, it has neglected to fully consider the effect that the legacy may have on today's society. For example, in a written declaration to the European Parliament in 2013, a group of British Members of Parliament called for a European Remembrance Day to be dedicated to the victims of colonisation and slavery (see Appendix 6). Such a move not only reopened the debate regarding truth and reconciliation but also repositioned the legacy of slavery from being a quintessential problem of individual former colonialist

countries to become a part of a European past and consequently a part of the collective European memory. Despite this call, to date, there has been little more than a cursory nod given by the European Parliament to acknowledge or consider that the legacy of slavery may also hold some culpability regarding current educational attainment gaps in European countries.

1.7 Conclusion and summary of the main issues

Autoethnographic research into these domains may well be productive in not only producing theoretical and empirical findings but also in presenting possibilities for understanding the impact of historical and cultural experiences, the impact of governmental and educational policies, and the persistent negative images and experiences of BME individuals in education. Hence, via this thesis, I discuss the problems caused by this legacy, as entrenched in today's HEIs. In doing so, I continuously implore educators to reflect on the notion that a 'one-size-fits-all' education system is no longer applicable, encouraging them to consider the value to be gained by exploring alterity or, as Hall suggests, the *'recognition of a necessary heterogeneity and diversity: by a conception of identity that lives with and through as process, the idea of difference; by hybridity'* (Hall, 1993: 395).

However, whilst I agree with Bourdieu (2003), cited in Reed-Danahay, (2017) in acknowledging that people growing up in a similar social environment, positioned in a similar way within a social space, and following similar life trajectories will ultimately share similar experiences, I do not suggest that the experiences or the impacts of these experiences are entirely exclusive to any one ethnic group. Neither do I suggest that all Black people have the same personal or professional experiences. I acknowledge that the ways in which people's experiences intersect may vary based on the individual choices they make, the opportunities they seize, and their perceptions of these experiences. Aurélia (2007: 3) reminds us of the need to analyse BME stories, narratives, and metaphors as *'a way of reshaping the slave's fragmented body through memories'* and as *'a form of transgression, resistance or healing'*. Taylor (1984: 5) reminds us that:
'Far from being a mere linguistic decoration, metaphor has come to be seen as a ubiquitous feature of our thinking and our discourse, the basis of the conceptual systems by means of which we understand and act within our worlds'.

I hereby summarise the main issues:

- The attainment and progression gaps in higher education for BME students across the globe

- The lack of Black female professors in the UK and beyond
- Personal and professional experiences as a source of both limitation and empowerment in educational institutions
- Social contexts and power relations influence how people perceive the world; they do not have to determine their life trajectories.

In sum, in keeping with the methodology, although I use the first-person singular throughout and *'the storyteller'* or *'the storymaker'* to refer to myself, I invite the reader to switch roles and functions with me throughout this autoethnographic journey, as a means for all parties to come to understand their own behaviour derived from internalising the perception of the other. In the construction of the narrative, there must be no separation of me (the author) from the intended receivers. I now offer you my first story about you (the autoethnographer) and your matriarch: a fish.

1.8 BRAWTA: an autoethnographic prelude

Child: *Miss Arowana, Miss Arowana?*

Fish: *What is it, child?*

Child: *Are you still there?*

Fish: *Not if you are going to ask the same fool questions! Blub!*

Child: *I've learned something.*

Fish: *Well, go on, child, spit it out!*

I reopened my reflective journal to make a final entry. I had been accepted to present my autoethnography at a teachers' conference in Lisbon. Initially, I was thrilled, but as the day drew closer, doubts began to creep in: would it be good enough, would anyone come to listen to me for a whole hour, would I be able to do it, and, most of all, would anyone get it? I recalled Carolyn Ellis (1998) writing about her discomfort when presenting a paper at a communication conference:

'My voice cracks. A wave of emotion courses through my body. I stumble in my speech… although the audience's response is warm and generous… I feel pummelled. My body, eyes, head, and heart, all ache' *(Ellis, 2004: 143).*

My paper was on the second day. As I sat through other workshops, I began to consciously assess mine against them. I changed, readjusted, added, subtracted, and remained concerned. On the day, I walked into an empty room, set up my presentation, and waited. Finally, two women who I had previously met came in, followed by two others, then the latter realised they were at the wrong presentation but stayed

anyway. Then a former work colleague came in. With my heart in my shoes, I decided to start, then the door opened and about 20 people walked in!

At one stage during the presentation, I glanced up to see some members of the audience with glazed looks on their faces. Having been given the after-lunch slot, I put it down to boredom or an afternoon dip, but I soldiered on. As I reached the section about my dad, I felt my voice quiver, but then it was almost as if he were there pushing me on, encouraging me, and giving me the confidence to go on. Close to the end, feeling like an educator who had lost her class, I stopped reading and decided to just explain my motivation for the presentation and my hopes as an educator, apologising for the weight and length of the paper. I looked up and, to my dismay, several people were crying.

I asked if there were any questions or feedback. In a stunned voice, my former colleague commented that my presentation was a clear indication that, as educators, we really need to spend more time on reflection. Later, he, being a historian, questioned me about the difficulty I must have in forming a family tree. One woman came up and put her arm around me: she had just adopted a small African boy and was now

concerned for his future. One of the women who had been crying told me that she was from Liverpool and had recently lost her dad; another had been battling with race in her classroom. Others commented on the style of presentation and the relevance of the methodology to their own work.

Later that evening, one lady, as she commended me on my presentation, mentioned how much she liked my shoes; at the time, I felt slightly bemused, but today as I look down at my shiny blue shoes, I think of how far I have come and recall Maya Angelo's book 'All God's Children Need Traveling Shoes' *(2010). Only now do I realise and truly value the work of Denzin (1989: 124), who uses autoethnography to* 'elicit emotional identification and understanding'*, and Ellis (1998: 4), who aims through her work to* 'bring life to research and research to life'*.*

Child: *Miss Arowana, Miss Arowana?*

Fish: *What is it now, child?*

Child: *Are you still there?*

Fish: *Yes, child.*

Child: *Well, what do you think?*

Fish: *Blub blub. What did your father say before you left Jamaica?*

Child: *'If dis a foot nuh find it, dis one will'!*

Fish: *Spoken like a true Jamaican! Yes, child, you have learned. Say child, what year is it?*

Child: *2018.*

'Jackmandora mi nuh choose none!'

Chapter 2: Literature review and conceptual framework

Abstract

Through a structured development of ideas and theories, this chapter defines the main research issues as pertinent to the research question, namely: philosophical and epistemological underpinnings, an exploration of self-efficacy, and social identity theories as they relate to professional and personal experiences of everyday life. It sets the research in context by exploring the disjuncture between BME educators' personal and professional experiences in British HEIs and beyond. The latter is complemented by a discussion of stories, narratives, autoethnographies, and data, which further outline the professional and personal experiences of BME educators in HEIs.

The chapter's contribution to the thesis is the provision of personal reflections to affirm the value of fundamental knowledge, culturally relevant pedagogy, 'alternative' *data sources, and the decolonisation of methodologies in higher education.*

2.1 Introduction to and structure of the literature review selection

The point of departure from the auto- (self) for this dissertation takes place in this chapter as the focus shifts to

the *'ethno'*: that is, the socio-cultural connections that relate to issues surrounding past and future challenges of learner-to-educator trajectories in higher education. Hence, the aims of this chapter are threefold: firstly, to set the context; secondly, to provide an analysis of BME educators' professional and personal experiences in UK HEIs and beyond; and, finally, to create an understanding as to what can be gained by reflecting on such experiences.

The chapter is divided into two sections, with the first providing insights into the complex relationship between professional and personal experiences in HEIs. This is further supported by literature that explores epistemology, self-efficacy, and professional and social identity theories, highlighting the inherent value of studying professional and personal experiences of everyday life events through cultural-critical autoethnography (Boylorn & Orbe, 2014), the chosen methodology for this thesis.

The second section utilises the cultural aspect of autoethnography as it explores data taken from general publications and research articles to analyse BME female educators' experiences in particular. Here I draw on their experiences of being teachers, school principals, HEI

educators, professors, and educational researchers. Notably, to remain pertinent, I have chosen to only focus on *'alternative'* data sources in this chapter: autoethnographies, narratives, and stories produced by BME female educators and diasporic researchers (Robinson & Clardy, 2010; Bhopal, 2018; Rollock, et al. 2015; Wright, 2009). This said, whilst there is sufficient documentation on the professional experiences of BME educators in HEIs, there seems to be a distinctive lack of reporting on their personal experiences.

To provide support for the latter, literature pertaining to ancestral data (Stines, 2004), cultural memory (Bal, 1999; Erll et al., 2008; Meusburger et al., 2011; Böhling & Lohmeier, 2018), and cultural knowledge (Sklar, 1991) plays an integral part in the chapter's construction. Such inclusions not only place focus on the BME educator's accumulated assets and resources, which stem from history and everyday life, but also build on an extensive body of literature that consistently identifies culture as a resource for communities of colour (Yosso & Garcia, 2007).

As such, the chapter contributes to the thesis by embedding various arguments into a conceptual framework based on the professional and personal experiences of prominent BME

female scholars who either work in HEIs or have conducted research into the experiences of the BME educational journey. Unfortunately, their combined voices confirm that the situation since the docking of the Empire Windrush in Britain has not improved for BME female educators. It also highlights that whilst some research has been conducted into professional and personal experiences in HEIs, there has been too little consideration given to what happens when the personal is not the norm.

In sum, this chapter acts as a precursor to the authoethnographic chapter by analysing other BME educators' professional and personal experiences, for, as Gabriel & Tate, 2017) reminds us,

'sharing our experiences as Black women in academia provides significant experiential knowledge to generate understandings on the dynamics of race, ethnicity, culture and gender and how they influence structural power relations'. (Pg.29)

2.2 Philosophical underpinnings of the thesis

In this section, I discuss the two main sets of literature reviewed. The first addresses the need to reflect on personal and professional experiences as key to knowing who we are as

individual educators and collectively as educational institutions, with the premise that our values (axiology), beliefs (ontology), and knowledge (epistemology) gained from our experiences influence the ways in which we teach and learn. The second affirms the value of fundamental knowledge, culturally relevant pedagogy, and the decolonisation of methodologies in higher education.

Whilst Andrei (1945) and Dewey (1958, 1988) laid the philosophical groundwork for this thesis, it is also directed by the work of Fanon (1963, 1967), Du Bois (1968), Bourdieu (1986), and Freire (1998, 2000). For it is Fanon, in *'The Wretched of The Earth'* (1963: 41), who contemptuously highlights the supremacy of White values over the ways of life and thoughts of the *'native'*:

'All values, in fact, are irrevocably poisoned and diseased as soon as they are allowed in contact with the colonized race. The customs of the colonized people, their traditions, their myths -- above all, their myths --are the very sign of that poverty of spirit and of their constitutional depravity'.

Du Bois (1969) believed that all people of African descent have common interests and should work together in the struggle for their freedom. Bourdieu's well-critiqued article

'The Forms of Capital' (1986) is the basis for discussing the impact of the hidden curriculum on the reproduction of inequalities (Maylor, 2014; Daye 1994). Finally, Freire (1998, 2000) reminds us of the importance of critical reflection:

'True dialogue cannot exist unless the dialoguers engage in critical thinking—thinking which perceives reality as a process, as transformation, rather than as a static entity—thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved' (Freire 1996: 73).

As such, in the following section, I highlight theories on personal values, epistemological growth, and the development of epistemological beliefs, in order to gain an understanding of how educators come to know, the theories and beliefs they hold about knowing, and the manner in which their values and beliefs influence their teaching and learning.

2.2.1 Our values

The philosophical basis of value education, known as axiology, is essential for this thesis. Axiology comes from the Greek word *'αξια'* (*'axia'*, value). Its purpose is to help us to gain a better understanding of what and how we value, and it underlies the major branches of ethics and aesthetics. In this

section, I briefly discuss two main theories: *'learning from experience'* (Dewey, 1938) and *'the transient nature of ideals and values'* (Andrei, 1945), both conferring that relationships exist amongst our values, our knowledge, and our experiences.

Robert S. Hartman (1994) is often credited with the first axiom of axiology through the Hartman Value Profile, which aimed to test people's 'value system profiles'. Hartman's system was based on a hierarchy of values and on the concept that the value of anything is determined by the extent to which it meets the intention of its meaning. Thus, in addition to measuring value and personal value systems, it aimed to measure a person's value judgements.

However, prior to this, Dewey (1938) proposed that values are the result of ongoing transactions between one's self and one's environment, with emotions and desires being discrete units of experience rooted in the wider context of reality: our interactions with objects, events, and people. He also warned that there may not always be a direct relationship between experience and education and thus provided criteria on which to validate our experiences:

1. Continuity, by which all experiences are carried forward and influence future experiences
2. Interaction, which focuses on both the objective and internal conditions of experiences

He further added that both of these principles need to intercept and unite in order to provide the educative significance and value of an experience (Dewey, 1938: 42-45).

Andrei (1945) augmented such claims and discussed the intersection between axiology and education, along with the transient nature of ideals and values. However, unlike Dewey (1938), he alluded that culture (created by individuals and their social personalities) serves as a criterion for evaluating all values. Via his model of axiology, he claimed:

1. Education preserves and transmits values that guarantee the cultural identity of a community.
2. The influence of values on the process of education exists on two interrelated planes: cognitive and emotional.
3. One of education's fundamental functions is to cultivate the creative power of the individual and the human community.

Not only do these philosophical theories place experiences beyond individual educational institutions but they also position them in a wider personal and professional context and thus illustrate the relevance of proto-narrativity: the events that constitute everyday lives – such as the journey to work, symbols, and conversations (Carr, 1987). Many such experiences on a standalone basis may have minor importance, yet when combined and placed within a narrative context, they gain greater significance.

More-recent literature to address the impact of values on teaching, learning, and personal and professional development in education comes from the Faure Report (1972), with the core values model (see Fig. 2).

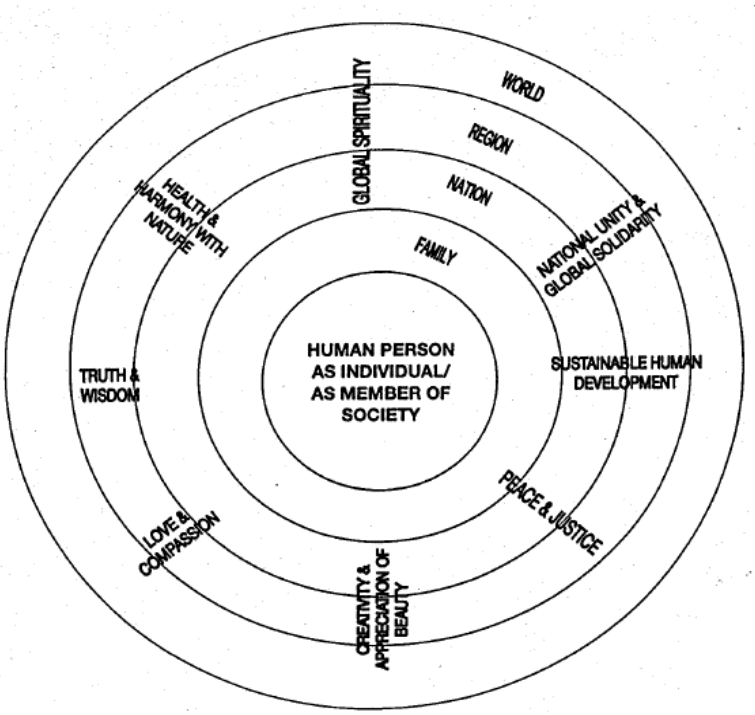


Figure 2: Core values (in UNESCO-APNIEVE, 2002:26)

This model illustrates how our values affect the self and others and how our behaviours, culture, history, and country affect the way in which we teach and learn. It further exemplifies the core values required to be fully human and suggests that ideas are often preconceived and connected to an educator's beliefs and personal experiences. This is confirmed by Lawton (1989), who claims that whilst such models illustrate the connection between values and the purpose of education, they also highlight how value laden every statement that educators make in a classroom is.

The Asia Pacific Network for International Education and Values Education (UNESCO APNIEVE) has produced two source books to aid in this area and thus *'promote the use of effective pedagogical strategies and curriculum to inculcate ethical, cultural, and moral values'* (UNESCO APNIEVE, 2002:31): *'Learning to Live Together in Peace and Harmony'* (1998) and *'Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development'* (2002). Both books highlight the role of educators in teaching universally shared human values. The former book focuses on the valuing process (see Fig. 3) and is substantiated by the latter:

'While learners should be at the centre of educational processes, teachers play critical roles as guides or learning facilitators. At a time when the world is under risks of violence and terrorism, teachers can no longer afford to claim education to be "value-free"; educators should no longer shun the moral responsibility' (UNESCO APNIEVE, 2002: ii).

UNESCO APNIEVE further illustrates the development of values as a process (see Fig. 3). According to this model, value concepts are filtered through our experiences and reflections and are eventually affirmed in the affective dimension through three processes: chosen, prized, and acted upon. From an educational perspective, these refer to appreciation, acceptance, and respect for one's own value systems and those of others.

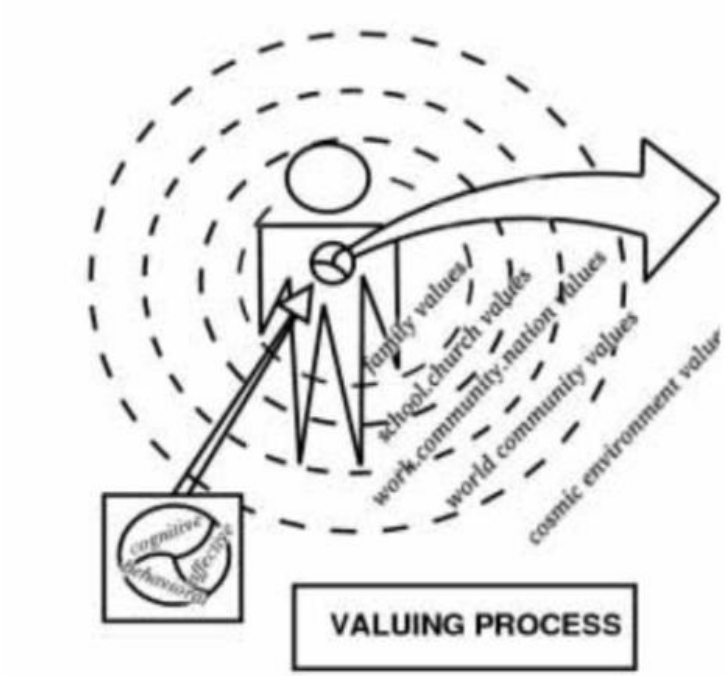


Figure 3: The valuing process (UNESCO APNIEVE, 1998:13)

According to Fry et al. (2009: 39),

'Academic staff might reasonably be expected to have an understanding of the culture of the institution in which they operate: the mission and vision of the organisation; the aspirations, the ethos and values. The culture and the ethos of the institution inevitably influence the curriculum'.

This suggests that staff with different values to their institutions may have to align, supporting the calls for reflective practice (Andrei, 1945; Fanon, 1963; Freire, 1998, 2000) previously mentioned.

As such, if we reflect on our experiences, we should be able to identify our personal and professional values, even if, as Fanon (1963: 24) suggests, we feel exposed:

'Let us look at ourselves, if we can bear to, and see what is becoming of us. First, we must face that unexpected revelation, the strip tease of our humanism. There you can see it, quite naked, and it's not a pretty sight. It was nothing but an ideology of lies, a perfect justification for pillage; its honeyed words, its affectation of sensibility were only alibis for our aggressions'.

More-recent calls for reflection and reflective practice on our values in education have come from Lasley (1992), Holt (2001), Johns (2006, 2010), and Hand (2017). Fry et al. (2009: 610), in *'A Handbook for Teaching and Learning in Higher Education'*, go a step further to discuss reflective narratives and their ability to *'personalise learning and support development within the affective domain – the area of values, feelings, and motivations'*.

2.2.2 Our beliefs

The main purpose of this section is to investigate the relationship between epistemological beliefs and educational performance, with the aim of understanding how heredity,

experiences, environment, linguistics, and cultural differences relate to the teaching and learning of BME students in Britain.

Despite Perry (1970) being credited as the first to conduct research into students' epistemological beliefs, in 1950 Piaget used the term *'genetic epistemology'* to describe his theory of intellectual development, which *'initiated the interest of developmental psychologists in this intersection of philosophy and psychology'* (Hofer & Pintrich, 1997: 88). Arner (1972) later divided epistemology into three areas of inquiry: the limits of human knowledge, the sources of human knowledge, and the nature of human knowledge.

Since then, there has been a plethora of research on the subject of epistemological beliefs and their utilisation (Schommer, 1990; Descartes and Williams, 1996; Hofer & Pintrich, 1997; Magno, 2011). However, most of what has been conducted relates to university and college students, rather than educators. As Pajares (1992) argues, this could be because it would be difficult to utilise educators' beliefs without first really understanding what belief means. He further adds that this would require,

'clearer conceptualisations, careful examination of key assumptions, consistent understandings and adherence to precise meanings, and proper assessment and investigation of specific belief constructs' (Pajares, 1992: 1).

Subsequent research by Richards (1998) suggests that educators' beliefs are formed by the relationships amongst their values, goals, and assumptions acquired from the content and development of their teaching and from experiences gained in social, cultural, and institutional contexts. Hence, in the following section, I follow the advice of Pajares (1992) and briefly examine two key assumptions.

Firstly, there is a relationship between beliefs and knowledge acquisition. Secondly, educators' epistemological beliefs about knowledge impact on their preferences regarding teaching approaches, processes, strategies, and classroom management.

a. The relationship between beliefs and knowledge acquisition

The literature acknowledges that not only is there a relationship between beliefs and knowledge acquisition but there is also a reciprocal transfer between epistemological

beliefs and educational practice (Borg, 2003; Elliott & Chan, 1998; Hollingsworth, 1989). According to Borg (2003: 81) educators' *'beliefs constitute cognition, and thus are fundamental to the educational process'*. He further defines cognition as being concerned with understanding what teachers think, know, and believe: *'the unobservable dimension of teaching – teachers' mental lives'* (Borg, 2006: 1).

From a survey of pre-service teachers in Singapore, authors Ching, Myint, and Teo (2006) were able to conclude that personal epistemological beliefs influence cognitive and metacognitive operations in a significant way. A similar study previously conducted in Hong Kong by Elliott and Chan (1998) also revealed the importance of cultural factors in shaping epistemological beliefs. In an earlier longitudinal study investigating beliefs about education, teaching, and learning, Hollingsworth (1989) concluded the importance of understanding educators' prior beliefs to inform supervision and university course design.

b. Educators' beliefs about knowledge impact on their teaching approaches, processes, strategies, and classroom management

In an article published by the Journal of In-Service Education, Martin et al. (2002) argue that educators' epistemological beliefs about knowledge impact on their preferences regarding teaching approaches, processes, strategies, and classroom management. They base this on the argument that experienced educators bring to their task environments a substantial corpus of their own beliefs and practical knowledge, which is in the most part gleaned from their professional and personal experiences (Elbaz, 1992; Tillema & Knol, 1997).

Further, it is against this background that they are able to value and develop new knowledge. Others who concur put forth that educators and their students bring to their task environments prior knowledge and ideas and that this has a direct influence on their beliefs about knowledge and its acquisition (Elliott & Chan, 1998, Calderhead & Robson, 1991; Hollingsworth, 1989; Tilleman, 1995). Linkages between educators' beliefs and knowledge have also been identified through the exploration of the professional dilemmas that teachers encounter and their responses to these dilemmas (Billing, 1988; Alexander, 1995).

Although not without critique (Welch & Roy, 2013), several instruments have been developed to establish whether a relationship exists between beliefs and knowledge acquisition. Perhaps the most frequently used is the Epistemological Questionnaire (Schommer, 1990). Others include the Epistemic Doubt Interview (Boyes & Chandler, 1992), the Epistemic Beliefs Inventory (Schraw, Bendixen, & Dunkle, 2002), and the Oldenburg Epistemic Beliefs Questionnaire (OLEQ).

Finally, it has repeatedly been claimed that experienced teachers often depart substantially from materials and actually redesign the proposed learning routes in line with their own conceptions (Goodson, 1992). This process depends to a great extent on their professional beliefs and knowledge (Hamilton, 1998). As such, research into educators' belief systems is important, as it has been argued that specific beliefs affect decision-making and practice in the classroom (Pajares, 1992; Clandinnin & Connelly, 1987; Clark & Peterson, 1986). Schommer, Crouse and Rhodes (1992) further suggest that educators' epistemological beliefs may also influence the methods they use, their class control, and what they focus on.

The relationship between epistemological beliefs and motivational orientations is also worthy of discussion here; however, there has been too little research conducted to confirm such a relationship. The little there is tends to focus on beliefs about learning and the speed of knowledge acquisition, rather than on content or the ability to retain knowledge (Paulsen & Feldman, 1999; Buehl & Alexander, 2005; Braten & Stromso, 2006; Ricco & Rodriguez, 2006).

According to Elliott and Chan (1998), there is still much more to be known about epistemological beliefs, such as the influence of the socio-cultural context in which they are developed. In fact, Hofer and Pintrich (1997) identify nine crucial theoretical and methodological issues that need to be resolved in future research on epistemological theories.

Hence, it is worth reflecting on our epistemological beliefs; as Descartes (1996) reminds us, if we continue to focus on our old familiar opinions, then we will never lay ourselves open to new beliefs. Therefore, just for a while, we should switch right around and pretend that our former opinions are *'utterly false and imaginary'* and thus open ourselves up to *'new ways of knowing'* (p. 3).

2.2.3 Our knowledge

In this section, I build on Schommer's (1994) concept of an epistemological belief system and explore two major themes: definitions of knowledge and the importance of knowing. This is followed by a discussion on the value of fundamental knowledge and a review of the literature that ties such ways of knowing to professional and social identity theories.

Over the years, many attempts have been made to classify knowledge; as such, its definition has developed to include a broad range of methodological approaches and themes. Philosophers have distinguished five kinds: knowledge based on perceptive data, discursive knowledge, syllogistic reasoning, self-evident knowledge, and immediate and intuitive knowledge (Hart, 2000). These categories have been further grouped into explicit and implicit knowledge, with contextual and learning factors at play (Eraut, 2000). The former enables learning by providing structures, relationships, and motivation, whilst the latter includes challenging work, feedback, and self-efficacy (ibid).

Bruner (1994) also discusses different ways of knowing. In his essay *'Narrative and Paradigmatic Modes of Thought'* (1985), he outlines two main ways: paradigmatic modes of knowing,

which are truth seeking, and narrative modes of knowing, which seek verisimilitude or truth-like observations: *'In the former, you mean what you say. In the latter, you mean more than you say'* (Eisner, 1997: 264).

Shulman (1986) categorises educator's knowledge as content knowledge, pedagogical content knowledge, and curricular knowledge, but negates to mention experiential knowledge. Whilst Clermont et al. (1994) do acknowledge that educators' knowledge as being contextually bound thus developed and shaped through their teaching experience. In accordance with the latter and as, Dewey (1902) pointed out that teaching is a process that is far more complex than the transference of knowledge and that as a prerequisite to learning educators need to understand themselves and their learners. As such, in many cases where there is little or no support from educational institutions to do this, educators themselves may need to concentrate on developing their own pedagogical and professional knowledge.

However, according to Gibbs, (1988), four key elements would need to be embodied in teaching to improve the quality of student learning: motivational context; learner activity; interaction with others; and a well-structured knowledge base.

Collinson (1999) in accordance defines three kinds of knowledge that an excellent teacher should have or must develop: professional knowledge, interpersonal and intrapersonal knowledge. The latter is to be understood as relationships and interactions between the educator and their environment (Howey and Collinson, 1995) and is concerned with 'ethic of care, work ethic, and disposition toward learning' (Page, 2004).

Cochrane-Smith and Lytle (1999) in examining the relationship between educator knowledge and practice have further distinguished three types of professional knowledge:

1. Knowledge-for-practice: formal knowledge generated by researchers outside the school
2. Knowledge-of-practice: generated by educators critically examining their own classrooms and schools
3. Knowledge-in-practice: educators' practical knowledge generated through their own systematic inquiry.

Day and Sachs (2004) have identified a fourth:
Knowledge of self: 'generated by educators engaging regularly in reflection in, on and about their values, purposes, emotions and relationships' (pg. 9).

Grossman (1990) also acknowledges that formal educator training is essential to developing educators' subject matter knowledge, she adds that educators need to gain 'knowledge of the districts in which they work, of the school setting, of specific students and communities, and of students' backgrounds, families, particular strengths, weaknesses, and interests' (pg. 9). The need for this kind of knowledge is further strengthened and enriched by a real teaching context (Wang and Paine, 2003), and echoed by Simpson (2008).

Furthermore, if educators can gain, reflect on and use such knowledge to develop teaching tools and material then they could ensure that their lessons are context specific and thus consider the learning styles, previous experiences and cultural context of all their learners.

Therefore, I put forward that such knowledge could be facilitated through a reciprocal transfer of beliefs and knowledge between:

- Institutional leaders and educators
- Institutional leaders and the community
- Institutional leaders and parents
- Institutional leaders and students
- Educators and the community

- Educators and parents
- Educators and students
- Students and the community
- Students and parents

Such arguments are based on the understanding that reciprocal relationships are desired and that through their establishment, all parties involved will benefit from the transfer of knowledge both in and outside of the classroom. A cautionary line comes from Newman (2000), who views such knowledge as often being mediated by what we see on television, what we read, and by the conversations, we engage in and eavesdrop on every day. Nevertheless, researching into each other's daily experiences especially when they are generated by different socio-cultural, geographical, and linguistic settings, can offer new insight into different ways of knowing (Pereira, Marhia and Scharff, 2009).

However, according to Ndimande (2007), there are still two perspectives of knowledge that have been widely neglected: a) the impact of *'local knowledge'* on the (re-)definition of knowledge and b) the consequences stemming from the transition from colonialism to independence. I further advocate a third form of knowledge: as people relocate, they

circulate and distribute knowledge, which I hereby label as *'intersectional knowledge'*, this knowledge joins the dominant knowledge, and metaphorically speaking forms a delta, yet very little has been documented regarding the impact of when '*the river meets the sea'*, or how such knowledge is redistributed or socially reconstructed. Therefore, through critical autoethnography (Boylorn & Orbe, 2014), I illustrate how knowledge acquisition is intertwined with unconscious or informal practices of information gathering. In the next section, I address fundamental ways of knowing (Bourdieu, 1984, Bourdieu & Passeron, 1994; Espino, 2014; Yosso, 2005, 2006; Yosso & Daniel, 2005; Winkle-Wagner, 2010; Moll & Cammarota, 2010; Moll et al., 1992; Hargreaves & Fullan, 2012).

2.3 The value of fundamental knowledge, culturally relevant pedagogy, and the decolonisation of methodologies in higher education

In this section, I analyse literary discussions on the *'decolonisation of knowledge'*: a term that can be traced to anti-colonial movements in the Caribbean in an attempt to interrogate and interrupt long-standing and often colonising practices (Fals-Borda, 2006; Kindon et al., 2007). I intend to

challenge such dominance and to review the epistemological literature that affirms the value of fundamental knowledge, culturally relevant pedagogy, and decolonised methodologies in order to assess how HEIs could use such knowledge to facilitate cohesion between the personal and the professional. In accordance, Kwhali (2017: 20) puts forth that *'Epistemology has become interwoven with the voices and narratives of the dominant, whose inability to stand outside that privilege is equal only to their resentment of any challenge to it'*.

I conclude this section with a discussion on knowledge capital (Hargreaves & Fullan, 2012; Bourdieu, 1984, 2010; Bourdieu & Passeron, 1994; Freeman, 2009) and a brief introduction to other forms of capital knowledge and fundamental knowledge. Due to the academic curtailment of words, I make a brief mention of critical race theory (Lawrence, 1992; Crenshaw, 2008; Delgado, 2009; 2002) and conclude with a discussion on social and professional identity theories (Day et al., 2007; Turner et al., 1987; Burke, 2001).

The inclusion of this section is paramount to the thesis, as it highlights calls for a pedagogical shift based on the principle that there are different ways of knowing and understanding.

Instructions are mediated through cultural resources, which are *'aspirational, linguistic, familial, social, navigational resistant and legitimated forms of cultural capital'* (Yosso, 2005:9). We are consistently reminded that by making fairly simple changes to educational practice, it should be possible to reduce the educational disparities for both BME educators and BME students (Yosso, 2006; Yosso & Solorzano, 2005; Winkle-Wagner, 2010; Espino, 2014).

2.3.1 Knowledge capital

Knowledge capital, also known as intellectual capital or even human capital, is a term frequently used in the corporate world to define the intangible knowledge-based factors used to drive business success and is not normally associated with education (Hargreaves & Fullan, 2012). However, upon examining the educational literature, three similar concepts pertaining to capital become evident: cultural capital (Bourdieu, 1984, 2010; Bourdieu & Passeron, 1994), Black cultural capital (Freeman, 2009), and professional capital (Hargreaves & Fullan, 2012). As such, I begin with definitions of each, followed by discussions on their value to education and more specifically to HEIs.

Cultural capital has been defined as competence, knowledge, qualifications, good manners, linguistic expression, and ways of knowing and reasoning (Bourdieu, 1984, 2010; Bourdieu & Passeron, 1994). Bourdieu (1977, 1998, 1990) claims that our habitus is a product of history and as such is transient in that it produces more of the same. He claims that it is reflective of the processes by which we have been socialised and influences the way we act. If discussed along with Petre Andrei's *'philosophy of values'* (1945) and Dewey's *'criteria of experience'* (1938), then the cultural capital found in the habitus of our ancestors is transient and in part becomes our own cultural capital.

However, such a narrow conceptualisation of cultural capital within HEIs and educational research, according to Yosso (2005: 77), fails to account for the *'knowledge, skills, abilities and contacts possessed and utilized by Communities of Colour to survive and resist macro- and micro-forms of oppression'*. Other critiques of such thinking argue that it ignores the intellectual Black middle class from Africa, Europe, the US, and the Caribbean (Maylor, 2014; Robinson, 1983; Rustin, 1971; Patillo-McCoy, 2000, 2002; Daye 1994). Maylor (2014) further raises salient questions about the limits of seeing

Bourdieu's cultural capital as a conceptual framework for understanding the achievement of Black children. She claims: *'Perceptions of Black children as low achievers or underachievers are not helped by educational theories such as Bourdieu's (1977) theory of "cultural capital," which suggests that Black people are devoid of achievement capital'* (Maylor, 2014: 1).

Whilst Winkle-Wagner (2010) agrees with Bourdieu and Maylor in claiming that cultural capital can be obtained through both family origin and education, Alexander (2005) further argues that Caribbean cultures have survived slavery, indentureship, colonialism, globalisation, and cultural imperialism. As such, these *'subordinated knowledges'* are worth considering as *'legitimate epistemologies'* (Alexander, 2005: 7). As educators, we need to focus on the cultural aspects of our delivery: the methods we choose and our styles of teaching (Read et al., 2003). When we mention BME educators and students, Maylor (2014: 1) reiterates that, *'cultural capital needs to be critically theorised from historical, social, economic and political perspectives with an articulation of how Black people have historically been economically and socially marginalised and how they continue to be constructed*

as lacking cultural capital—and, by extension, are considered uneducable'.

As such, in the latter section of this chapter, I draw on postcolonial theories and discuss with brevity the literature on the Black narrative, in an attempt to validate some of the often-overlooked forms of knowledge and to highlight *'the accumulated assets and resources in the histories and lives of marginalised communities'* (Yosso & Garcia, 2007: 711). In support of this, both Maylor (2014) and Olneck (2000) attest that the latter can only occur when educators have a better understanding of themselves, their students, and their students' individual backgrounds.

To re-focus the research lens on BME educators, Kwhali (2017: 10) reminds us that *'none of us enter the working world an empty vessel'.* The same could be argued for the cultural capital that BME educators bring to their institutions. Yosso's (2005) cultural wealth framework endorses that BME educators possess great amounts of cultural capital, contrary to the dominant view of what is considered knowledge. Gabriel in Tate & Gabriel, 2017: 28) discusses the findings of her thesis in this regard,

'The findings of my PhD thesis highlighted that building intellectual and cultural capital is something Black people do very well, though it goes unnoticed and unacknowledged'.

As such, I now define the value of Black cultural capital.

2.2.3 Black Cultural Capital

Black cultural capital is based on Bourdieu's cultural capital theory and relates to the usage of cultural markers and dominant and non-dominant cultural capital to advantage BME groups (Carter, 2005). It has been discussed in the literature from two main perspectives: Black students and Black parents. According to Freeman (2009: 144),
'Black students come to school with different cultural capital from that of White students... schools which devalue Black cultural capital severely impact Black students' sense of self and achievement'.

Further, Black parents attest that despite being heavily involved in supporting their children's education, their capital, unlike other parental capital, is undervalued and underutilised (Crozier, 2001; Vincent, 1996) in educational settings. In addition, and despite insistence that local cultures must have a voice in every form of pedagogy for it to be successful

(Maylor, 2014), there is very little discussion in the literature voiced by British BME female educators, with the exception of that which falls under the umbrella of critical race theory (CRT), recent work encompassing the concept of intersectionality (Crenshaw, 2008; Carastathis, 2014), and the work of Maylor et al. (2007). As such I briefly discuss CRT from the points of view of Yosso (2005), Lawrence (1992), and Crenshaw (2008) and its relationship with fundamental knowledge. This is then followed by a brief review of Hargreaves and Fullan's (2012) theory of professional capital, more pertinently their elucidation of decisional capital, to stress the importance of professional work, professional capacity, and professional effectiveness in HEIs. I return to the topic of intersectionality later in this chapter.

2.3.3 Critical Race Theory

Critical Race Theory (CRT) in education examines the role of policy and practices in the construction of racial inequity and focuses on the persistence of conditions created by and traditionally associated ultimately with racism. On a positive note, according to Delgado Bernal (2002), when we view education through a CRT lens, it becomes obvious that that we have at least six forms of capital, including aspirational, navigational, social, linguistic, familial, and resistant. As

tempting as it is to unpick each of these forms of capital, I restrain myself and discuss the most poignant subsets of each.

Similarly, despite CRT not being the main theory underpinning this thesis, as others have already analysed the lack of diversity in higher education from such a perspective (Smith, Yosso, & Solorzano, 2007), in order to leave this thesis open to recognising the ways in which race is mediated by and interacts with other identity markers, such as gender, class, and linguistic background, I examine the linkages between contemporary educational inequity and historical patterns of racial oppression (Crenshaw, 2008). In doing so, I open up the potential for Black cultural capital to be seen as *'strengths upon which to build and accentuate'* (Olneck, 2000: 324) in learning, encompassing the need for personal and professional capital to be recognised and viewed positively in HEIs.

However, throughout this thesis, I do pay homage to the value of CRT as a framework to analyse the voices and experiences of BME educators: their insights into the operation of racism and the value of their stories, which make insightful contributions (Delgado, 1989). I add my own form of storytelling as a means of enabling all racially minoritised

groups to speak out about racism as a form of empowerment (Gillborn & Rollock, 2011) and to take back that which has been displaced.

2.3.4 Professional capital

Whilst much of this chapter has been about the personal, recent literature has also addressed professional capital. According to Hargreaves and Fullan (2012), professional capital is about collective responsibility, not individual autonomy. It requires political and societal investments in education and the ability of educational leaders to assess their educators' needs at every level of their careers. Page (2004), in his paper *'Professional Socialisation of Valuation Students: What the Literature Says'*, presented at the 10th Pacific Rim Real Estate Society Conference, discusses the chronological model of the socialisation process of teachers (Staton & Hunt, 1992), illustrating the three stages that trainee teachers go through: biography, pre-service experience, and in-service experience (see Fig. 5).

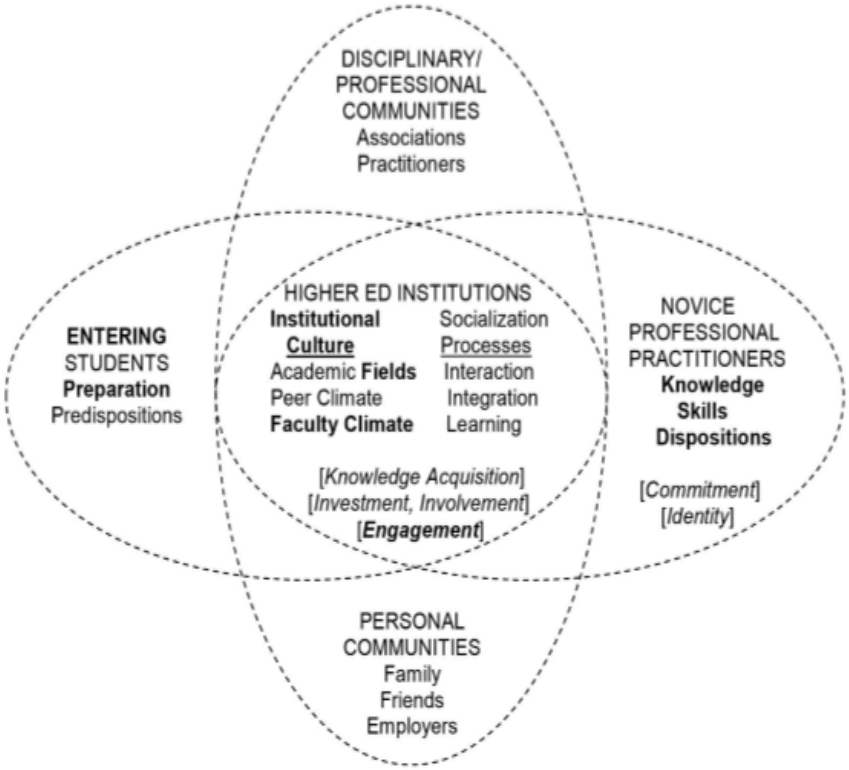


Figure 5: The professional socialisation of teachers. (Weidman, Twale, & Stein, 2016:87)

Hargreaves and Fullan (2012) further divide in-service experience into three career stages:

1. Early career — 1–3 years' experience
2. Mid-career range — 4–20 years' experience
3. The later years of teaching — 22 years and onwards

According to the above, the professional socialisation of an educator is transient, from the graduate to the fully fledged professional, and is based on a body of knowledge (Page, 2004). However, if the first two phases occur before the educator arrives at the training institution, as it has long been

attested that early childhood has an influence on people's beliefs, value, and choice of work (Wright, 1959; Wright & Tuska, 1967), then the BME educator, whose capital tends to differ from the norm, requires training to help them to integrate and assimilate institutional norms, attitudes, behaviours, roles, and values (Lopes, 2009; Maloney, 2013).

However, as previously mentioned, educational institutions must also change their views of what constitutes knowledge, and there have been frequent calls to decolonise the curriculum (Fals-Borda, 2006, Kindon et al., 2007) and to encompass fundamental forms of knowing (Fals-Borda, 2006; Kindon et al., 2007). This would not only stimulate interaction and create ways for easier access to professional practice and participation but may also enable all educators to more easily discover and create performative behaviours, beliefs, and identities and, most importantly, encourage continual development through continual participation (Murphey, 1987).

In their book '*Professional Capital: Transforming Teaching in Every School'*, Hargreaves and Fullan (2012) divide professional capital into three distinctive components: human, social, and decisional capital. The former two relate to the way that educators work together as a learning community (Day &

Sachs, 2004; Day, 2007; Day et al., 2006), whilst the latter refers to the basis on which educators make value judgements. According to the authors, they are all developed over time and through experience and shape educators' personal and professional identities; in some respects, this theory is not too dissimilar to Bourdieu's (1977, 1992) theory of habitus.

2.3.5 Professional and personal identities

The literature further identifies three levels of identity: individual, relational, and collective (Brewer & Gardner, 1996). According to Simon (1997), these three self-representations of identity coexist within us and are equally important in the educational attainment of self-definition. Personal and professional identities have been viewed as separate entities, with the latter being based solely on personal characteristics and experiences and being shaped by socio-cultural and historical contexts (Markus & Nurius, 1986). Stets and Burke (2000) argue for the value of separating the different identities of the self. Others acknowledge that the professional self is of little worth without the personal component (Clandinin, Downey, & Huber, 2009; Clandinin, 2002).

Day et al. (2007) put forth that one should not have to choose between the personal self and the professional self and thus recommend that more attention should be given to understanding how the self may influence the interplay between all the levels of identity. Their definition of a professional identity comprises the interactions between the situation (the school) and the context, as noted by Hall (1993). The context is the personal: life outside of school, including family and social roles.

This said, according to Short (2010), we present multiple selves to the outside world depending on what we choose to relate to and how we relate to our experiences. Burke (2001) acknowledges our ability to construct multiple identities and distinguishes three: personal identity, role identity, and social identity. He further claims that individuals can have all three types in play during an interaction, but the dynamics of identity control operate in the manner described above.

At the Annual Meeting of the Association for the Study of Higher Education in Memphis, Perna and Hudgins (1996: 29) offered the following:

'Acquiring a professional identity involves learning not only knowledge and skills required to perform a particular job task

but also the attitudes, values, norms, language and perspectives necessary to interpret experience, interact with others, prioritise activities and determine appropriate behaviour'.

In accordance, Fenwick and Hutton (2002) argue that workplace learning should entwine identity, desire, cultural communities of practice, discourses of work and success, cognitive processes, and multiple types of knowledge and spheres of life activity.

2.3.6 Meaning, perception, and identity formation

Leading on from the previous discussion, according to Newman (2000), all meaning is embedded in cultural history. Most of who we are is tacitly absorbed from the people and things we surround ourselves with; for people in diaspora, it is often things that remind them of or connect them to home. Memories of home can resonate in images and in the stories, we tell ourselves, which are often built on nostalgic beliefs and values. Epistemological beliefs and their contribution to education, in terms of identifying students' abilities and learning strategies, have been matters of interest for many researchers (Cano, 2005; Nist & Simpson, 2000; Marton & Saljo, 1984), as has the interaction between the individual

and their environment. Furthermore, Storkerson (2009: 2) reminds us of the importance of *'the interactions that humans have with their environments as humans perceive or understand them, as they represent settings and events to themselves*'.

According to Blumer (1969), our behaviour when interacting with others in social settings is governed by our perceptions of ourselves; by marking and naming the thought of being different, we construct our own identities in reference to others (Johnson et al., 2004). Consequently, to know each other, we need to form shared meanings (Larossa & Reitzes, 1993) through often inherently different symbols, words, gestures, rules, and roles.

A broad range of researchers have also put forward that there are links amongst meanings, behaviour, and identity formation (Burke & Reitzes, 1981; Tsushima & Burke, 1999). I now explore behaviour as a function of the relationship between what a person perceives and how this might affect their identity. I consider how meaning is derived from the mundane roles we carry out, such as using materials, preparing food, earning a living, buying goods and services, and travelling to work. Such theories enable us to take a

reflective pause, through which we can modify our interpretations of such symbols and take on the role of *'the other'*, in doing so gaining the ability to extend the interpersonal meaning to an entire group (Blumer, 1969).

The perception of the self as *'the other'* is pertinent to this autoethnography, particularly the concept of perception as intuition: a fund of knowledge in the sense of intellectually cumulative experiences (Dewey, 1929). As Shavelson and Bolus (1982) remind us, self-perceptions are formed through experiences with, and interpretations of, the environment and may be heavily influenced by reinforcements and evaluations by significant others. However, when we perceive that we are viewed as *'the other'*, as previously mentioned, our reactions may be emotional rather than intellectual (Laubscher & Powell, 2003). It is important to recognise that this could be a two-way process in that by perceiving oneself as *'the other'*, one could be guilty of forming negative value judgements. For example, according to Manatu (2003: 118),

'Black women still need public reaffirmation of the self, they still need figures of hope... realistic narratives that truthfully reflect the self are embraced because such narratives acknowledge Black women as fully functional persons'.

This would suggest that Black female academics may still need to seek their worth in *'others'*. According to MacQuarrie (2010: 3), *'othering'* is a term used to describe behaviour whereby those perceived as different become victims of *'prejudice, discrimination, and injustice'*, perpetuated *'either through deliberate or ignorant means'*. It is generally perceived as a pejorative and confrontational act (MacQuarrie, 2010; Palfreyman & Smith, 2005), in that *'the other'* is frequently viewed as inferior, and *'othering'* can *'reinforce and reproduce positions of domination and subordination'* (Johnson et al., 2004: 253). It creates an *'us and them'* situation, which *'constructs an identity for the "other" and implicitly for the self'* (Palfreyman & Smith, 2005: 213).

Perhaps even more disconcertingly, together with being *'othered'* comes the seductive pressure to accept the *'other'* projections as a definition of the self: *'sometimes, it is easier simply to be what others want you to be'* (Laubscher & Powell, 2003: 214). If an *'othered'* individual is grudgingly accepted as part of a group, they are led to feel *'forever grateful that they have been let in, but they know that they never truly belong'* (Laubscher & Powell, 2003: 221).

Unfortunately, in the UK, many Black academics consider themselves to be *'space invaders'* (Puwar, 2004a) operating in ivory towers (Gabriel & Tate, 2017), perpetuated (as I detail in the subsequent section) by the fact that 92.39% of their counterparts are White (Equality Challenge Unit, 2013). Such *'othering'* manifests in *'marginalisation, decreased opportunities, and exclusion'* (Johnson et al., 2004: 254), as well as *'maintaining social distance and making value judgments based on stereotyped opinions'* (Palfreyman & Smith, 2005: 214).

Furthermore, the sense of being *'othered'* is layered. For example, MacQuarrie (2010: 7) discusses historical *'othering'* leading to discrimination against minority populations by dominant cultures for *'enslavement, indenture, assimilation or exclusion'*. According to Barn (2001), from a social perspective, many second-generation and third-generation Britons are unable to identify with their parents' countries of origin, as they have tended to engage in some form of BME activities. As such, BME academics' and students' internal dialogues are often made up of questions about their ability, beliefs and identity (Bateson, 1972).

Stets (2001) claims that a failure to verify our identities repeatedly will over time cause less-intense negative emotions because we will begin to adjust our identity standards. However, Burke (2001) further suggests that when our identity standards are not verified, we would be better off leaving the situation and thereby avoiding the negative emotions that come from the incongruities between our expectations and the responses of others.

Whilst autoethnographic scholars have routinely used their multiple standpoints to situate their identities in stories and lives, the concept of intersectionality – exploring how multiple aspects of identities are simultaneously manifested within interactions with others – has only emerged as important in the study of culture over the last two decades (e.g. Crenshaw, 1991). Intersectionality as an analytical tool can shed light on how gender, race, class, ability, sexual orientation, and other axes of identity interact on multiple and often simultaneous levels, contributing to systemic injustice and inequality (Collins, 2000; Crenshaw, 1991; Johnson, 2001). Steeped in feminist studies, Collins (2000) refers to the various intersections of social inequality as the matrix of domination; this is also known as the vectors of oppression and privilege.

Mirza (2009, 2013) discusses the notion of *'embodied intersectionality'* as having helped her to make sense of her struggles and to situate what defines the materiality of her *'affective'* educational experience. However, only recently have scholars embraced intersectionality within their research with any regularity (e.g. Carrillo Rowe, 2005; Chávez & Griffin, 2012). I will return to this discussion later in the chapter, as I illustrate how BME educators feel about their personal and professional experiences in HEIs.

Current Migrant Trends in Education

To place identity in context, migrants from countries in the European Economic Community (EEC) comprised nearly half of Britain's net migration Unfortunately, as D'Aguiar (1995) writes at the beginning of his novel; The Longest Memory, '*The future is just more of the past waiting to happen'* (pg. 4) thus the concern is that the current UK educational system will face another three or perhaps four generational achievement gap. The Office of National Statistics', 2001 census showed that people living in London born outside of the Britain, amounted to 4.6 million; 55% of them were from Bangladesh and approximately 79% were of African descent. Whilst their 2011 census showed an increase of migrant statistics amounting to 7.5 million, whilst according to

Migration Watch UK (2014) migrants from the European Union.

All illustrated in Figure 4, Economic Communities (EEC) comprise of nearly half of Britain's net migration. The same source mentioned above also confirmed that net migration from Romania and Bulgaria currently stands at 20,000 and these trends are expected to continue to rise (Fig. 4).

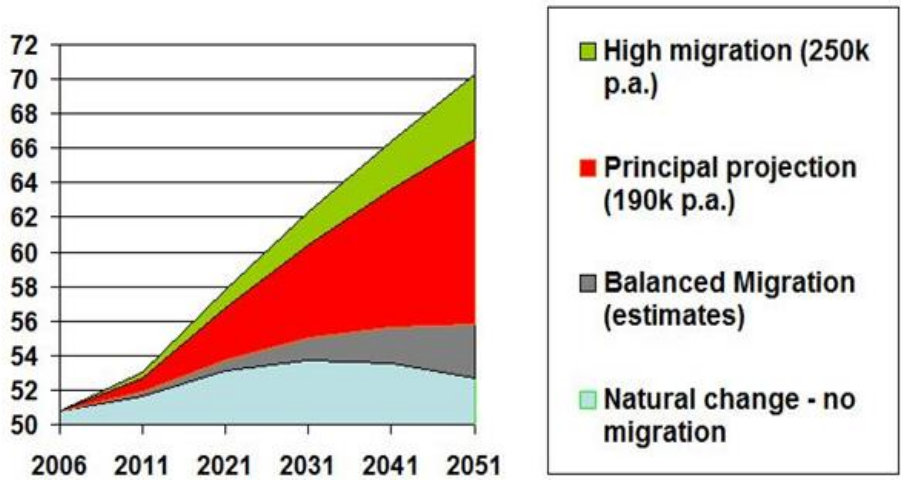


Figure 4: The Predicted Growth of Migrants in Britain (www.migrationwatch.com)

Many of these new migrants do not speak English, and the education systems of their countries of origin, unlike those of the former colonial migrants, are not based on that of the UK, so their educational disadvantage is clear within the current education system. Furthermore, even forward- thinking institutions that employ educators to reflect their current

student populations often fail to realise that such staff come with diverse experiences, beliefs, and values.

Based on Britain's current education system, educators in general will be required to not only make shifts in their identity constructs and epistemological or operative ways of knowing and thinking but also to reassess their prior knowledge, individual and cultural differences, and prior pedagogic training, all whilst trying to gain an understanding of the cultural knowledge of their students and the diverse professional backgrounds of other staff members.

Unfortunately, this is likely to detract from their academic and teaching careers whilst they attempt to adjust to a new education system, and therefore guidance and help during this adjustment period are essential. Therefore, a fuller understanding of the epistemological beliefs held by BME educators would be of much value to understand more deeply how BME educators can be developed and how new changes in educational practice can be introduced.

2.3.7 The decolonisation of knowledge

Before discussing the decolonisation of knowledge, it is apt to regress and consider how the curriculum came to be shaped

by colonialism and the impact of colonialism on identity formation today. Colonisation, as defined by Loomba (2015: 20), is *'the conquest and control of other people's land and goods'* and began in Europe in the 16th century. By the 1930s, over 84% of the world's land surface was subject to colonisation. Such colonial impositions inevitably had an impact on individual colonies and their indigenous populations, due to practices such as violence, exploitation, theft, dehumanisation, segregation, slavery, racism, and cultural and educational practices (Ashcroft et al., 1989). With the latter still historically intertwined with the exertion of colonial control (Gramsci, 1971; Viswanathan, 1988; Andreotti, 2011; Abu-Hilal & Abu-Shomar, 2014), colonial legacies continue to perpetuate in education and knowledge today (Dei, 2010; Dei & Simmons, 2010).

2.4 BME educators' professional and personal experiences

This final section of the literature review is divided into two sections. The first highlights the cultural factors and structural constraints affecting the development and progression of BME female educators in HEIs. In the second, which I label *'the Black narrative'*, I examine BME educators' personal stories

and narratives to identify the ways in which the personal impacts on the professional.

Hence, I begin with a historical journey to view the experiences of BME educators in the UK (See Appendix 4). In 2011, there were 14,000 professors in HEIs in the UK. Fifty of them were classed as BME, with only ten of them being women. There were no BME vice-chancellors (Shepherd, 2011). A year later, a study conducted by University College London, *'The Position of Women and BME Staff in Professorial Roles in UK HEIs'* (2012), highlighted the historical discrepancies regarding the representation of BME professional staff from 2001 to 2011 via a Higher Education Statistics Agency (HESA) staff report (see Fig. 6):

Representation of women and BME staff in UK higher education institutions from 2000-1 to 2010-11

	% of professorial staff who are women	% of professorial staff who are from BME backgrounds (where ethnicity known)
2000-1	12.6%	3.9%
2001-2	13.1%	4.2%
2002-3	14.2%	4.4%
2003-4	15.1%	4.8%
2004-5	15.9%	5.4%
2005-6	16.7%	5.8%
2006-7	17.5%	6.2%
2007-8	18.4%	6.5%
2008-9	18.7%	6.8%
2009-10	19.1%	7.0%
2010-11	19.8%	7.3%

Source: HESA Staff Record, time series; % calculations: UCU

Figure 6: Representation of women and BME staff in UK higher education 2001–2011 (HESA, n.d.)

The study further highlighted that BME professors earned 9.4% less than their White counterparts (p. 1) and that White applicants were three times more likely to be successful in securing a professorial role than their BME colleagues were (p. 12). In the same year, the University and College Union confirmed that only 1.1% of academic staff were Black and only 0.4% were Black British-born professors. In 2013, the Equality Challenge Unit (ECU) spoke out about the harmful racial/gender stereotypes that are held against isolated Black academics by mostly White senior colleagues and managers,

expressed through implicit biases (ECU, 2013). In 2014, the HESA confirmed that out of a total of 17,880 professors, 950 were Asian, 85 were Black, 365 were *'other'* (including *'mixed'*) and the rest (15,200) were White.

In 2015, an ECU statistical report was published, highlighting the statistics detailed in Figure 7:

Ethnicity	Professors		Non-professors	
	No.	%	No.	%
White	13270	92.7	105345	91.6
Black	70	0.5	1480	1.3
Asian	430	3.0	3955	3.4
Chinese	235	1.6	1440	1.3
Mixed	135	1.0	1610	1.4
Other	180	1.3	1155	1.0

Figure 7: UK academic staff by professorial category and ethnic group (ECU, 2015)

If we sail forward to 2017, *The Guardian* newspaper led with the following headline: *'British Universities Employ No Black Academics in Top Roles'* (Adams, 2017). The article further revealed that British universities employed more Black staff as cleaners, receptionists, and porters than as lecturers or professors (see Appendix 9).

In February of the same year, Iyiola Solanke from the University of Leeds compiled a review of BME female professors who were or had been employed on a full-time, permanent basis in a UK HEI. Her findings revealed that there were 54 (including four emeritus) BME female professors engaged across 17 disciplines in 34 of the 164 UK's HEIs, with only four in education departments (Solanke, 2017).

In conjunction with further data (Appendix 1), I began to question these statistics and became interested in the education and employment trajectories of the BME female professors who had made it into the minority positions. Subsequently, I became acquainted with the work of Cecile Wright: the only then Black female professor in Britain in the field of humanities and social sciences. In an interview (see Appendix 2), she said:

'the under-representation of Black female academics in higher education institutions is a "disgrace", not least because universities legitimise the socio-cultural norms of many societies and are a greenhouse for cultivating future leaders of society' (YAAYA magazine, 2013: 1).

Such inadequacies and the distinct underrepresentation of BME educators has persisted because of the learning problem

of institutions (Bensimon, 2014). Tate and Gabriel (2017: 54-55) describe the statistics in UK HEIs as evidence of *'racism without racists',* and Leonardo (2004) defines HEIs as spaces where,

'colour-blind ideologies are normalized and where racism and racialization are developed, maintained, reinforced and embedded in curricula, policies and practices. (pg.6)

Today, according to the HESA, BME educators in general remain at the lowest professorial levels (HEFCE, 2008; Connor, 2008; Shepherd, 2011); those who do make it into academia receive lower levels of pay on average and are less likely to benefit from a permanent/open-ended contract of employment (Institute of Employment Studies, 2005).

They are reminded that becoming a professor does not mean that their struggles are over (Mirza, 2009). Overall, they report having fewer opportunities to develop and enhance their promotion prospects (Deem et al., 2005; Jones, 2006); report experiences of invisibility, isolation, and marginalisation (Carter et al., 1999; Deem et al., 2005; Jones, 2006; Mirza, 2006, 2009); and are given disproportionate workloads. Unfortunately, far too little research has been conducted into why this is so, and the studies that do exist tend to take a

statistical approach, as per those conducted by the HESA. Once again, very few have considered historical factors or daily experiences, and all of them group anybody who is not White, despite their experiences, in the same research cohort: BME. According to Leonardo (2004), the starting point for understanding such oppression should be a critical analysis of BME experiences, and Reynolds (2006) argues that a shift towards knowledge of cultural factors and structural constraints is vital to understanding the diverse ways in which different ethnic groups develop, sustain, and access social capital, yet the cause or culpability for many of these trajectories often remains unexplored.

As part of the shift, the links amongst the legacies of slavery, colonisation, and the experiences of the current generation (diaspora, identity formation, and *'super-diversity'*) (Vertovec, 2007) need to be further explored and documented. Telling that leads to a reconciliation process must be seen as part of an overall holistic and comprehensive response to the legacies as a sincere indication and acknowledgement of the injustices and harms experienced by the colonised and the need for continued healing. We must develop online depositories to store the personal experiences narrated by the slaves and the colonised before they are lost.

The value of such a shift is confirmed by Espino (2014), who claims that it supports mechanisms that lead to funding opportunities and that enhance faculty careers. However, for such a shift to work, we as educators must be given or carve out the time and space to reflect on *'the historically accumulated, culturally developed, and socially distributed resources that are essential for a person's self-definition, self-expression, and self-understanding'* (Esteban-Guitart & Moll, 2014: 1). We must begin to understand the pedagogical implications that can come about by deeply and personally knowing one's self and the wider community, for only then can we begin to define what it means to be a reflective practitioner.

As Fanon (1967: 23) reminds us,
'But, when we have closed the book, the argument continues within us, in spite of its author; for we feel the strength of the peoples in revolt and we answer by force'.

Soloranzo and Yosso (2002: 37) encourage us to challenge biological and cultural deficit stories through '*counter-storytelling'*. As such, the *'ship sail'* stories included in this thesis in their own way highlight the continuing consequences of slavery and colonialism. Each expresses a thought or

thought process regarding a turning point. Each reflects the changes made or to be made in regard to that thought; they show fluidity and move from the past to the present and on into the future. Like ships sailing through the middle passage, they give new meaning to the acronym BME – it becomes Black Minority Educator. Perhaps one day this too shall pass.

2.5 The cultural factors and structural constraints affecting the development and progression of BME educators in HEIs

In this section, I critically analyse the experiences of leading BME educators in HEIs to understand their experiences as they relate to the cultural factors and structural constraints affecting their development and progression in HEIs. I begin by offering definitions of cultural factors (Sklar, 1991), followed by a discussion of personal and professional experiences from BME educators in two recent pieces of autoethnographic work, namely *'Inside the Ivory Tower: Narratives of Women of Colour Surviving and Thriving in British Academia'* (Tate & Gabriel, 2017) and *'Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy'* (Arday & Mirza, 2018). To illustrate that many of the issues are not just exclusive to UK

HEIs, I further discuss the work of non-UK-based BME educators in *'Tedious Journeys: Autoethnography by Women of Colour in Academe'* (Cole Robinson & Clardy, 2010) and the South African voices in *'Academic Autoethnographies: Inside Teaching in Higher Education'* (Pillay, Naicker, & Pithouse-Morgan, 2016). The themes of these works are also discussed alongside other independent works (Bhopal, 2014; Bhopal & Jackson, 2013; Rollock, 2015; Kilomba, 2008; Ahmed, 2012; Crenshaw, 1998).

(a) Cultural factors

Having elaborated on fundamental knowledge in the previous section, I only make a brief mention of Sklar's (1991) work here, as it pertains to making meaning of my experiences in relation to other BME educators and aids in writing the autoethnography in the subsequent chapter. The discussion on these two essential components is consistently referred to throughout this thesis.

Deidre Sklar is mainly known for her *'five premises for a culturally sensitive approach to dance'* (1991). Although this thesis is not about dance, she provides the grounds on which to critique personal and professional experiences with a cultural lens. This complements what has already been written

in regard to CRT but also invites us to examine our experiences using a variety of markers, such as ethnicity, class, and gender.

Further, a major theme emanating from Sklar's work is the importance of knowing and understanding one's cultural background; she claims that *'Cultural critique, with its attention to ethnicity, race, class, and gender, has permeated the academy'* (Sklar, 1991: 70). However, whilst this may hold true for some forms of expression, sadly, the Black narrative voice has been left behind. Kilomba (2008: 13) attributes this to,

'a large part of the White audience [having] not decided yet to listen to the Black subject's voice and therefore does not authorise us to be the speaking subjects. She calls for a restaging of the colonial past'.

None too dissimilar to Sklar (1991), Kilomba's work also draws on memory, trauma, race, gender, and the performance of knowledge. Throughout her work, she repeatedly questions the acceptance of the Black voice and interrogates the ability of to speak as it relates to what we are able to speak about, and what actually happens when we speak (Kilomba, 2008). However, cultural factors are broader

than this: they encompass values, beliefs, and norms. They are often instilled at an early age and transfer into adulthood.

Other authors discussing cultural factors include Tajfel (1969) on perception, Prodromou (1992) on language learning, Noguera (2003) on Black males, Nieto (2018) on multi-cultural education, and numerous authors (Bal, 1999; Erll et al., 2008; Meusburger et al., 2011; Böhling & Lohmeier, 2018) on cultural memory. Böhling and Lohmeier (2018: 2) also explore family memory as being at the intersection of individual and collective remembering and remind us that, *'memories include feelings, emotions, and stories – which can change over time and are not fixed but fluid and above all, are difficult to grasp'*.

This introduces just some of the structural constraints in accessing literature pertaining to personal and professional experiences and their impact on teaching and learning. Others include the social construction of individual worlds and acquiring literature pertaining to ancestral data (Stines, 2005). These issues are expounded in the discussion chapter and where possible illustrated through the above-mentioned texts.

In sum, I continue to explore the philosophical and epistemological claims on which this thesis is built, namely the reciprocal transfer of beliefs and knowledge. I hereby hope to gain an understanding of the complex relationships that exist amongst narratives, readers, authors, the cultural contexts in which narratives are written, and the assumption that narratives can change or entrench perceptions of the self.

2.6 Living in the belly of the beast and in the shadows of an ivory tower

In accordance with the above, I now explore the literature to see how BME educators in British HEIs narrate and critically reflect on their experiences through forms of,

'recollection and remembering so that stereotypes can be subverted, inaccurate historical representation corrected, and new aesthetic choices and forms emerge that diffuse dominant forms' (Machiorlatti, 2005: 98).

Black feminist theory is only one of the theories used in this section; I also examine the utilisation of self-definition and self-valuation as tools of resistance (Collins, 1989) and further discuss eminent themes of identity values, gender, belonging, early educational experiences, the lack of Black literature, low

teacher expectations, the hidden curriculum, career progression and attainment, and self-image.

The first prominent theme mirrors what others have done (see Adams, 2011; Berry, 2012; Boylorn, 2012; Calafell, 2012; Durham, 2004; Griffin, 2012), calling out against positions of privilege and exposing moments of vulnerability. It is Shirly Ann Tate in *'Inside the Ivory Tower'* who reminds us that,

'we need to revisit and revise the image we have of ourselves as "strong Black women", admit that "Black does crack" and that there is nothing wrong with speaking as a survivor of and through racist hurt. To think through our feelings, to analyse and theorise racism through them rather than being immobilised by them because of fear that we are not strong enough, is already a show of strength. To admit that we need solidarity so as to survive the daily damage we experience at work already means that we are seeking to go beyond White-originated shame to build communities that matter much more, to knowledge and understanding that sustain our world view, ways of being in which we find comfort and socialities in which there is solace' (Tate & Gabriel, 2017: 59).

It is indeed noteworthy that not all Black women are strong and not all BME educators are angry. Some are just tired or suffering from *'racial battle fatigue'* – the psychophysiological symptoms resulting from living in extreme racist environments (Smith, 2004). This is indeed converse to the philosophical overview, where we see that both Andrei (1945) and Dewey (1938) support the ideology that social well-being should be the guiding principal in educational institutions and that values, beliefs, feelings, interests, and desires should be studied in close relation to objects, events, and persons or, rather, in genetic and causal sequences.

Perhaps less visible is evidence of social dominance: relationships of master and slave mirrored in today's HEIs. Educators and their students are still proxies for the colonial master and subject, who recapitulate their relational power dynamics in educational curricula and practices. The living legacies of these ongoing histories continue to dominate, bringing postcolonial problems such as alienation (Fanon, 1963) and racism (Gilroy, 1987; Pajaczkowska & Young, 1992). They thus continue to negatively impact educational experience and attainment.

In their book *'Inside the Ivory Tower: Narratives of Women of Colour Surviving and Thriving in British Academia'* authors Tate and Gabriel (2017) utilise Black feminist theory to reflect and analyse how experiences are shaped by race and gender. They discuss how racism manifests in day-to-day experiences in HEIs, metaphorically dubbing this as being *'inside the ivory tower'* (*ibid*).

Ironically, Shapin (2012: 1) reminds us that there actually is no such thing:

'There never was an Ivory Tower. It was always a figure of speech. There are towers and there is ivory, both quite real; it is their combination in the idea of an Ivory Tower which is both imaginary and consequential'.

He further relates the metaphor to how we think about the nature of knowledge: the conditions for its production, maintenance and transmission; *'the proper agency of knowledge-making; and the relationship between knowledge and virtue, both individual and political'* (p. 2).

However, in the book, Dr Kwhali, patron of the organisation Black British Academics, discusses her difficulties associated with maintaining Black values in a White context. She clarifies

that this is not necessarily related to race but rather to history and culture (Kwhali, 2017:5). She recalls her early educational experiences of never having seen a Black teacher; in fact, she claims that she was never taught about a single Black historian, scientist, inventor or even writer. She implies that the only inclusion in her curriculum pertaining to Black people was in the context of either slavery or colonialism. She puts forth:

'Whilst individual liberal teachers were reassuring me that colour doesn't matter, the hidden curriculum was telling me that it mattered a great deal. It had its roots in slavery, colonialism, and imperialism, which had helped to inform attitudes towards Black people. When teachers asserted that they treated all children the same, I came to understand that this meant White' (pg. 8).

Such sentiments have also been echoed by the Lisbon-born BME psychologist, writer, and university lecturer Grada Kilomba. In her book *'Plantation Memories: Episodes of Everyday Racism'* (2008: 31), she describes her experiences relating to voice and being silenced:

'Black writers often get told that their work is interesting but not scientific enough and the White majority label the Black minority as lacking in knowledge'.

She, as others have (Hernandez et al., 2014; Pillay, Naicker, & Pithouse-Morgan, 2016), acknowledges that for postcolonial intellectuals, there is no place to speak. She writes about collective secrets: of slavery and the continued colonisation of racism. She describes her daily experiences with racism, *`A shock or violent scene which places the Black subject back at the colonial scene where they are once again imprisoned as the subordinate, the exotic, the other `,* (pg.13).

Such daily reminders are often played out in the media: you see an image or an article and feel so helpless because there is nothing you can do about it; nothing feels worse than knowing you have paid for it with the simple act of buying a newspaper (see Fig, 10, Appendix 11 to 13).



Figure 10: 'Acclaimed British Artist Wouldn't Mind A Few Slaves' (Duncan, 2014)

In *'Academic Autoethnographies: Inside Teaching in Higher Education'*, the authors (Pillay et al., 2016), explore definitions of knowledge and its acquisition, lived educational experiences, social and cultural concerns, and personal and professional experiences in education. Through a series of poems, they attempt to make meaning and facilitate what they deem the growth of *'collective reflexivity'* (p. 4). Such themes are not entirely new and have been previously explored (see Chang, 2008; Grant, Short, & Turner, 2013).

Yet, in rereading the above summation, it is difficult to remain objective and detached. Throughout this literature search, I have come across a plethora of work in which BME educators have reflected on and tried to give reasons for their marginalisation. Some claim that it is because they do not conform to the dominant or normative conception of an academic (Tate & Gabriel, 2017; Puwar, 2004; Wright et al., 2007). Professor Kalwant Bhopal, deputy director of the Centre for Research in Race & Education (CRRE), confirms this and adds an amalgamation of other reasons why she claims BME educators fail to crack the *'ivory ceiling'* (Bhopal, 2014), including hyper-surveillance, being *'othered'*, neutralised ethnicity, and subjective bias (Bhopal & Jackson, 2013). Professor Bhopal also claims that today's HEIs tend to place greater emphasis on gender than ethnicity (Bhopal, 2015).

Dr Nicola Rollock, lead author of the award-winning book *'The Colour of Class: The Educational Strategies of the Black Middle Classes'* (2015), eludes that this is because there is still no single initiative that specifically seeks to support BME academics in their career progression, despite what the data shows about their small number and their experiences. Similarly, Professor Cecile Yvonne Wright, in an article published by Times Higher Education, *'Distinct Lack of Ebony*

in the Ivory Towers' (2004), talks about her experiences as a professor in a British university and confesses that she has had to get used to overt racism from colleagues during her academic career. The article quotes her as saying:
'The situation in academia with regard to race is absolutely disgusting and shocking. This is the one area of British cultural life where institutions are able to discriminate with impunity. In the health service or in schools, it would not be allowed to happen because there is more scrutiny. Universities are able to hide away because they are seen as liberal institutions' (par. 4).

Two recent books examining the impact of race on wider issues of inequality and difference in society are *'Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy'* (Arday & Mirza, 2018) and *'White Privilege'* (Bhopal, 2018), with the latter also addressing racial inequality in Britain and the US.

In the former book, we are introduced to new patterns of insidious racism, which the authors claim are mapped into the micro-institutional practices of recruitment, retention, and progression that mark the BME journey, from elite universities and their reproduction of educational inequalities to factors

that affect BME educators' decisions to leave UK HEIs to work overseas (Arday & Mirza, 2018). The book itself is an oxymoron of richness and pain, as we are furnished with the experiences of a group of men and women, who demonstrate through their contributions that the situation for BME educators in UK HEIs has made no significant improvement. They remind us of the entrenched mechanisms of institutional racism in the journey from student to professor and in operations to keep the academy White. As they attempt to dismantle the ruse of equality and diversity policies, they ask not *'what's to be done?'* but *'how can we do it?'* (Arday & Mirza, 2018).

Dr Hazel Brown further explores the retention of BME academics in UK HEIs and analyses the impact of other markers, such as gender and age, on their decisions to leave UK HEIs to work overseas. By means of a survey, she reveals that 83.6% of BME academics have considered moving abroad, with the most popular destination being the US. Although the reasons varied, the survey revealed that the BME educators mentioned not being accepted, barriers to their career progression, a distinctive lack of mentoring, a lack of networking and them having a lack of the *'right'* social capital. As such, the authors saw studying migration as an opportunity

to work on research areas such as race, ethnicity, and Black studies.

Whilst it may be easy for some to dismiss the experiences of UK BME educators in HEIs by contextualising them and arguing that such experiences mirror the society in which we live, Deborah King (1988: 45), in *'Multiple Jeopardy, Multiple Consciousness: The Context of a Black Feminist Ideology'*, reminds us of the commonalities all Black women share:
'The experience of Black women is apparently assumed, though never explicitly stated, to be synonymous with that of either Black males or White females; and since the experiences of both are equivalent a discussion of Black women in particular is superfluous'.

Bhopal (2018) reminds us that such commonalities reach further than our own local communities and, indicatively, uses an intersectional lens to analyse the ways in which Black people experience education in both the UK and the USA. In order to see if the US is really better, I briefly discuss two autoethnographic pieces of work in which US BME educators express their experiences in HEIs.
'Problematizing Authentic Leadership: A Collaborative Autoethnography of Immigrant Women of Color Leaders in

Higher Education' (Ngunjiri & Hernandez, 2017) is a collaborative autoethnography in which the authors illustrate the complexity of enacting authentic leadership as BME educational leaders.

They clarify that Black people are underrepresented in HEIs in the US and that the number of Black women in particular, more specifically as leaders, is negligible. They offer similar statistics to the conditions of BME educators in the UK:
'Data from the National Center for Educational Statistics indicated that as of 2013, Black women held 3.7% of tenure track positions and 2.2% of tenured positions within the U.S. academy' (p. 394)

The authors' work directly relates to the section of this chapter that explored fundamental knowledge, as they discuss their struggles to be who they really are, firstly as people, secondly as women, and thirdly as being Black, and how such markers impact on being leaders. As such, they explore their positions in and provide examples of their lived experiences inside HEIs as a source of data.

The authors, as have Tate and Gabriel (2017), also make use of Black feminist theory and intersectionality (Crenshaw,

1989, 1991, 2008; Bhopal, 2018) as a standpoint for critiquing and evaluating their experiences and to *'foreground the complexity of our multiple identities—as we interrogate our experiences as leaders* (Ngunjiri & Hernandez, 2017: p. 396).

What sets this work apart is the openness in describing both professional and personal feelings, as they discuss their internal dialogues of what it means to be Black: *'we have both said that we did not "know we were Black" until we came to the United States'* (p. 399). In discussing their identities, they say:

'our self-awareness of who we are under the category of women of color in the academy exists in a liminal space of seeing ourselves through our own eyes while simultaneously seeing ourselves through the eyes of the dominant groups with which we interact' (p. 400).

Prior to this, in another American compilation of autoethnographies, *'Tedious Journeys: Autoethnography by Women of Color in Academe'*, edited by Cynthia Cole Robinson and Pauline Clardy (2010), the authors also build upon past research by using the self as the primary mode for understanding the cultural milieu in HEIs.

In this book, there are also some positive ways for Black women to analyse the HEI milieu, and an applicable quote comes from Chavez as she addresses the role of leadership: *'What I know as a leader, teacher, and scholar, I often see the gifts in others that they do not see in themselves. I encourage that we move forward to more diverse epistemologies and practices. My goal is to diversify our epistemology and practice so that we are able to draw from the wisdom of many identities and epistemology'* (Chavez,2010:180).

Indeed, whilst most of the literature in this thesis has focused on race, we need to focus on the other markers previously mentioned Brown and William-White remind us that *'We need to expand the ways that we analyse oppression in all of its forms here'* (Brown & William-White, 2010:162), and recent literature focusing on other markers offers new ways of thinking about the relationships between complex social systems and inequalities (Walby, 2007). By example, US law professor Kimberlé Crenshaw has become synonymous with the resurgence of the Black feminist theory of *'intersectionality'*. She has persistently argued that the one-dimensional approach does not take into consideration all aspects of an individual's experiences (1989, 1991, 2008).

Perhaps by comparison, Crenshaw's UK counterpart is the previously mentioned Professor Kalwant Bhopal, who has used intersectional approaches to examine the inequalities and diversities of educational experiences. She also warns against singling out race as an intersectional approach, as there are multiple markers and multiple differences to our experiences, all of which can be depicted as multiple intersections or constellations (Bhopal, 2018).

Associate Professor, Adah Ward Randolph from Ohio University, College of Education also moves the question on as she asks 'what does racism look like?' (cited in Cobb-Roberts, et al, 2011: 262), and concludes that:

'work in academia requires some disentanglement of knots—especially those that result from the permanence of racism and gender inequities' (Ibid).

I take the liberty to rephrase the question and as such ask via this thesis, 'what does it mean to experience racism and how does this affect one's teaching and learning?' and as if in response she writes,

'Many of these women scholars are taxed professionally and emotionally so as to induce stress which can create health problems or exacerbate pre-existing conditions that can

negatively impact performance. Although each scholar appears to have overcome many setbacks, which is to be applauded, they provoke us to ask whether we too often suffer in silence' (Cobb-Roberts, et al, 2011: 262).

To summarise this section, the frustration of BME educators, both nationally and internationally is evident, and the similarities between BME female educators' experiences in HEIs uncanny. However, we also see glimpses of positivity as authors attempt to respond to Arday and Mirza's (2018) question of not *'what's to be done?'* but *'how can we do it?'*

This sets the foundation for more-balanced arguments in the discussion chapter of this thesis as I further explore the role of collaborative autoethnography (Ngunjiri, & Hernandez, 2017), the ode of leadership (Chavez, 2010), other markers that offer new ways of thinking (Walby, 2007), ways that we analyse oppression (Brown & William-White,2010), and intersectional approaches as a means to being heard (Crenshaw, 1989, 1991, 2008; Bhopal, 2018), for *'There is an apprehensive fear that if we speak the coloniser will have to listen'* (Kilomba, 2008: 21). Thus, we must not allow ourselves to be re-silenced:



but *'speak, remembering we were never meant to survive'*

(Lorde, 1978: 31 as cited in Kilomba, 2008)

2.7 The Black Narrative: The Disjuncture Between BME Personal and Professional Experiences in British HEIs and Beyond

Having been able to relatively easily draw from the literature the professional experiences of BME educators, there was the expectation that their personal experiences would be readily available. However, this was not so, with the exception of those of Ngunjiri and Hernandez (2017), perhaps because it is difficult to separate the professional from the personal. Alternatively, as acknowledged by Nona McDuff, director of equality, diversity and inclusion at Kingston University and

chair of the Higher Education Race Action Group, in a recent conference held at the University of Kent, academics are happy to research these issues but are less able or willing to turn the lens on themselves and their own practices (McDuff & Hughes, 2016). It is, however, more likely that BME educators feel that it is difficult enough to have their professional selves accepted, albeit in a similar way to their White counterparts, without adding their personal selves, which may be different in many ways.

By example, Kwhali (2017) states:
'the chances of UK universities using the narratives and experiences of Black academics to contribute to the formulation of knowledge and truth are even more remote'. (pg 20)

However, Mirza (2017) puts forth that, as educators, we can *'use academic theory and academic conventions to articulate, in a very objective way, something [we] have experienced [ourselves], without really naming it or implicating [ourselves] emotionally in it. Such a reflexive and experiential positioning of* "the self" *in theory is fundamental to a Black feminist position'* (Pg. 41)

The need to reconfirm such a sentiment was echoed by Hazel Campbell in an interview with Jacqueline Bishop, compatriot, university lecturer, and writer for The Observer Arts Magazine. Campbell explained the disjuncture between what she read at school growing up and what she lived: *'In a way, the adventures of the people in the books in Britain that [I was] reading were more real than my own existence'* (Campbell, cited in Bishop (2003 para 3). She further elaborates on her first experience of reading Caribbean literature:

'The West Indian books were exciting because, now, the people I knew, things I knew which I might have thought of as "ordinary" *were now in books. They had become LITERATURE. I could look at life around me in a different light. Roger Mais – Wow! I think perhaps that one can only understand that if one grew up in the colonial era'* (ibid).

We are also advised by Peter Clough (2002: 15) of the legitimacy of crafting a *'story'* from empirical data. He argues: *'the admission of the fictional construction of experience as a research [is] no less legitimate—and considerably more persuasive—than any other'*.

As such, and despite their small number, by example I will briefly make mention of a set of Jamaican BME educators and their narratives. They are to be viewed as mirrors of self-awareness, as their autobiographical styles portray elements of my own story and highlight not just stories about struggles with race and class in education but also positive issues about everyday experiences, family life, the relations of women, and personal transformation through knowledge of their ancestral legacy (Muncey, 2010). I will also highlight emanating themes, which will be used to explore my own personal experience in the autoethnographic chapter.

Theme: The Transfer of Knowledge

I begin with the aforementioned Hazel Campbell (teacher, feature writer, and communications consultant), who accredits her storytelling skills to her mother and has fond memories of the rural tradition of sitting in *'the yard'* at night, listening to stories such as *'Anancy the Spider'*. Another memory Campbell has of her mother is the sacrifice she made in *'drawing her partner'* to pay for the first instalment of a correspondence writing course for her (McMillan, 2009). In many ways, this is a nuance only a Jamaican can understand, offering an example of the insider's perspective, as discussed

early on in this thesis (Atkinson, 1997; Devault, 1997; Sparkes, 2002).

If silver Musgrave medallist writer Campbell has one regret, it is her inability to remember all the stories her mother shared with her. Nevertheless, she has included nuances of what she can remember in her children's book *'Tilly Bummie and Other Stories: Life in Jamaican Country and Town'* (Campbell, 1993). She has written several other books for children, such as *'Ramgoat Dashalong'* (2003). In *'The Rag Doll & Other Stories'* (2015), she moves between Jamaican patois and standard English. In her more recent adult publications *'When Times Are Strange'* (2013), *'My Darling You'* (2012), and *'See Me in Me Benz an Tings'* (2013), she revisits themes of colour, class, gender, and difficulties regarding relationships.

In her interview with Bishop (2013), she further acknowledges the impossibility of writing about a Jamaican situation without being conscious of these *'touchy issues'*. She says: *'I didn't consciously pick these as themes. They arise from the characters and their interaction with one another. Our prejudices come out in all sorts of ways. I like to think that I merely record I don't judge'* (Campbell, 2013 as cited by Bishop, 2013).

Theme: Historical and Narrative Experiences

Jamaica-born Pamela Mordecai (teacher, teacher trainer, and editor) has written and published numerous editorials, textbooks, and critical articles on culture, education, and poetry. Her works include *'Ezra's Goldfish and Other Story Poems'* (Mordecai, 1995) and *'Rohan Goes to Big School'* (2000). Mordecai's first novel was *'Red Jacket'* (2015), in which she discusses the *'in-betweens'* of colour, race, identity, and belonging. She also co-wrote *'The Culture and Customs of Jamaica'* (Mordecai & Mordecai, 2001) with her husband Martin. She claims that this Jamaican anthology has enabled her to voice her experiences of the real history of Jamaica (from pre-Columbian times through slavery and colonisation) and to give insights into the Jamaican education system.

Theme: Jamaican Myth and Personal Childhood Experiences

Melanie Schwapp was born in Kingston, Jamaica, and majored in mass communication at the University of South Carolina. In her works, she describes two main incidents in her life when she experienced moments of migratory, cultural, and social discrimination. The first was when she was five, when she moved to England with her family; the second was when she attended the university (McKenzie, 2012). In 2005, she published her first book, *'Lally-May's Farm Suss'*, in which she

revives a Jamaican myth and personal childhood experiences through the eyes of Lally-May:

'Then the worst thing happened. I heard a bell! I heard a bell ringing behind me! Do you know what wore a bell and walked around the cane fields at night? ROLLING CALF, THAT'S WHAT! A duppy cow with fire eyes that stole rude children and would never, ever see their mummy and daddy or grandma and grandpa or Bibby again!' (Schwapp, 2005: 28).

In Jamaica, *'duppy'*, *'rolling calf'*, *'the white witch'*, and *'the blackheart man'* are embodiments of evil spirits that roam the countryside at night. They are incorporated into all aspects of folklore and are often used to scare children into submission. Lally-May was born from such myths and out of Schwapp's conviction that children need to know their cultural heritage.

Theme: Belonging, Migration, Identity, and Personal Childhood Experiences

Author Paulette Ramsay is a lecturer at the Department of Languages at the University of the West Indies in Kingston, Jamaica. *'Aunt Jen'* (Ramsay, 2003) is an epistolary fictional novel narrated by a small girl called Sunshine, who lives with her grandparents in Jamaica: *'the barrel pickney'*. Ramsay

explores themes of belonging, migration, and identity as Sunshine attempts to build a relationship with her estranged Aunt Jen living in England. Unbeknown to her and revealed only after the fifth letter, Sunshine finds out that Aunt Jen is actually her mother.

To facilitate dissemination of her work, the author uses a mixture of Jamaican patois, standard English, and an in-depth glossary. As such, *'Aunt Jen'* has been added to Caribbean women writers' courses in a number of universities in the US and has been selected by some Jamaican schools as a literary text. Finally, by avoiding more-modern modes of discourse (transmediality) and by corresponding via letters, Ramsay stays true to the Windrush period, whilst her use of proverbs and descriptions of Jamaican traditions build a link between the past and the present.

Whilst there are many people who would like to forget the past and move on, others call for a truth and reconciliation committee to be set up to right the wrongs made against their ancestors, like those in Canada, Australia, and, more recently, South Africa. Unfortunately, neither of these can be achieved without due consideration being given to the way in which we experience our legacies: the memories, the daily reminders

new stereotypical and racist experiences, and the regurgitation of old narratives (see Appendix 7). Perhaps it is only by collecting each other's stories that we can begin to see and understand the diasporic world much better; through the eyes and experiences of the other, we can find solutions for emergent problems by comparing the issues.

'As the narratives reveal, we can choose to assimilate into an organizational structure and institutional space that was never created for us and adopt the dominant social norms with the hope that our compliance will be rewarded – or we can choose, in a myriad of ways, to resist. We choose to resist – and this book is a collective act of resistance' (Tate & Gabriel, 2017: 1).

Theme: Migration, Race, Identity, and Colonisation

The following excerpt was written by Jamaican feminist, poet, and social activist Una Marson:

'No more moaning and groaning
No more self-hatred masquerading as integration.
No more rejecting your own Ethiop's child for somebody else's Barbie doll.
You are part of a strong African-Caribbean influenced literary tradition.

Affirm your right as an individual, a woman and a writer to be both Black and British.'

Una Marson (in The Feminist Wire, 2014:1)

Una Marson worked in both Britain and Jamaica on issues of race equality around the world and for the BBC during World War II. '*Tropic Reveries'* (Marson, 1930) was her first collection of poetry and was set in the Jamaican colonial culture to illustrate how women used poetry to express their suffering. Her third volume of poetry, '*The Moth and the Star'*, was published in 1937, reflecting her experiences with racism in Britain. Despite being one of the earliest Jamaican writers to have her work published in Britain, the themes she addressed are reminiscent of the work of many of the authors of today. This summarises the main argument in this section: Una's work was before its time, we are still writing about the same issues because they still exist, or we are still writing about the same issues because we refuse or are unable to move on.

Arguably, there are some contemporary Jamaican narratives that embrace new themes and address the past in different ways whilst still managing to share common experiences, which may, according to Hayner (2000: 30), be able to '*set*

our spirits free and ultimately pave the way to reconciliation'.

These include the work of Sonjah Stanley-Niaah and Carolyn Cooper.

Theme: Culture, Rituals, and Marginalisation

I attended Mt Alvernia High School with the first author; from an early age, she displayed the true makings of a free spirit. Sonjah Stanley-Niaah is now a senior lecturer in cultural studies at University of the West Indies. Her book *'Dancehall: From Slave Ship to Ghetto'* (2010) is more of an ethnography than a story and examines the musical genre of space as it pertains to Jamaican dancehall scenes. Through her work, she explores themes such as Black Atlantic performance geographies, ritual, dance, popular culture, and the sacred.

She writes:

'My focus is on the dancehall, and the dancer at the centre of this phenomenon, as a contradictory and liminal space: one that occupies the margins in terms of social class and yet is a centre of national and postcolonial identity' (Stanley-Niaah, 2004: 3).

Theme: Gender, Postcolonialism, and Resistance to Marginalisation, Racism, and Sexism

Carolyn Cooper is also a senior lecturer at the University of the West Indies and writes about and researches contemporary aspects of gender and postcolonialism. She is the author of '*Noises in the Blood: Orality, Gender, and the "Vulgar" Body of Jamaican Popular Culture*' (1995). Whilst dancehall and all that is associated with it have been vilified over the years, mainly for the offensive lyrics associated with certain reggae artists and the derogatory terms aimed at women, both Stanley-Niaah and Cooper describe dancehall as an undervalued Jamaican form of identity. Cooper powerfully argues that such contemporary vernacular forms must be recognised as genuine expressions of Jamaican culture and as expressions of resistance to marginalisation, racism, and sexism.

Noteworthy is Lesley Larkin, Associate Professor of English at Northern Michigan University recently published book: '*Race and the Literary Encounter Black Literature' from James Weldon Johnson to Percival Everett'* (Larkin, 2015) in which she discusses several modern and contemporary African American narratives to establish whether or not 'Black Literature' has come of age, whereby the notion of reading can finally be considered as a 'universal' or race-free act. She identified strategies developed by twentieth- and twenty-first-

century Black writers, such as James Weldon Johnson, Zora Neale Hurston, Ralph Ellison, Jamaica Kincaid, Percival Everett, Sapphire, and Toni Morrison, which she claimed challenge, model, and theorise modes of reading race.

Whilst this can be considered somewhat admirable, it is unfortunate that all the authors, with the exception of Kincaid, are American, thus despite unique works from famous authors such as Claude Mckay, Jean D'Costa, Louise Bennett and Edward Baugh; Jamaican narratives, for example, are still being collectively referred to as Black literature. Such an oversight provokes the thought that there is and has never been another genre collectively based solely on the colour or ethnic origin of its authors.

As illustrated Jamaica by example is a multi-ethnic, multi-cultural society, with its national motto appropriately being; 'Out of Many One People', thus this collective term excludes the work of White or any other ethnic Jamaican; Gloria Escoffery, John Figueroa, Anthony Winkler or Ralph Thompson.

Moreover, even though there may be some overlapping themes: histories, legacies of colonialism and racism (Fulani,

2005) with other Black authors, Jamaican narratives have their own style, with heavy undertones that speak to specific audiences. Proverbs: '*a cultural action, material, psychological or spiritual based upon the stimulus response of individuals to their environment and as white/black, culturally discrete groups to each other'* (Braithwaite, 1971, p, 26) tend to underpin the coherence of texts and themes used to distinguish patterns, all crucial to framing and reframing situations.

Admittedly, in the Caribbean colonial context, many stories involve reference to the same expressions: the learning of self-hatred, physical abuse, degrading punishment, being forbidden to speak, the incorporation of a negative relation to culture, parents, and community, and transgenerational transmission of traumatic wounds that are still observed in the communities today. As Abena Busia (1991) reminds us such stories are not merely, '…metaphors for cultural self-possession and wholeness, but are a literal injunction whereby complex symbolism communicate; a particular kind of traditional heroic poem' (pg. 198).

Thus, they serve to remind us that '*the ancestors must be remembered for their continuing protection and failing to keep*

their memory alive will lead to the destruction of the community' (ibid).

To conclude this section, I return to Britain in the 1970's, which saw the emergence of 'Black British' literature, designed to describe work of authors based in Britain but with origins in former British colonies such as Asia, Africa, and the Caribbean. According to (Ledent, 2009) it was meant to be a political rather than a purely racial label and reflected common experiences of postcolonial migration, alienation, and discrimination. However, many people still find it difficult to place or accept the collective genre mainly because it suggests a marginalisation in relation to 'White British literature'.

Furthermore, Black British' writers have continued to focus on fiction, poetry, and the performative arts; synonymous with cultures that have strong oral traditions, like Africa and the Caribbean' (Ledent, 2009). The use of nonfiction to explore the Black issues of identity and belonging began to emerge in Britain in 2000 (Cudjoe,1990; Newson; Strong-Lee,1989), however, today there is still too little to be found that discusses the BME experience in education and those whose experiences are reflected in many of the academic studies,

have little or no access to them. This contributes to the silencing of 'Black' voices as cited by Haitian- born writer Edwidge Danticate (1995); she describes this as 'silencing' and as 'European phrasing, with 'much has been written about the usage of Western/ Anglo language and material without taking Caribbean linguistic differences into consideration' (pg. 56).

By including this section on narratives and diasporic recollections, I hope to have illustrated how much has happened since the docking of the Empire Windrush. I have highlighted the role of cultural memories and have emphasised the continuity of culture through the stories from diasporic communities. The critical evaluation of themes and metaphors can be used to guide not only professional development but also to design educational programmes based on educators' insights, needs, and pedagogical strengths. Unfortunately, I have also identified many gaps in the stories. As Murgia (2012: 41) reminds us:

'the new concept of work with which such individuals can identify with and on which they can construct biographical trajectories perceived as coherent and meaningful is struggling to emerge'.

Perhaps this holds true because research free from subjectivity only really exists when the researcher and the researched are equal; otherwise, one lacks control and perspective over what is produced (Collins, 2000). However, in the autoethnographic chapter of this thesis, I take the advice of Derek Walcott (1992), who suggests that by making stories relevant to today's generation of Black migrants, perhaps someone will listen to the new themes and new modes of transmission.

Theme: Transfer of Knowledge, Culture, Identity, and Belonging

I take the liberty to conclude this section on a more positive note through a brief elucidation on the life and work of Jamaican poet, painter, and educator Gloria Escoffery (1923–2002), whose words I hereby echo: *'My limitations are infinite. But as I am getting older, I learn to use my limitations better. That may be my greatest achievement'* (quoted from interview with Alex Gradussov 1971).

Jamaica-born Gloria Escoffery attended and lived across the street from my alma mater: St Hilda's High School, Brown's Town, Saint Ann. Her early work reflected the mood of the newly independent Jamaica, and her later work reflected the

life and culture of Brown's Town, where she lived and worked most of her life. Ms Escoffery came to be one of Jamaica's most outstanding writers, painters, and educators, and an early memory of her was her open invitation for boarding school students to visit her on a Sunday after church. We obliged, as there was not much else to do. In return, Ms Escoffery, affectionately called 'Ms G', shared with us her work and her life stories, which utilised a strong conversational tone, not too dissimilar to her paintings. Ms G published two anthologies: *'Loggerhead'* (1988) and *'Mother Jackson Murders the Moon'* (1998). Her legacy lies in her strength to have successfully combined personal images, words, and stories (Fig. 13).

'Who isn't asking anyone to send me back
From where I was born to where I wish to have been born.
Italia, my Africa, I study your painters and your language,
Content to save my cents for the pensione vacation
After the glimpse of the Giottos

To return home, with no regrets.' (ibid)



Figure 13: Gloria Escoffery, c. 1973, in the National Gallery of Jamaica (2012)

2.8 Key Findings from the Literature and Chapter Summary

In this chapter, I have illustrated just some of the difficulties and trials that BME educators, and ultimately educational institutions, experience in developing and utilising appropriate personal and professional identities. The chapter's main aim was to act as a reminder of how important it is to provide support for BME educators and their students. As such, I illustrated how the narrative approach can be used to facilitate the storytelling of professional and personal identities through the collation of stories related to experiences. I have acknowledged the social relationship that exists between learners and their educators as a way to generate possible worlds in which the mastery of fundamental ideas involves not

only the grasping of general principles but also the development of an attitude towards learning and inquiry.

I have also highlighted the complexities of translating meaning across cultures and across time. I further exposed difficulties with using and translating narratives; from this, one can conclude that translation is not simply about words but about words as images that represent people's lives (Temple & Koterba, 2009). Other poignant concepts pertain to the way that knowledge is acquired and understood, the role of reflection, and the role of personal narratives in my understanding of autoethnography.

Finally, I have demonstrated how researchers in academia have never really been able to bridge the gap between different cultures and languages and have ended up creating gaps themselves (Baker, 2005: 12). Therefore, there is a definite need for the documentation of historical data by persons that experience events as they occur. Although there are difficulties in writing and interpreting other people's stories, it is important to identify and utilise the links between the professional and the personal as starting points for understanding the reasons behind the perpetuating educational disparities for BME educators and students.

Throughout this thesis, I imply that learning is a '*dialectical process, which starts with knowing oneself and then opens out to relationships with others'* (Delors, 1996: 95). As such, I acknowledge the roles of values and attitudes in a holistic and integrated approach to learning. More fundamentally, and in support of Eraut's (2000) theory, learning is contingent on situatedness: tasks are constructed on and emerge from lived and historical experiences.

Therefore, I argue against educational institutions that operate within traditional paradigms of knowing and recommend that they reconsider how curricula informed by knowledge of experiences could be beneficial to improving attainment. I further highlight that the quality of an educational institution's climate is an important variable in the quality and formation of all its members' identities. The professional socialisation of educators is an absolute necessity for their professional growth. Both the institutions climate and their professional socialisation can be used to ensure healthy relationships between educators and their students and, as illustrated, between educators and the wider community.

Similarly, where there have been attempts to locate the problem of discontinuity between students' home experiences

and those at school (Ladson-Billings, 1990, 1992b, 1992c, 1994), very little consideration has been given to the cohesion between BME educators' home/work environments and the work itself. Tickle (1999: 123) confirms that the interface between one's personal virtues and one's professional life, *'between personhood and educator hood'*, has received barely any attention.

I have also mentioned the reasons why personal identity and social identity constructs are a central part of educators' professional development; in turn, their identity constructs must somehow be reflected in the institution's core value system (Sachs, 2005; Korthagen, 2004; Lopes, 2009; Connelly & Clandinin, 2006). In doing so, I reinforce the need for all educators to understand how broader social forces influence schooling and the curriculum and the need to make the needs and interests of migrant and oppressed people central to their teaching practice (Mclaren & Farahmandpur, 2001).

To reiterate, through their work and daily experiences, role models often unwittingly validate professional identities (Wright, 2009); thus, in a society where stigmatised minority group members have limited opportunities or potential, they

may have a restricted view of who they may become professionally (Slay et al., 2011). Keith (1987) identifies schools as places in which to establish connections among learners' education, educators, schools, and learning, as well as curriculum design within the school context (1990: 251).

Therefore, throughout this thesis, I also challenge existing colonial forms of knowing, being, and belonging as systemic forms of inequality in educational institutions. I have explored lived realities and productions of knowledge generated by the decolonisation of knowledge and being. As such, the theories that inform this thesis, the questions that it will generate, and the writing styles employed have all been *'decolonised'*. In other words, they have been considered carefully and critically before being applied. Consequently, I try albeit with some difficulty to refrain from using terms like *'postcolonialism'*, because not only does it suggest closure but also, in Stuart Hall's (1996: 243) words, *'when was the colonial ever post?'*

In sum, by reflecting on the collated literature presented in this thesis, I can make three pertinent claims, which admittedly require more research:

1. A reciprocal relationship exists between the professional, academic, and educational attainment of

Black migrant educators and that of their Black migrant students.

2. The legacy of slavery is historically entrenched in education, society, and family lives and is thus culpable for the negative educational achievement of Caribbean migrants in Britain and, to some extent, further afield.
3. Negative stereotypical traits may be unwittingly transmitted through Caribbean narratives and are thus also culpable for the creation of *'chiasmatic'* experiences and the transfer of stereotypical diaspora subject positions.

Hence, the research design and methodology chapter will be the vessel by which I find out how I have experienced these claims, whilst the autoethnographic chapter will show how they impact the way I teach and learn. However, there are still so many questions to be asked: for example, what effects do former migrants' experiences have on the current generation's value and belief systems? What effects do the current generation's value and belief systems have on their educational institutions' prevailing values and attitudes? How can educational institutions exploit such values to improve migrants' learning and teaching processes?

Whilst it is beyond the scope of this thesis to address all the themes of relevance to this topic, the findings from the literature review can be divided into three main headings. The first two, what has been done and what can be done, have been addressed in this chapter; I reserve what needs to be done (Arday & Mirza, 2018) for the final chapter.

As I conclude this chapter, I am reminded that, for centuries, Jamaicans have expressed themselves through narratives not simply for the sake of telling them but with a social function in mind. As a student, educator, and migrant, in my autoethnographic chapter, I hope to do the same.

Unfortunately, England, like the rest of the world, still lives with the consequences of its greed with multiple legacies of race, class, slavery (Rediker, 2007) and diaspora, whilst *'the slaver remains a ghost ship sailing on the edges of modern consciousness'* (Sayer, 1987:434), and I bellow the words of Chief Tacky: *'I'm tired of being a slave*!*'* (Norman, 1967).

Chapter 3: Research design and methodology

Abstract

Autoethnography is a qualitative approach in which one uses one's own life story and lived experience to unpack, problematise or illustrate a social phenomenon. As such, self-stories as data, scaffolded within a framework of Black feminist methodologies, Caribbean colonial and postcolonial histories and conditions (Collins, 1990; hooks, 1994; Tong, 1989), intersectionality (Crenshaw, 2008; Bhopal, 2018) and critical race theory, as defined by Yosso (2005), form the basis of this thesis. The way that this has been construed will be further clarified in this chapter.

More specifically, the chapter will delineate how sequential stories, supported by visuals, overlap to provide depth (Chang et al., 2013); illustrate the historical transfer of stories, myths and metaphors; and facilitate the chosen methodology – cultural-critical autoethnography. Justification for the latter will be offered, including its ability to facilitate the analysis of personal experiences from both the 'complete member researcher status' *(Anderson, 2006: 379) and from an* 'outsider perspective' *(Hammersley & Atkinson, 2007).*

By focusing on qualitative research, rather than taking a quantitative approach using questionnaires or any other statistical gathering techniques, I illustrate that too many statistical reports have already been conducted. Further, the use of numbers or statistics could not produce the desired outcome; despite such methods having been used to identify the lack of attainment of Black students and educators, prior studies in this vein have been unable to rectify the problem.

3.1 Introduction

In this chapter, I provide an account of the variety of methodologies I use to answer my research question:
As a BME educator, how have my professional and personal experiences influenced my teaching and learning?

I begin with an explanation of the methodological framework that underpins this research. By doing so, I position it in the wider context of epistemological research. Hence, in the first part of this chapter, I offer a general discussion about autoethnography, including types, application and the role of the autoethnographer. I further acknowledge the ethical issues, criticisms and difficulties associated with this method of research whilst defending my choice to create and analyse layered (Charmaz, 1983), reflexive (Ellis, 2004) and native

(Denzin, Lincoln & Smith, 2008) stories and narratives in order to gain an understanding of how my personal and professional experiences as a BME educator affect the ways in which I teach and learn in HEIs.

This is followed by the explanation and rationale for choosing cultural-critical autoethnography (Boylorn & Orbe, 2014) for this thesis, a description of my research approach and details of the methods I used to collate and mine my data (namely lesson analysis, a reflective journal and a memory box). I also mention the secondary data in the form of the analysis of other BME educators' experiences in HEIs. The latter will be discussed in conjunction with my own autoethnography *('ship sail'*) in the subsequent chapters.

Throughout the chapter, I include a running commentary on the research process, as detailed in my reflective journal, and critically reflect on my experiences whilst conducting my autoethnography and ultimately my doctorate.

3.2 Autoethnography

Autoethnography is a qualitative method (Mizzi, 2010; Starr, 2010) that has emerged from a postmodern philosophy (Behar & Gordon, 1995; Clifford, 1988; Wall, 2008) and the

need to resist colonialists' impulses and the guise of conducting research by entering a culture, exploiting its members and then writing about it for personal or professional gain (Conquergood, 1991; Ellis, 2007; Riedmann, 1993). According to Struthers (2012: 20), autoethnographies *'provide a means to legitimise personal experience as a knowledge source'*. Yet others consider autoethnography to be more of a philosophy than a well-defined method, *'enabling creative latitude in the production of an autoethnographic text'* (Walls, 2008: 39).

The term itself is not new but began gaining academic recognition when the cultural anthropologist David Hayano published his book *'Poker Faces'* (1982), wherein he detailed his experiences as a semi-professional player in public poker clubs in California. Since then, various related intellectual traditions have emerged, including critical autoethnography (Boylorn & Orbe, 2014), analytical autoethnography (Anderson, 2006, 2011; Murphy, 1987), evocative autoethnography (Denzin, 1989; Ellis, 2009a, 2009c; Pelias, 2004; Sparkes, 2007; Spry, 2009) and transpersonal autoethnography (Raab, 2013).

Autoethnographies generally tend to be highly personalised stories that draw upon the experience of the researcher to extend the understanding of the self: in social contexts (Reed-Danahay, 1997), in relation to the *'other'* (Pratt, 1992), to explain the self to others, to explain the *'othering'* of the self or rather how the self is *'othered'* (Sparkes, 2002) and *'to discover the culture of self, and of others through self-reflection'* (Ricci, 2003: 593). Van Maanen (2011) categorises these accounts into three groups: realist, impressionist and confessional. In the next section, I briefly attempt to distinguish between the three.

Realist autoethnographic stories

According to Richardson (2000), most of the classic (auto)ethnographic studies in the social sciences are realist stories, as they fall under traditional ethnographies, where the author exists only in the preface of the work and provides an interpretation of a culture through viewpoints, quotations, explanations and syntax to address questions like: how do we know? How do we explain reality? What does it all mean? However, Ellis (2004) suggests that realist stories can also be presented via grounded theory and analytic essays, as they tend to be more theoretical and deal primarily with conceptual ideas.

Impressionist autoethnographic stories

Impressionist autoethnographic stories, on the other hand, are expressed through the creative and performing arts, such as poetry, fiction, images, art, performance and dance, as they contain dialogue, are co-constructed, are concerned with meaning and facilitate learning about something in particular (Ellis, 2004). They tend to emphasise creative interpretation and the relationships amongst the author, text and reader whilst containing stories that are plausible, ring true and are transformational by asking life questions such as: how do we cope? How do we live life? Why do we talk or act in a certain way? They also tend to be written in the first person and aspire to surprise the reader by using metaphors, images and compelling phrases. According to Raab (2013), such stories are presented without reflections and tend to be more literary than scientific, lending themselves to more-creative devices than other types of autoethnographic research.

Confessional autoethnographic stories

Confessional stories, also classed as ethnographic memoirs, are *'first-person narratives that aim to establish intimacy with the reader'* (Goodall, 2000: 72) and persuade the reader about human qualities. Like impressionist autoethnographic studies, the researcher, whilst being part of the study, learns

from the study and expresses empathy towards it, rather than trying to interpret findings gathered from fieldwork data.

Admittedly, I found it difficult and could not see the value of separating stories, which offer an interpretation of my reality, from those that require my *'complete member researcher status'* (Anderson, 2006: 379) or *'outsider perspective'* (Hammersley & Atkinson, 2007). Goodall (2000: 69) points out that, *'Autoethnographies acquire shape, force, and meaning through representations of questions and concerns, actions and passions, personal and professional life'.*

This leads on to other critiques and criticisms of autoethnography. However, having previously clarified my position regarding its value earlier in the thesis, here I only briefly discuss the following: subjectivity, accuracy, vulnerability, reliability and validity. I support and validate autoethnography by making mention of the work of Richardson (2000), Denzin and Lincoln (1994), Bochner (2000) and Ellis (2009).

Critiques, criticisms and defences of autoethnography

Perhaps it is the previously acknowledged variations to autoethnographies and the discourse within the genre that

contribute to the complexity of their construction and acceptability. However, according to Stivers (1993), despite them being entertaining and even edifying, they fail to qualify as useful knowledge because they are not logical or scientific. Other criticisms refer to their generalisability, reliability, validity, authenticity, exposure, indulgence, self as data, objectivity, data quality, legitimacy, ethics, memory and use of fiction (Holt, 2003; Atkinson, 1997; Coffey, 1999).

In defence of autoethnography's subjectivity

It has been put forth that all research has some element of subjectivity, and there are those who solidly contest the assumption that objectivity is at all possible in research (Denzin & Lincoln, 1994). Others argue that the methods and procedures employed in research are ultimately and inextricably tied to the values and subjectivities of the researcher (Bochner, 2000), therefore finding it futile to debate whether autoethnography is a valid research process or product (Bochner, 2000; Ellis, 2009a).

In concurrence, Sutton-Smith (1986) further offers two emerging perspectives for analysing subjective narratives, which also reflect Bruner's (1986) two modes of cognition: paradigmatic and narrative. The first follows a textual or

structural form of analysis whereby stories are analysed for criteria that would place them in one or the other category and thus reinforce a hypothesis. The second perspective embraces Ellis's (2009a) autoethnographic view to a certain extent:*'To understand the meaning of stories to those who use them, rather than some truth they tell us, we must study them in their contexts of use'* (Sutton-Smith, 1986: 68).

In defence of autoethnography's accuracy

Rather than being preoccupied with accuracy, autoethnographers put forth that when applied to their craft, the context, meaning and utility of such terms are altered (Holman Jones, 2005). By example, through the term *'generalisability'*, autoethnography shifts the focus from the researcher to the reader; the reader determines if a story speaks to them about their experience or about the lives of others they know (Ellis & Bochner, 2000; Ellis & Ellingson, 2000; Pillemer, 2001).

In defence of autoethnography's vulnerability

When Behar (1996) discussed the idea of vulnerability in her writing, she indicated that it did not mean that any or all information may or should be shared with the reader; rather, to her it meant *'opening Pandora's box'* (p. 19) to expose a

deeper self so that transformation and growth could take place. This she claims affords the researcher some emotional distance and provides a more helpful and healthy perspective for the reader and the researcher to learn from.

In defence of autoethnography's reliability

Autoethnographers also maintain that reliability is intended to be tested by the reader, who is expected to ask questions pertaining to the credibility of the researcher: *'Could the researcher have had the experiences described, do they believe that this is actually what happened?'* (Bochner, 2002: 86).

In defence of autoethnography's validity

In terms of validity, there is the assumption that the story being told is coherent and, *'enables the reader to enter the subjective world of the teller to see the world from her or his point of view'* (Plummer, 2001: 401).

Ellis (2000) further defines validity as work that improves or broadens the life of the participant and reader by seeking verisimilitude. She describes autoethnographic stories as, *'lifelike, believable, and possible, a feeling that what has been represented could be true. The story is coherent. It connects*

readers to writers and provides continuity in their lives' (Ellis et al., 2011: 282).

Most autoethnographers are aware of the critiques of their work, from those mentioned above to it being insufficiently rigorous, theoretical and analytical or too aesthetic, emotional and therapeutic (Ellis, 2009a; hooks, 1994; Keller, 1995). They have also been criticised for doing too little fieldwork and for observing too few cultural members (Buzard, 2003; Fine, 2003; Delamont, 2009). In defence, Richardson (2000: 254) suggests that (auto)ethnography is both a science and an art and proposes five criteria against which it can be evaluated: substantive contribution, aesthetic merit, reflexivity, the impact the narrative has on the reader and how much the narrative expresses a reality.

Today's autoethnographers acknowledge and value a narrative truth: what a story of experience does, how it is used and understood and the responses of writers and audiences (Bochner, 1994; Denzin, 1989; Creswell, 1998; Krathwohl, 1998; Miles & Huberman, 1994; Wolcott, 1990). By means of example, Jamaica-born Yvonne Brown (2005) in her doctoral dissertation drew heavily on memory to illustrate how autoethnographies can enhance research on identity

formation, family constellation, schooling and teacher education. Whilst she acknowledged the debates and doubts about the reliability of her data sources and the trustworthiness of her claims, she also advised fellow researchers to cross-check their data with contemporaries and elders, as well as to consult primary and secondary historical sources for verification.

To reiterate, examples of autoethnographies relevant to this thesis have already been mentioned in the previous chapter and include those collated in *'Tedious Journeys: Autoethnography by Women of Color in Academe'* (Clardy et al., 2010), which puts forth a myriad of ways in which women of colour are hindered in their career advancement due to overt and covert exchanges of power amongst students, parents, faculty, staff and administrators, whose positions of privilege can extend into community and professional realms. This collection also illustrates that all forms of autoethnography can be linked to the way we work and learn during the experiences of everyday life and thus influence our knowledge of the world.

We are further reminded, as educators, of the importance of becoming conscious of *'personal practical knowledge'*

(Clandinin & Connelly, 1987) because in the attempt to offer practical examples to our students, we often unconsciously utilise memories, earlier experiences, role models, needs, values, feelings, routines and images (Korthagen et al., 2001; Smith-Shank & Keifer-Boyd, 2007). By example, visual stimulations and stories have been used to encourage critical reflection on actions (Zellermayer & Ronn, 1999), to explore the perceptions of the self and to prove details of a lived experience. Bruner (1987: 31) reminds us of the importance of this,

'I believe that the ways of telling and the ways of conceptualising that go with them become so habitual that they finally become recipes for structuring experience itself, for laying down routes into memory; for not only guiding the life narrative up to the present but directing it into the future'.

3.3 Cultural-critical autoethnography

In this section, I discuss four aspects of critical autoethnography: its definition, how it relates to critical theory, its relationship with cultural analysis and its ability to enable the autoethnographer to engage in critical reflection. Holman Jones (2016) alerts us to the *'critical'* in *'critical autoethnography'* and reminds us that *'theory is not a static or autonomous set of ideas, objects, or practices'* (p. 228)

Critical autoethnography

By definition, critical autoethnography is a qualitative research tool concerned with connecting the interpersonal experiences of race, gender, sexuality and ability to larger systems of power, social privilege and oppression (Boylorn & Orbe, 2013). Potter (2015) adds to this definition by alluding that there are relationships amongst critical autoethnographies, identity and power. He claims that they,

'offer an excellent opportunity for critical theorists to move beyond discussing the forces of power in the socio-political landscape—they give us the tools to dismantle the very system that has created the power structure' (p. 1436).

Adams (2017: 79) further adds that all critical autoethnographies share a few key characteristics. Firstly, they ascertain vital and often unforeseen connections between personal experiences and cultural experiences. Secondly, in consensus with the proposition from Boylorn and Orbe (2017), they identify manifestations of power and privilege in everyday practices and discern social injustices and inequities. Finally, they describe the beliefs and practices that should – and should not – exist.

However, as with all autoethnographies, there are variations in interpretation and usage. For example, in *'Re-telling Our Stories: Critical Autoethnographic Narratives'*, authors Tilley-Lubbs and Calva (2016) use critical autoethnography as a methodological approach to problematise individual experiences through the combined lenses of critical pedagogy and autoethnography. In his article *'Critical Autoethnography, Education, and a Call for Forgiveness'*, Adams (2017: 79) states,

'Critical autoethnographies should also describe how to live with others who have enacted or perpetuated personal/cultural offenses, as well as consider how people carry memories and scars of offenses across the lifespan'.

He argues that if the primary purpose of critical autoethnography is to identify offences and discuss potential remedies for these offences, then forgiveness is an important concept for critical autoethnographers (Adams, 2017). This may be so, as many Jamaicans would attest: we are still waiting to be asked by our offenders for forgiveness. Until that occurs, there is little chance of healing, and *'ship nuh sail backward'*.

Aptly, in *'Critical Autoethnography: Intersecting Cultural Identities in Everyday Life'*, edited by Boylorn and Orbe (2014), we are reminded of how critical autoethnographies can call attention to harmful cultural assumptions about race, gender, sexuality, social class and colonialism. Other examples of critical autoethnographies doing this include *'Living Bodies of Thought: The "Critical" in Critical Autoethnography'* by Holman Jones (2016) and *'Re-assembly Required: Critical Autoethnography and Spiritual Discovery'* by Tilley-Lubbs (2017).

Critical theory and cultural analysis

According to Boylorn and Orbe (2014: 20), critical autoethnography incorporates three aspects of critical theory: *'to understand the lived experiences of real people in context, to examine social conditions and uncover oppressive power arrangements, and to fuse theory and action to challenge processes of domination'*.

As such, critical theory attempts to reveal and deconstruct the power structures that become exposed during the research process and as a consequence of having conducted the research. None too dissimilar in this respect is cultural analysis. Dutch cultural theorist Mieke Bal discusses both the

subject of cultural analysis (Bal et al., 1996) and the practice of cultural analysis (Bal, 2012) and reminds us that it is impossible to conduct cultural analysis without clarifying what extent and what conditions the writings are irremediably bound.

Hence, by combining all three aspects, we create *'cultural-critical autoethnography'*: a term that empowers us with strategies that can be used to curtail abuses of power and privilege, to challenge dangerous beliefs and practices and to recognise the ways to celebrate differences. As such, it strongly supports the decolonisation in this thesis.

At first glance, adding the term *'culture'* to *'critical autoethnography'* may seem redundant. However, the addition is a crucial one, as it connotes an explicit focus on how power intersects with personal and professional experiences and on how institutional forces influence the creation of these experiences.

In light of this, I have chosen to engage in both critical reflection (Dewey, 1916, 1933; Freire, 1998, 2000; Mezirow, 2000) and structured reflection (Johns, 1994, 1995) throughout the research process. I discuss structured

reflection later in the chapter, in terms of how it relates to data collection and the analysis of the *'ship sail'* stories.

Critical reflection

Dewey (1933: 9) defines critical reflection as,

'the active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it'.

White et al. (2006: 12) discuss the benefit of critical reflection in the deconstruction and reconstruction of power, privilege, personal beliefs and practices. In *'Critical Reflection: A Review of Contemporary Literature and Understandings'*, they offer a framework for critical reflection, as used in this thesis and in conjunction with the aforementioned theories:

1. a process (cognitive, emotional and experiential) of examining the assumptions (of many different types and levels) embedded in actions or experience;
2. a linking of these assumptions with many different origins (personal, emotional, social, cultural, historical and political);
3. a review and re-evaluation of these according to relevant (depending on context, purpose, etc.) criteria;

4. a reworking of concepts and practices based on this re-evaluation.

However, they warn against partaking in any form of reflective process without being clear about the specific purpose and process of reflection in relation to the particular context (White et al., 2006: 12). Hence, in keeping with the methodology, and as previously mentioned, I used an adaptation of Johns' model of *'structured reflection'* (1994, 1995) to analyse the stories and as such adopt a cyclical structure of reflection; a narrative, and explanation in regard to the process of writing and finally an explanation of the context in which the narratives occur (see Fig. 14).

Knowledge	Verified Memories
The experiences	The *'ship sail'* stories – the articulation of a lived experience
Understanding/perception	Use of reflection and life-world analytical autoethnography to show how sense is made of personal and professional experiences
Manifestation	An illustration of how experiences manifest themselves in the classroom and thus in the creation of new knowledge and understanding

Figure 14: Adaptation of Johns' '*structured reflection*' model (1994, 1995)

3.4 Rationale and motivation for choosing cultural-critical autoethnography

Having discussed the context of this thesis in detail, I now offer a brief explanation as to my motivation for choosing cultural-critical autoethnography.

I was introduced to the narrative genre of ethnography by one of my current supervisors in my final EdD taught module. Subsequently, I visited the Museum of Ethnography in Budapest, one of Europe's largest museums, which has a diverse collection of over 200,000 ethnographic artefacts, historical images, manuscripts and audio-visual material of both Hungarian and international cultural interest. Befittingly, there were two temporary exhibitions: *'Encounters'* and *'Photographs by a Village Teacher'*.

'Encounters' was an early collection of photographs taken of Germans living in the tri-border region of Croatia, Serbia and Hungary and of Hungarian people who lived in the same area during World War I. The two groups were separated by time, wars, mass migrations and persecutions. Despite this, their

descendants had preserved their own idea of multi-ethnic coexistence.

'Photographs by a Village Teacher' was, according to the museum, found by accident. Twenty years prior, a historian had handed in 700 glass negatives to the Janus Pannonius Muzeum, only to be told that they were of no ethnographic value. When the images were rediscovered, their uniqueness as a source of data became apparent, not for their historical value but for the faces, use of space, expressions, postures and clothing featured – all symbols of a multi-ethnic, multilingual village that did not survive.

Both exhibitions demonstrated the benefits and challenges of working with ethnographic data. *'Encounters'* was interactive in that it invited viewers to reflect upon their own identities through *'others'* and *'otherness'*, providing what Hall (1993: 395) would describe as *'articulation fostered in a complex structure of diverse and contradictory, yet connected relations'*. *'Photographs by a Village Teacher'* confirmed the ethical and validity dilemmas previously detailed in the literature review.

As I continued to explore ethnographic literature, I came across autoethnography, otherwise called *'self-exploration'*. I was immediately intrigued, mainly because of its focus on the relationships amongst the personal, the cultural and the social (Ellis & Bochner, 2000). However, whilst finding numerous positive applications, I also found a large number of negative critiques (Atkinson, 1997; Devault, 1997; Sparkes, 2002; Holt, 2003; Davies, 1999; Behar, 1996; Geertz, 1988; Rosaldo, 1993).

Despite this, I decided to take the lead from Struthers (2011), who asserts that the transformational potential of autoethnography is too powerful to be considered self-indulgent. As such, I located two autoethnographic approaches that seemed to address the aforementioned critiques. The first was analytical autoethnography, which utilises analytical reflection to go beyond the personal to encompass a wider sense of consciousness (Anderson, 2006). It is grounded in self-experience and involves the researcher in the construction of meaning and value; it gives them the ability to illustrate analytical insights through recounting their own experiences and thoughts, as well as those of others (ibid).

Unfortunately, although Anderson's (2006) five key factors of analytical autoethnography have been referred to by several well-established autoethnographers (Denzin, 2006; Ellis & Bochner, 2006; Ellis, 2004), there is still a paltry amount of research on how such a framework should be used (Denzin, 2006; Hay, 2011). Further, I felt that I needed a method that encouraged systematic reflection and ensured a scholarly account and a way of analysing evidence that not only organised a record but also enabled discovery. As such, Critical autoethnography was the only method that could have answered my research question (Duncan, 2001).

3.5 Research approach: creating the ship whilst sailing

I chose to take a qualitative research approach, as central to my research is the need to understand how personal experiences affect learning and teaching processes, with specific reference to the progression and attainment of the BME populace in UK HEIs. As such, I used various qualitative methodologies of self-study, memoir and autoethnography (Ellis & Bochner, 2000; Baker, 2001; Ellis, 2004), transmitted in modes of narrative and visual inquiry (Clandinin & Connelly, 2000).

The benefits to this thesis of using qualitative over quantitative research were threefold. Firstly, I wanted to examine and determine the reasons for the lack of success of the BME British populace in academia. Secondly, I felt the need to produce material that everyone could see themselves in. Most of all, I wanted to create a tool that all educators and learners could replicate in order to find meaning and value in their personal and professional experiences and to improve their life chances.

In the initial chapter, I reflected on my current position and beliefs before exploring other beliefs about teaching and learning. I included an overview of my personal and professional experiences, beliefs, competencies and skills, all collated and coded; I used Pratt et al.'s (1998) Teaching Perspectives Inventory, informed by my seven-year reflective journal (see Fig. 1). This was further supported by an analysis of a sample of my lectures given in a higher education context and prompts from my memory box.

To answer my research question, it became clear that I needed to externalise my inner dialogues and to find and develop fully central themes and the outstanding questions that were emerging. Initially, I elected to borrow analytical

strategies from grounded theory (Ellis, 2004). Thus, the third phase of analysis, known as *'open coding'*, involved selecting concepts that related to a core explanatory concept (Charmaz, 2000; Glaser, 1978). Upon reflection, this process helped me to structure my thoughts, provided opportunities for me to grow intellectually and helped me to become a more reflective, critical and creative thinker. Moon (2004) refers to this as a reciprocal process in which one reflects on learning and learns as a result of reflection. Therefore, along with others, I see reflection as the inner dialogues that one has with oneself (Campbell-Jones, 2002; Bolton, 2009; Moon, 2004).

These internal conversations evoked by internalising experiences of feeling and memories of feeling were essential to the research process in that they consisted of continuous question-and-answer sessions and reflexive dialogue, through which I was able to achieve further insight into my behaviour and how I perceived and utilised my everyday experiences (Archer, 2003).

Further, in the literature review and conceptual framework, I leaned heavily on substantiated narrative, critical, memory and historical sources to make meaning of my experiences as

a BME educator and learner. I also reviewed the progression and attainment of other BME educators and students in HEIs through a decolonial lens to gain a deeper and richer insight into the roles of culture and context in learning.

In the autoethnographic chapter, I included evidence from three perspectives: personal, professional and the intersection of both, collated over seven years through a reflective journal and memory box. All are integral to my experiences as an educator and lifelong learner and have influenced my values and beliefs. As such, I present what I truly know: what I have experienced directly or through legacies passed down to me orally, visually or narratively.

Consequently, for this thesis, my roles as autoethnographer and researcher were interchangeable, which suggests that any aspect of my life could have become a research focus (Raab, 2013). However, as Reed-Danahay (1997), Ellis (2004), and Holman Jones (2005) remind us, autoethnography itself is determined by the usage or direction in which the researcher places their emphasis: the self (auto), sociocultural connections (ethno) and the application of the research process (graphy). As such, emphasis was placed on all three, as detailed in the subsequent paragraphs.

Regarding the self, I methodologically took the lead from Ellis (2004), who confirms that the resilience of the researcher is critical to the research, as they must retrospectively and selectively write about epiphanies that stem from or have been made possible by being part of a culture and/or by possessing a cultural identity. This also embraced the work of Hayano (1979: 100), who recommends that the autoethnographer should,

'possess the qualities of permanent self-identification with a group and full internal membership, as recognised both by themselves and the people of whom they are a part'.

Undeniably, such a level of involvement required emotional and professional risks, as many of my experiences occurred at times of duress; reproducing them occasionally forced me to relive and re-analyse the experiences (Zaner, 2004). Furthermore, by choosing to write an autoethnography for my doctoral thesis, I took on the precarious role of balancing my emotions, applying autoethnographic conventions and adhering to academic norms. However, the latter afforded me authority and voice in my work and enabled me to observe myself and my educational journey in an analytical and rigorous manner, starting from my early childhood years and

my schooling until reaching my present-day self – to me becoming an autoethnographic pupil.

The turning points

As previously mentioned, the metaphor of turning points (Bruner, 1994; Nünning, 2012) can be used to share experiences and moments of personal change and discovery. The identification of such turning points can have a profound impact on a person's personal and professional life. Aptly, the monomyth structure (Campbell, 1975; Mackey-Kallis, 2001; Salla, 2001; Isaakyan, 2009) proposes that each person experiences a number of transitions or turning points (Bruner, 1994; Nünning, 2012) that represent a distinct departure from prior roles and statuses (Elder et al., 2003).

Longitudinal research further indicates that there are four types of life events or experiences: those that can serve as *'turning points'* (Rutter, 1996), those that either close or open opportunities, those that make a lasting change on a person's environment and those that change a person's self-concept, beliefs or expectations. However, many only become obvious as time passes (Rönkä et al., 2003).

As with autoethnography, turning points are also heavily reliant on history and memory; include emphasis on human agency; and can provide links between life events and transitions of childhood, adolescence and adulthood (Mcleod & Almazan, 2003; O'Rand, 2006). According to Elder and Giele (2009), our childhood events sometimes shape our lives 40 or 50 years later. As such, the link between early life learning experiences and later teaching experiences is of particular interest.

By example, in 1972, the Caribbean Examination Council was formed to ensure that Caribbean children learned about their history in schools. Being one of the early adapters to this new curriculum, through the critical review of relevant literature and from a life course perspective, I was able to locate my experiences within the four critical moments of Caribbean history, which I re-label *'turning points'* (Bruner, 1994; Nünning, 2012) in line with the above.

The autoethnographic chapter on the *'ship sail'* stories was built on a variety of sociocultural factors; as such, I used thematic analysis (Braun & Clarke, 2006). This included the use of key words, metaphors and lines of reasoning derived from both the literature and data to tell the stories, which I

later amalgamated into the four turning points on which the narratives were construed:

1. 1494–1692: 1st turning point: the Arawak Indians
2. 1807–1865: 2nd turning point: colonisation and slavery
3. 1948–1962: 3rd turning point: colonisation in reverse
4. 1948–present: 4th turning point: educating the migrant

Each of these points enabled me to connect with a collection of traditions, practices and theoretical perspectives; *'each of the earlier historical moments in a person's life still operates in the present, either as legacy or as a set of practices'* (Denzin & Lincoln, 2005b: 20). Thus, each of my turning points has been and continues to be experienced, relates to how I as a BME transnational educator form my identity and how I perceive my daily experiences and determines how I deal with personal limitations – my *'agony of spiritual growth'* (Campbell, 2004).

Finally, the application of the research process (graphy) is the process of finding out what this all means, as detailed in the following section, and the implications for the wider context, as detailed in the final chapter.

3.6 Data collection

In this section, I set out precisely what data has been gathered and how it contributes to this thesis. Methodologically speaking, my data stems from my personal and professional experiences, my memory of these experiences, and my reflection and understanding of the experiences. However, to ensure that the *'ship sail'* accounts did not consist solely of personal opinions, they have been supported by other data that can confirm or triangulate the opinions. Methods of collecting data included lesson analysis, reflective journal writing and a memory box. I now give further details on how and why I chose these instruments.

Lesson analysis

Having spent most of my professional career between three fields (hospitality, tourism and education), I am fortunate enough to now be able to merge these disciplines and currently teach Bachelor and Master students who specialise in hospitality, events and tourism management. All three domains require modular and project-based lessons spread over a period of 8–10 weeks. This means that many of the modules are given repeatedly throughout the year.

Initially, to assist in efficiency, all of my lessons were placed in PowerPoint. Until recently, this seemed like the only rationale for using the computer-based program. However, after reading the article *'Modes of Pedagogy'* (British Council, 2012), wherein the students said that transnational educators have different teaching styles and made the learning experience more interactive than non-transnational educators, I began to question the use of this medium and consciously began to replace some of the dias, change existing ones and add more real-world/industry phenomena.

This once again took me back to the literature, where I found several studies that suggested that students believe lectures are better structured and clearer when presentations and images are used: those conducted by Atkins-Sayre et al. (1998), Mantei (2000) and Szabo and Hastings (2000). Despite this, there was very little empirical evidence to support that they have an impact on learning outcomes. In fact, according to Bartsch and Cobern (2003), their effectiveness depends on the complexity of the presentation, and unrelated graphics in a presentation have a negative effect on the enjoyment and the learning of the material.

However, Mayer's (2001: 53) cognitive theory of multimedia learning illustrates that in order to learn, people initially place relevant words into their auditory working memory and relevant images into visual working memory; they then attempt to organise the rest of the information in their auditory and visual memory by integrating all of the representations with prior knowledge. This then gives narratives, visuals and the use of prior knowledge or experience the same credence.

As confirmation, I began to observe that my students reacted more positively to these latter presentations and so took their reactions into consideration when designing new presentations. I started to use humour, images and video clips to assist in the explanation of the more complex material. As the presentations became more detailed, I included hyperlinks and extra dias containing pre-sessional (*'flipping the classroom'* (Berrett, 2012)) and post-sessional reading material (*'blended learning'* (Nowak, 2000)). Upon reflection, such activities made me begin to question the rationale, selection process and psychology behind the inclusion of many of the images and links on the slides. With my research question in mind, I could finally begin to consider the role of

the personal and the professional in the design of the presentations and hence the delivery of my lessons.

Subsequently, I decided to analyse a sample of the PowerPoint presentations I used in class to understand the way the knowledge was being presented and, more specifically, what the slides revealed about me as an educator. I analysed the dias for their design, pedagogical techniques and links to the real world (see Fig. 16 and Appendix 8). Surprisingly to me, the analysis revealed that from the 1,417 dias taken from seven modules, constituting 168 hours of teaching, more than half of them contained images or music.

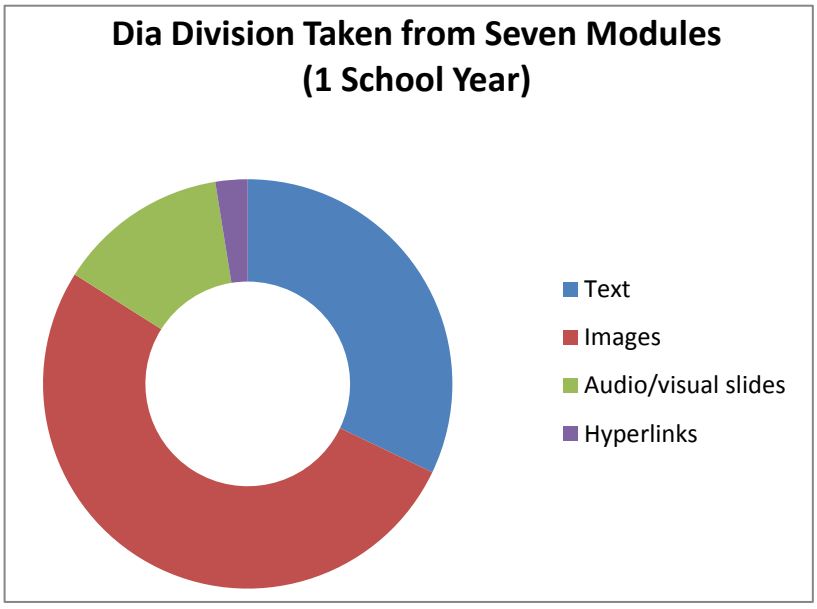


Figure 16: Lesson analysis (source: author)

The reflective journal

Unlike some traditional research, the research design and methodology of this thesis started with the inaugural chapter; as such, it immediately began to generate data for reflection. Initially, I found reflection difficult, and writing in my journal at regular intervals often fell secondary to my busy schedule. I was embarrassed about some of my entries and my *'ramblings'*, which ironically in hindsight turned out to be some of my more-poignant reflections. I was also reassured by the literature:

'There are no rules, no right or wrong ways of journaling; people just tell their stories the best they can'. (Cox et al., 1991: 379)

'Do not disdain the idle nonsensical or shocking thoughts which the mind throws up. Hold them. Look at them. Play with them. See where they lead...' (Okri, 1997: 22).

Eventually, I kept a reflective journal for seven years, which included entries pertaining to the development of my research, insights that came whilst reading and attending multiple conferences, frustrations and hopes, daily experiences, and journeys; in the autoethnographic literature, these are formally referred to as *'mind notes'* and are used as a precursor to the writing process (Chang, 2009; Emerson, Fretz & Shaw, 2011). However, at times when I did not have

my journal with me, I would jot an idea or thought down and transcribe it at a later date; I refer to these entries as *'my ramblings'*, as they are written in a less-than-orthodox way.

The journal served four main purposes. First, the process of taking notes externalised assumptions and reactions to people and events that might otherwise have remained unacknowledged. Second, the writing served to crystallise ideas and promote design thinking, capturing the inner dialogue of the creative process. Third, the writing process helped to define and resolve inner conflicts. Fourth, the notebooks provided a record of turning points in the evolution of understandings and concepts, contributing to the maturation of ideas and the eventual emergence of a theory of design. Identifying these different purposes of reflective writing contributed to the process of self-reflection and added definition to what was recorded.

In total, there were 433 entries. I used open coding to gain an understanding of my teaching and learning. The main aim here was to see if a pattern or trend emerged that suggested underlying beliefs and commitments about knowledge, learning and my role as an educator (see Fig. 17).

Epistemology	Value Codes	Number of Entries
Critical theory	Hope, dream, wish, why, anger, long for, reason, understand, history	92
Experience	Happened, occurred, experienced, incident, event	30
Memory	Remember, recall, retain	42
Perception	Feel, think, angry, observation, awareness, intuitions, hunches	25
Symbolic interactionism	Representative, communication, symbols	80
Phenomenology	Meaning, intentionality	36
Cultural meaning	Jamaica, England, family, school, tradition	128

Figure 17: Reflective journal entries (source: author)

The memory box

The memory box represents the tin cans and the little private boxes that slaves used to carry around with them; they held remnants of their ancestors: totems, charms, trinkets and a swath of their mother's hair (Machiorlatti, 2005: 101). Mine

also held remnants of past generations, for I do not have a solid lineage that can be traced. All I have, as many other Jamaican descendants have, are scraps of memories and the old and crumbling themes of the past (Du Bois, 1996).

Consequently, my tin can holds family memorabilia, images, newspaper clippings, school reports, transcripts, letters of recommendation and references. I used them throughout the thesis to provide validation, to assist with memory generation and at times to engage with the reader. I chose pertinent images to complement the *'ship sail'* stories, mainly to help to illustrate how the stories came about.

Visual manifestations

The images dispersed throughout this thesis or placed at the beginning of each turning point in the subsequent chapter are to be viewed as the visual manifestations of my experiences: reconstructed fragments of critical incidents and personal thoughts, suspended in time and space.

Methodologically, by their reflexive and linear sequence, they may be viewed as standalone visual narratives. They embrace the assumption that there is a story to be told and that the narrator is a part of this story (Cavarero, 2000). They may

also be seen as cyclical, which suggests that the persistent traditions and practices are as much a part of the present as they are the past.

According to Davies and Harre (1990), both types of viewing enable narrators to position and locate themselves in the stories by bringing together subjective lived histories with symbolic interrelations of the self and the context. As such, they facilitate dissemination by being non-restrictive: independent of context and language. It is for this reason and to distance aesthetic and semantic expectations that I hereafter utilise the term *'visual manifestations'*, rather than *'visual storytelling'* or *'visual narratives'*.

Most of the images are therefore digital collages or mixtures of collages and montages. This technique enabled me to free the images from their historical and original contexts and thus restore them to a living context: present-day experiences, which, according to Bamberg (1997: 289), enables '*their ambiguity to at last become true'*. Therefore, the pieces are positioned for viewers to reflect on and engage with and, hopefully, to resonate or evoke personal associations.

The practice of visualisation was also useful during the narrative process, as I used family images to transport me back to lived experiences. I also used images to explain innermost feelings when I could not find the words and to document and generate memories of my teaching and learning experiences. Pink (2006) confirms the value of using reflexive representations of knowledge and experience in combination with written theoretical, descriptive, pedagogical and applied anthropological narratives. This is confirmed by O'Neill and Harindranath (2006: 51) in their investigation of the representation of life history narratives in imagery, poetry and creative writing, which produce alternative ways of representing,

'narratives of self-making, fostering ethical communication, producing counter-hegemonic discourses and critical texts that may mobilise change'.

Thus, in combining visuals with autoethnographic narratives, my aim is not so much to reduce uncertainty but to contribute to the *'enhancement of meaning'* (Barone, 2001: 153), and to enable my readers to relate more easily to such fusions – to link the way I work and learn with everyday visual and narrative experiences and to facilitate reflection. Hence, from here on, the layers become the chapters: the overlapping

experiences generated by the past, present and future; the emotional process of conducting an autoethnography; the misplaced confidence I had at the beginning of the research process; the wake-up call; the determination to battle it out; the personal transformation; and the gradual acceptance are all a part of my autoethnographic journey.

The autoethnography: ship sail

Although not detailed here as part of the methodology, narratives are essential to this thesis, both for the structure and for the delivery of the written word: stories, poetry, factions and visual essays (Ellis & Bochner, 2000). According to Richardson (2000), writing is both a way of knowing and a method of inquiry. Therefore, as mentioned, constructing autoethnographic narratives is complex, as it involves constructing meaningful phenomena; teaching morals and ethics; introducing unique ways of thinking and feeling; and helping people to make sense of themselves and others (Adams, 2008; Bochner, 2001, 2002; Fisher, 1984).

Therefore, the *'ship sail'* stories are based on what bell hooks (1989) calls *'fragments of memory'* and *'cultural history'* and provide visible, realistic and symbolic representations of the diasporic woman as a storyteller (Machiorlatti, 2005). This

moves away from the mainstream form, style and representation of storytelling in order to give a *'new take on the old construct, and thus move us into a different mode of articulation'* (ibid: 17). It presents a dialectic between the past and the present whilst enabling the present to recognise itself in the past and the past to yield its meaning as it is read from the vantage point of the present.

Consequently, the thesis is built out of fragments of oral history narratives linked to personal snapshots: common bearings and reflections on my engagement with my environments. Such a method of juxtaposing is intended to create a relationship between the researcher and the reader by forcing the readers to make their own coherent account: to work with the fragments and create their own narrative.

The insight generated is not meant to be orderly but fragments of experience that can be reintegrated by the reader into their own worlds of experience and history. Gathering all these threads insists that they are all part of the same story (Chimamanda, 2009; Campbel, 2004). This is not a single story but experiences of the same world: a common history, like generations of fishermen weaving together and mending their nets (Ellis, 2004).

As such, I used the themes generated from the reflective journal to construct four *'ship sail'* narratives to illustrate the relationship between personal and professional experiences and the impact they have on educational attainment. I do this by intersecting the written word (stories, poetry, factions and social science prose (Ellis & Bochner, 2000) with visual autoethnography. I further frame the stories with the literature, through which I hope to raise questions about theoretically accepted notions, generate new ideas (Ellis, 2004) and encourage new ways of thinking.

I chose this approach for the *'ship sail'* stories firstly because I wanted to demonstrate that when personal narratives come under *'critical and theoretical scrutiny [they] allow for rigorous discussion'* (Pennycook, 2012: 34). Secondly, as illustrated, personal and professional experiences are separable yet interrelated. This is important to understanding the self, for whilst *'fragments of experience'* (the term I use interchangeably with *'small stories'*) are important, it is from the process of re-merging them that I hope to understand the true meaning of the self: evidencing separable yet interrelated positioning processes at work.

3.7 Analysis and reflections on the research process

Despite my seemingly unorthodox beginning, data collection for the autoethnographic research was generally similar to other qualitative methodologies. According to Chang (2008), autoethnographic research helps to explain how cultural, personal and meaningful life experiences compare with those of others in society.

However, selecting the best way to tell my story was difficult, and ekphrasis, symbolic interactionism, critical theory, historical writing, visual research methods and postcolonial theory were just some of the other theories I encountered in conducting this thesis. I eventually accepted a *'seesaw'* position whereby I used the literature to confirm the themes emanating from my autoethnographic constructs (Ronai, 1995, 1996), formed from reflecting on relevant cultural artefacts (Boylorn, 2008; Denzin, 2006) and daily experiences. Although I found this *'construction work'* time-consuming and questioned the need to constantly justify my choice of methodology, as so many other accredited researchers have constructed autoethnographies, I took guidance from Friedman's words: *'be humble in keeping with our ignorance of all that could be known and cultivate a rigour of uncertainty'* (Friedman in Bradbury & Reason, 2001: 347). Hence, having formulated the research question and selected

my research methodology relatively early in the research process, I reviewed pertinent literature, collected data, kept a memory box and analysed images and excerpts from my lessons. During the entire process, I reflected on and documented my thoughts in my journal.

I then began to link concepts from the literature to my experiences (Holt, 2001; Sparkes, 1996). By alternating between the two, as suggested by Raab (2013), and by using multiple voices and perspectives (Emerson, Fretz & Shaw, 2011), I was able to assemble a series of descriptive narratives of myself: who I perceive society expects me to be; dialogically generated narratives; personal experiences told in story form; and factions, constructed from memories and daily experiences – the latter I return to in the subsequent section.

Throughout, I reflected on my emotional responses and their impact on my performance at work and questioned moments of personal victimisation. I considered whether I had perhaps unwittingly passed on such a sense of victimisation to my students through subtle nuances that only students from the same cultural backgrounds would notice.

Autoethnographic literature reminds us that situating research within such frameworks enables the researcher to *'use the self to learn about the other'* (Ellis & Bochner, 2000: 741), connect the personal to the cultural (Chang, 2008; Reed-Danahay, 1997) and interpret emergent narrative themes within a culturally rich theoretical framework (Gudmundsdottir, 2001).

However, once I started the process, I gradually came to realise just how difficult it was to conduct an autoethnography, not least because of all the different paths I could take (Learmonth, 2001). In many ways, this construction process helped me to eliminate autoethnographic genres that would not be applicable to my research question and helped me to understand the value of being prepared not just for the journey but also for any unforeseen incidents encountered on the way.

I purposely chose to focus on everyday experiences as sites of engagement because, according to Bamberg (1997: 1), *'it is these continuous and repetitious engagements that ultimately lead to habits, which in turn become the source for a continuous sense of self in the form of a continuous process within which this sense comes to emergence'*.

As such, in some of the autoethnographic stories, I take an interactional approach (Goodwin, 1990, 1997; Jefferson, 1978); others are reflections of how I see myself and of how I justify my reactions to daily experiences. As part of these internal dialogues, I catch myself asking: where do these conversations come from, why do certain things manage to evoke huge emotional reactions, and how do the things I tell myself about *'me (your educator) and you (my student)'* affect the learning process?

Limitations

Unfortunately, mainly due to the limitations of the academic format of this thesis, the interaction between the researcher and the reader is somewhat limited; the order of the collages and montages is fixed as printed. How they may be disseminated in the future has been taken into consideration in their selection and construction, rather than how they may be reconstructed discursively: *'not in the discursive extraction of their truth content from the images'* (Bamberg, 2004: 134-135). Similarly, such layering may cause the reader some navigational unease: have I been here / read this before (Dillon, 2004). The intention of using both techniques is to urge reader/viewers to attempt a new way of seeing, therefore enabling the work to be experienced on its own

terms, rather than through the interpretations and explanations of its author.

Similarly, the visuals and narratives produced represent how I give meaning to my professional experiences in education and offer an insight into my personal life, creating a sense of self and capturing aspects of how this sense of self manifests in the classroom. Unfortunately, according to Bamberg (1997), such small stories routinely get dismissed by other biographical approaches and are not seen as stories but as *'instances of incoherent telling'* (p. 4). Hence, I hope to be able to show that reflection and in-depth analysis on a particular small story is more than just the exemplification or illustration of a theoretical entry or a methodological inclination.

Qualitative research methods are characterised by change and innovation; as meanings change in light of new research and new technology, there will be new challenges and new frameworks formed that require the utilisation of social, political and cultural data (Anderson, 2006). As these conventions change, the boundaries between literature and science will become increasingly blurred (Richardson, 2000; Lincoln, 2006). Hence, autoethnographers will need to pay

more attention to how academic autoethnographies will be constructed and appropriated to one paradigm or another (Ellis, 2004; Struthers, 2011).

Whilst it is beyond the scope of this thesis to address all the gaps in and limitations of the autoethnographic literature, the lack of accepted analytical structures on which to reflect on the written and visual narratives to fulfil academic and doctoral criteria remains of particular concern. Anderson (2006) reminds us that competent researchers must acquire not only the ability to use various research skills but also the acumen to judge when some kinds of research are likely to prove more productive than others are. Therefore, I propose and hope to show through this thesis that limitations provide opportunities and create new ways of looking at autoethnography.

In sum, since the inception of autoethnography, autoethnographers have had to defend their methodology from external forces. Today, there seems to be just as much controversy within the genre; however, as autoethnography continues to emerge, define itself and struggle for acceptance, *'it is important that those working with it reflect on the use of*

the method and share their experiences with others' (Wall, 2008: 41).

3.8 Summary

The aim of this chapter and ultimately this thesis was to gain an understanding of how beliefs, perceptions, experiences and historical remembering shape how knowledge is produced and received, as well as how knowledge influences research processes.

Hence, in this chapter, I have discussed the use of reflective journal entries based on personal and interpersonal experiences evoked during daily encounters and journeys, how I make sense of these experiences and how these experiences give insights into a BME educator's frame of mind before entering the classroom to teach.

I have also elaborated on the use of visual representations taken from family memorabilia, many of which seek to normalise the daily lives of migrants. Others simply act as haunting reminders of the past and are used as prompts for the stories: as Crang, (1997) describes, starting points on which to hang personal stories rather than as iconographic systems.

I have addressed the difficulties associated with conducting autoethnographic research in general for new researchers: I was initially unsure of what I was looking for, but I was convinced that I wanted to build on the academic knowledge I had previously acquired, which was an eclectic mix of creativity and educational practices. Thus, I adopted cultural-critical autoethnography as a method of inquiry. This enabled the research design to unfold as a natural process and for me to use my rich cultural heritage as a data source, reflecting on my personal and professional experiences as an educator.

Other difficulties related to the construction of an autoethnography as a piece of academic research. Despite portraying this thesis as a series of chapters with a rigorous linear logic, the actual research process was at variance with this: a chain with multiple connections confined by a wall of academic conventions would have been more appropriate:



I have outlined the value of reflecting on the critical incidents that occurred during the research process, as I visualised my own experiences throughout the thesis and in some cases used metaphorical analogies originating from the Igbo people about ships.

As such, by drawing on multiple perspectives, voices and sources, such as a reflective journal, a memory box, internal and external dialogues, recorded conversations, fiction and academic literature, I have been able to produce an eclectic mix of *'in-betweens'*: faction, cultures, autoethnographies, montages, genres, theories and identities. Here, I also

embrace autoethnographic subjectivity, for such knowledge is never free from subjective positioning or interpretation.

By positioning the *'ship sail'* narratives in their specific contextual perspectives, involving the reader throughout the production and findings of this thesis, and by reflecting on my personal history, biography, gender, social class, experiences, race and ethnicity as a source of data, I hope to have enabled the reader to derive meaning and create their own reality.

On a personal level, I have developed an understanding of how the legacy of slavery and colonial power still impacts on the lived experiences of today's Black educators and learners. Moreover, I have learned to question personal and historical narratives and of the importance of revivifying those that have been silenced, *'disqualified as nonconceptual knowledges, as insufficiently elaborated knowledges: naive knowledges, hierarchically inferior knowledges, knowledges that are below the required level of erudation or scientificity'* (Foucault et al., 2003: 7).

Consequently, the *'ship sail'* narratives are multi-layered with images, prose, proverbs and weaving metaphors, all guiding the telling and depiction of my experiences in education and

of my seven-year autoethnographic journey in conducting this autoethnography. Such layering is intended to provide different perspectives on events, which, according to Struthers (2011), builds trustworthiness. Furthermore, as Alexander (1993: 226) writes*, 'the non-linear narrative evokes storytelling in the manner of West African oral cultures, in which memories and objects are invested with meanings from which the story is woven'*.

Finally, ships have been integral in facilitating two mass Jamaican migrations: slaves through the middle passage and migrant workers to Britain. Therefore, in writing a thesis about migrants and taking my personal context into consideration, it seemed befitting to use an adaptation of Campbell's *'hero's journey'*, as described in *'The Hero With a Thousand Faces'* (2004), to frame the research design and process. According to Taylor (1984), this notion is consistent with the framing of concepts with sets of metaphorical expressions. Such metaphors have also been used to explore philosophical approaches to teaching (Wilson, 2011), as they have been deemed to provide a new understanding on personal experiences*: 'our pasts, our daily activities, and what we know and believe'* (Lakoff & Johnson, 1980: 139). In their

book *'More than Cool Reason'*, Lakoff and Johnson (1980: 60-61) refer to the pervasiveness of the journey metaphor: *'Our understanding of life as a journey uses our knowledge about journeys. All journeys involve travellers, paths travelled, places where we start, and places where we have been. Some journeys are purposeful and have destinations that we set out for, while others may involve wandering without any destination in mind, consciously or more likely unconsciously, a correspondence between a traveller and person living life, the road travelled and the "course" of a lifetime, a starting point and a time of birth'*.

As such, in the following chapter, I offer my autoethnography: a set of cyclical narratives and visual stories that represent my educational experiences, personal and professional, gained in England, Jamaica and the Netherlands and on my journeys in-between. Accordingly, the sequential arrangement suggests the persistence of traditions and practices that are as much a part of the present as they are the past (Machiorlatti, 2005). To protect the names and memories of the characters, some of the narratives are presented as factions; others offer conflicting memories (Chatwin, 1986; Fine, 1993; Glave, 2005; Haley; 1973; Pelias, 2004) and have been used in

areas where life incidents would have been too difficult to express or would have taken years to tell.

Chapter 4: The autoethnography: 'ship sail'



''The world I inhabit as a [Black] academic is a White world… in this White world I am a fresh water fish that swims in sea water. I feel the weight of the water on my body' (Simmonds, 1997: 227).

Abstract

Picking up on the lack of BME personal experiences and stories in the literature, this autoethnography offers four 'ship sail' *stories and critiques how they may impact on the way an educator teaches and learns. These narrative accounts are inspired by a selection of artefacts collected in a memory box over seven years. As such, they are a means to make sense of my experiences. Whilst there are common themes that run through them, they are not presented as proof or evidence but rather as a selective recall of personal experi*ences. *As Collins (1990: 22) suggests, they are* 'subjective realities, which represent "theoretical interpretations" *of our* "reality" *as the women* "who live it"*'. They also serve to remind us that we need to bring personal and professional narratives together, in terms of both interpersonal manipulation and wanting to make sense of BME experiences in HEIs.*

4.1 Introduction

I begin this chapter by setting the context and taking a retrospective glance at the issues that might have caused negative transient educational trajectories of BME students to educators, in general. This is followed by an elucidation of how the autoethnography is constructed, with a brief explanation of the rationale and choice behind the main

characters: a fish and a child*,* who remain transient across the four independent but interlinked *'ship sail'* narratives.

The narratives are to be viewed as an expression of how my identity as an educator has been formed and is constructed in opposition to the people I mention. Each narrative consists of an introduction, a story, and personal reflections and is followed by a critical discussion. Each narrative highlights the pertinent themes taken from the reflective journals, including the importance of memory, the value of reflecting on personal experiences, and how meaning is construed.

The chapter ends with a reminder that all educators need to reflect on their thoughts and internal dialogues concerning the way they were taught and the impact this has had on the way they currently teach, as well as for them to be critical of the methods and methodologies they select.

4.2 The beginning

Despite the dynamics of Jamaican migration to Britain having changed drastically since the docking of the Empire Windrush (Peach, 1991), academic discrepancies in the education of Jamaica's people have remained negatively consistent, as have the plethora of measures designed to rectify the issues

(see Appendix 3). In addition to featuring highly in exclusion figures, children of Caribbean descent, in general, are still being labelled and identified as underachievers (Taylor, 1981; Tomlinson, 1983; Wright, 2013).

Consequently, essential to this thesis is a retrospective glance at the issues that might have caused these negative trajectories in the first place. Hence, I now explore historical and cultural links: family and school provisions, social receptivity, government policies, the employment of migrants in Britain, and, in a wider sense, the world. I thus highlight important aspects of Jamaican migration and of the diasporic experience.

In 1951, the UK census showed that there were 17,000 Caribbean migrants living in Britain. The subsequent census showed an increase of 601,237 Jamaican adults alone (Davison, 1962: 8). By 1960, migrant children of all nationalities made up 2% of the English school population (Phillips, 1998). What many of these children found in Britain was sharply at variance with what they were accustomed to; for they were not all, as historical photographs would have us believe, *'country bumpkins'* or, as Hall (1984: 4) eloquently puts it, *'the innocent simpleton too slow for the fast ways of*

the advanced modern world'. The reality is that many were from '*a city, like Kingston, as big and swinging in its poverty and style as any small colonial capital'* (ibid).

Furthermore, many saw themselves as British citizens and knew more about English culture than the English themselves knew (McMillan, 2009), yet, in Britain, they experienced a vastly different type of education than those who remained in the Caribbean. Whilst the region has produced several Nobel Prize winners and Musgrave medallists and continues to enrich the world's cultures through literature, music, and art (Chamberlain, 1998), many migrant children became scholars of educationally subnormal (ESN) schools designed for, *'Pupils who, by reason of limited ability or other conditions resulting in education retardation, required some specialised form of education wholly or partly in substitution for the education normally given in ordinary schools'* (Gulliford, 1971: 68).

In the 1960s and 1970s, tests such as the Vineland Social Maturity Scale and the IQ tests of Jensen and Eysenck were used to determine migrant children's educational levels; by 1968, there were approximately 16,500 migrants between the ages of seven and sixteen in ESN schools (Coard, 1971).

Migrant students who made it into other types of schools often felt alienated, developed adjustment problems, and suffered psychologically due to institutional discrimination (Phillips, 1998; Lamur, 1975; Bhatnagar, 1970; Kieve, 1965).

To date, research has indicated that the descendants of these former migrants still do not perform as well as other nationalities do, are more likely to underachieve, are more likely to experience higher levels of unemployment, are overrepresented in the prison system, and have higher levels of poor mental and physical health (Chamberlain, 1998; Gillborn & Gipps, 1996; Gillborn & Mirza, 2000; Lindsay, Pather, & Strand, 2006; Wright, 2013). Many explanations for this poor performance have been suggested: educators having lower expectations of their academic ability, the school curriculum lacking culturally relevant material, racist school practices (Sewell, 1997; Chamberlain, 1998; Blair, 2001; Wright, 2013), and a distinctive lack of Black role models.

There is an old African proverb: *'It takes a village to raise a child'*. However, this was not what the UK demonstrated when opening its doors to its colonies. In contrast to assimilation theories, which suggest that when people move to another land they steadily learn, absorb, and adopt the language,

culture, values, and behavioural patterns of the receiving society and reject those of the homeland (Farley & Alba, 2002; Kasinitz et al., 2004; Thomson & Crul, 2007), Jamaicans found themselves subjected to discrimination, mainly due to their skin colour, and at the bottom of the socio-economic ladder.

Many Jamaicans gave up and returned home; others set up migrant islands, and *'versatility and adaptation became the name of the game'* (Chamberlain, 1998: 208). McMillan (2009) writes about this intra-island contact, which had initially been geopolitically fragmented along European colonial territorial lines, and the emergence of a West Indian identity based on solidarity in resisting racism and based on being *'othered'*. Some set up *'Pardner'* (McMillan, 2009) to purchase rundown properties and renovate them in order to rent rooms to other migrants.

To try to improve educational conditions for their children, they set up Saturday and Sunday schools. They established markets to import and sell West Indian produce, and they sought solace in their own churches because *'although Black people of all shades, cultural backgrounds, etc. have sought to participate in all aspects of the nation's*

life, they do so against a background of majority White hostility, sanctioned by the state and justified on the basis of apparent racial or colour difference' (Goulbourne,1990: 6).

For others, it was the dream of saving up enough money to return home, placing them in a constant mode of *'fight or flight'*. They invested in land and businesses in Jamaica and made regular trips there to visit their families (Foner, 1997). Many had needed to leave their children with relatives in Jamaica, intending to send for them at a later date, creating *'barrel pickney syndrome'* (Brown, 2012), which in turn added extra pressure to send things home. This was compounded by the knowledge that they could not return without being *'a piece beta'* (Bennett, 1966), hence many never did.

Stein (2004), in *'Crossing a Notion'*, describes this as the *'(im)possibility of returning'* syndrome. This would have caused mental and physical hardships, placing the Jamaican migrant population in a perpetual state of flux, to paraphrase (Mitchell, 1997); being related to and yet not originating from Britain. It would have become difficult for the majority to form fixed identities, and, as a result, many young Jamaican migrants began to experiment with culture, which produced

syncretic forms of expression and multi-vocal narratives: forms of *'conceptual muddling'* (Vertovec, 1999:2).

This said, today, it is becoming increasingly difficult for researchers to ignore the experiences of the select few Jamaicans who did make it home, as statistics reveal that the size of the British Caribbean-born population in Britain has begun to show a rapid decline, attributed to mortality and return migration (Peach, 1991). Unfortunately, there is still very little known about other former colonists who migrated to further European lands after Britain, creating third-time migrants or a third diaspora. However, we do know that they include writers like George Lamming, E. R. Braithwaite, and Samuel Selvon, who left the country and began writing from elsewhere.

Hence, I redress this by discussing the literature relating to how such memories and models of memory are migrated between communities, with notions of multi-directionality (Rothberg 2009) and entanglement. I give examples of how private memories that are made public can shape narratives of the past and give a voice to those whose stories have been omitted from familiar histories. As such, I illustrate memory as being a redemptive and regenerative concept (Machiorlatti, 2005). This is followed by a discussion on the role of

transnational, cultural, and transcultural memory from both personal and collective historical perspectives – representations from the past into the present time. I further query that if only certain narratives are deemed worthy to contribute to the collective memory, where are the truth, value, relevance, and power of narrative?

In regard to such arguments, there are numerous debates in the literature regarding the use, relevance, and validity of oral, visual, and written material. Furthermore, their combined use with memory is presented as a radical epistemological transformation. For example, life stories and testimonials from groups who hold minority status (voices from the margins (Hand, 2017), one could argue) stay in the margins because they follow a different epistemology than what is recognised in scientific disciplines.

According to Kilomba (2008), they remain in the margins because they challenge *'the official history'* by forcibly adding new personal memories, which are at variance with the collective memory. She further highlights the importance of *'positionality'*: the marginalised author in relation to other actors. For example, she argues that as long as Black people are denied positions of authority in academia, knowledge will

remain White and thus behind the mask of science. In other words, the people who get to tell the nation's story and write its history have a huge investment in controlling the kind of story that is written and in shaping the master narrative (Phelps, 2004). Consequently, the unequal division of *'speech power'* in education forces stories from the margins to negotiate their positions and the representations of their marginalised past in order to find a voice in their marginalised present.

There are others who argue that the complexity of storytelling resides in such negotiations: *'the negotiation of memory and counter-memory with an audience and the creation of shared narratives'* (Hackett & Rolston, 2009: 357). According to Ricoeur (2004: 72), narratives help the authors to form their narrative identities, and,

'every society not only has the burden of trans-generational transmission of what it takes for its cultural educational attainments via the action of memorisation and repetition but also the development of a strong vocabulary and symbols representing the collective memory'.

The Caribbean in itself has a contested past with unfortunately limited sites of memory that are also in a constant process of

remaking and being remade, and thus there are many stories still waiting to be collected and memories to be rewritten. By looking at how memory is created and embodied, according to McMillan (2009), we might be able to address some of these erasures and mis(sed) representations in the Caribbean and diasporic context. Stories based on personal observations, such as eyewitness testimonies, systematic collections of observations, and detailed descriptions of one or several individuals, aid in remembering the aspects of an experience that are most consistent with previous experiences.

Wall (2008: 144) uses headnotes and memories to write without feeling the need to corroborate them with written data because, as she defends, *'I remember many things. I am certain that they are correct and not a fantasy'*. However, Sanjek (1990) warns that field notes might mediate and alter the accuracy of memory if they are continually reread. Others suggest that headnotes, otherwise *called 'memories of the field'* (Coffey, 1999; Lederman, 1990; Wall, 2008), might be seen as more reliable.

However, labelled, memories as a basis for narratives have the potential to question the historical and political responsibility of all the participants in relation to social

processes and thus forge dialogues amongst the past, present, and future, which is key to opening respectful mutual understanding, even if the absolute task of memory is always incomplete (Schaap, 2005: 147).

A major ethnographic contribution to this discussion is Van Maanen's *'Tales of the Field'* (2011), in which he discusses the incompleteness and insufficiency of field notes due to their dependency on the recorded memory of a study. I further put forth that if memory can be used to transmit positive forms of epistemology, it can just as easily be used to submit negative forms: the threat of stereotypes. In regard to this, Pickering et al. (2012) build on the work of Mannheim (1959) and explore the concepts of inheritance of memory: intergenerationally transmitted experiences, accumulated cultural heritage, and memory transmission.

The latter they present as occurring along two temporal planes: vertically, through time, and horizontally, in time. By discussing the work of Schuman and Scott (1989), they also confirm that whilst cohorts are likely to share a sense of the most important historical events based on their first-hand experience of them, there is also evidence of events before an

individual's own lived experience being integrated into their own understanding of history through reflection.

Admittedly, these issues are inevitably confounded with other factors known to have an impact on educational attainment in school, such as parental education, socio-economic status, and gender differences. We can no longer rely upon the legacy of slavery to explain the behaviours of 20th-century Caribbean families (Karras, 2007). However, as Chamberlain (1998: 185) reminds us,

'the unique forms of African-Caribbean families developed must be sought in the processes of cultural syncretism, as creative and innovative defences against the inhuman and oppressive circumstances of slavery, rather than more contemporary reflections of economic circumstances and class positioning'.

Today, the persistence of colonial history in Britain tends to be denied or kept a dark secret. Thereby, *'acts of dispossession are often perceived as tragedies of the past and not as perpetuating injustices'* (Johnston, 2005: 143). This alleged breach of colonial institutions, practices, and imaginary has fuelled my conviction that the silent legacy of slavery, one

that has not been stated publicly, remains. Indeed, this legacy is perhaps less in the past than the present.

Ship sail

Miss Arowana is a prehistoric carnivorous fish, normally found in South America, Australia, Africa, and Asia. Despite being able to jump up to six feet in the air to catch her prey, she is extremely maternal. She is often seen as a harbinger of good luck. In the *'ship sail'* stories, she is a matriarch who embodies the ancestral link to the past. She has two roles. As an African, she is the Griot: her role is to maintain a cultural heritage and historical past within the present,

'the responsibility of the Griot was to make sure that the people received all the information about their ancestors – what the father, the grandparents and their lineages had done and how they had done it' (Goss & Barnes, 1989:179).

In Jamaican culture, she is a keeper of history (Jackmandora) and a storyteller. In both cases, she represents the age and wisdom of past generations, who have passed down stories and preserved memories for current and future generations.

The child is the autoethnographic pupil, whose role is to make new stories whilst carrying the old stories and traditions on.

She takes the stories and tries to academically contextualise them whilst relating them to her personal and professional experiences.

According to Mirza (2017: 41), *'we must tell our stories, or others will tell them for us… our stories must be told'*.

Hence…

My story begins with my family's migration…

My story begins before I was born…

My story begins with a child and a fish…

4.3 Ship Sail 1: The Harbinger

Fish: Blub blub. Hey, you up there, what year are we in?

Child: 1977

Fish: Well I never, time has literally flown. You see, child, I have been down here a while – saw some terrible things and decided to lie low. What did you say? Who am I? Blub!

Well, I go by the name of Miss Arowana. I don't really belong here: I am originally from Africa. Well, let's just say I got caught up; as luck would have it, I escaped too and just

decided to hang around here at the beach. I do miss home, though, but I don't really have the energy to go all the way back, plus they have probably killed off all my friends and family by now. I would feel like a fish out of water – get it? Blub blub!

I have made a few friends over the years. Well, first came those fish-eating monsters called the Taínos. I had many narrow escapes with them, but, eventually, when they found out that I could help them to catch the pesky rat-bats that were eating their maize, we developed a sort of understanding. I even nicknamed them after myself: Ara-wak – get it? Blub blub!

As they say, every fish has its day, and one morning whilst I was going about my own business, I saw something that sent chills up my gills. I wondered to myself what those crazy Arawak Indians were up to by putting cloth on poles and sticking them on their canoes. Now, I am not one to poke my nose where it's not wanted, so I bunkered down in the sand to keep an eye on things.

Then I heard such a racket, so I peeped up to see, and, Lord have mercy, it was pure chaos! The sand was stained red and

my friends were being chased by a gang of hooligans. Starfish, who is very bright, later informed me that the ringleader was called *'the admiral'* or something just as fool. Child, you can imagine my fear when she happened to mention that they were from Spain, which is near enough to Africa. I thought that they had come to take me home – the African government had caught up with me and I would be deported!

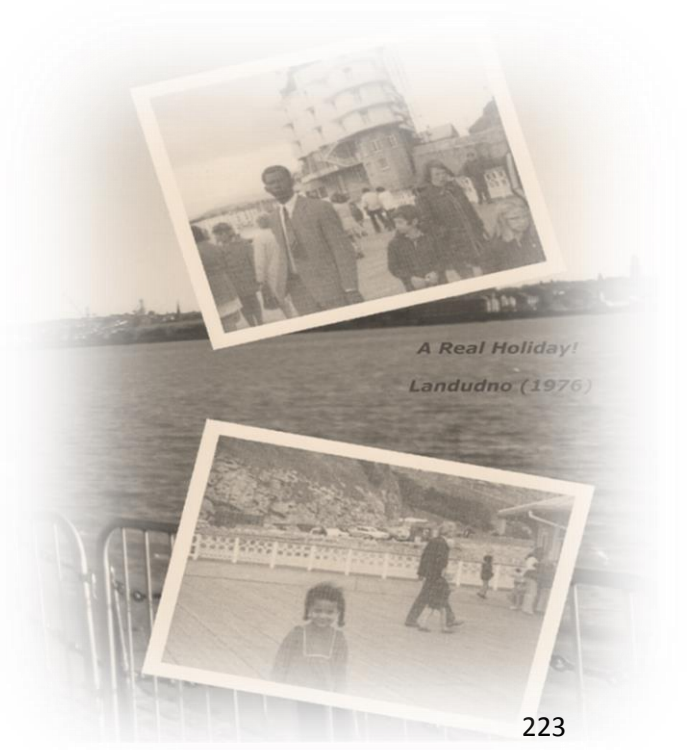
Say, child, what do they call this place now?

Child: Puerto Seco

Fish: Puerto Seco! Blub, still like it here, though: the water is so clear and the sand... well, the same colour as me, I guess?

'Jacmandora mi nuh choose none!'

(a) Critical reflections my family moved to Jamaica in 1977 and took with us a mini bus, as many return migrants did, as there was very little public



transportation in parts of Saint Ann at the time. My dad's plan was to use it as a secondary source of income to transport people around and to operate private tours. One of my earliest memories was a trip he organised with the extended family to Puerto Seco Beach.

We rose early, and my aunt had made a big pot of rice and peas. I do not remember what the meat was, but I surmise that it was chicken, as this is the meal that Jamaicans eat on special occasions.

We stopped at every corner to pick up someone else: an aunt, a cousin, the uncle of an aunt, and grandparents. Everyone was in a good mood. Finally, 16 miles later, we caught sight of the sea. I had seen the sea before in Liverpool and on our last family trip to Llandudno, but this was something else! The water was like a looking glass and the sand was salty. We played at the water's edge and there were scores of little silver fish. The significance of this place was later revealed to me in history and literature lessons at school: the landing point of Columbus and the massacre of Jamaica's original inhabitants, the Arawak Indians. It is hard to imagine such evil happenings in such a tranquil space.

(b) Critical discussion

This narrative presents two views of the same experience: the arrival of Christopher Columbus in Jamaica in 1492. The first section is somewhat ethnographic and presents a fictional eyewitness account: a reaction and response to his landing. The second section is more autoethnographic and offers a nostalgic description of how his landing may still be experienced today.

I use this narrative firstly to add to the context of this thesis and secondly to encourage readers to view the documentation of historical and narrative experiences passed down from one generation to the next critically. The latter is in reiteration of the Igbo proverb used at the onset of this thesis and supported by Chimamanda Ngozi Adichie (2009). I offer two practical accounts to support such reasoning.

Firstly, according to the history books used in the junior years of secondary schools in Jamaica (Norman, 1968), Christopher Columbus arrived in 1492 on one of the island's most beautiful beaches: Puerto Seco in Saint Ann. Consequently, the area is also known as Discovery Bay. Upon arrival, he was met by the Taínos, more commonly known as the Arawak Indians. They were simple folk who fed on maize, fish, and

root vegetables; many of these vegetables still make up the Jamaican staple diet. Columbus and his men turned these early inhabitants into slaves, and eventually all 60,000 are believed to have died out, to be replaced by Africans in 1513. These Africans were freed by the Spanish when the English captured the island in 1655. They fled to the mountains, becoming the first Maroons.

Unfortunately, it is taught in schools that the Jamaican Taíno Indians are extinct and left no written evidence of their experiences. Much of what is known comes from ethnographic sources left behind by Columbus and his men or has been pieced together from symbols and artefacts uncovered throughout the centuries.

Secondly, in a more recent fictional narrative, *'The Discoveries of Mrs Christopher Columbus'* (Diperna, 1994), the author casts doubt over the reliability of Columbus's experiences as documented in his own diaries, claiming that he kept more than one journal at the same time (pp. 166-193) and thus wrote for and targeted different groups of readers. Furthermore, Columbus was Italian but sailed under the Spanish flag; therefore, all his writings would have required translation.

This serves to remind us that the translation of other people's stories requires more than just the mere act of transferring meaning from one context to another; there are also epistemological implications for researchers (Riessman, 2008), as it involves the translation of people's lives and an understanding of the cultural and local realities to which language is tied:

'It is clear then that changing languages involves translating lives rather than simply words' (Temple & Koterba, 2009: 2).

Furthermore, translated stories become inextricably bound to the socio-cultural positioning of the researcher (Baker, 2005), and the disadvantage of such positioning becomes evident in the narrative version of Columbus's biography, as written from the memory of his 13-year-old son, Ferdinand: who himself was an *'aristocrat to his fingers'* and *'too proud to acknowledge his own mother, of humbler beginnings'* (Keen, 1959: vii). He described the Arawak Indians as *'people of a primitive simplicity'* and wrote: *'astounding and marvelling when they first saw the ships, which they took for animals'* (pp. 59-60), albeit this was not the first time that Columbus had been to Jamaica. From an almost childlike perception, he claimed that the Arawak people's arms were not as good as his were, as they did not know how to hold a sword.

Ironically, he acknowledged that *'they were fluent in speech and intelligent, since they were able to repeat words they had heard once'* (p. 61), and thus they were often sent on ahead to pave the way with stories of how favourable the visitors were. Unfortunately, such accounts told from an Arawak Indian perspective, which would have been of great historical and anthropological interest, were never recorded.

Today, the legacy of the Arawak Indians is entrenched in Jamaican history and culture: their images form part of the Jamaican coat of arms, they are embossed in the currency, and they make up a major part of the academic curriculum, not to mention that these natives gave Jamaica its name, Xaymaca. Further, individuals and communities have begun to reassert their identities as Taíno Indians (Forte & Maximilian, 2006), and documents have begun to emerge from the academic sphere to support the fact that Taíno descendants are still present in Jamaica and the UK (Neeganagwedgin, 2015).

There are also several collections of everyday artefacts and images from the period available for viewing throughout the Caribbean, each symbolising the life and work of these original migrants and, in turn, preserving and tell their own stories.

4.4 Ship Sail 2: Retribution

Child: Miss Arowana, Miss Arowana?

Fish: What is it, child?

Child: Are you still there?

Fish: Well, where else would I be? Blub!

Child: What happened next?

Fish: Retribution.

Child: Retri- what?

Fish: What's wrong with you, child? All this patois affecting your English? Anyway, as I said, I decided to lie low, but, here in the underworld, you hear things. Parrotfish told me that he remembers his grandfather telling him that more ships came, and they got bigger and bigger.

I am not sure his-story is true, though, as they didn't stop here. They sailed on past Ocho Rios and up the coast; I still think that's a silly name for a place that doesn't have eight rivers, but then the Spanish were not the brightest.

Anyway, parrotfish said that there were 38 in total, carrying some 9,000 men. Let's see, it must have been around 1655 that Pen and Vegetables were sent by Olive Crumb, well, to

drive the Spanish out. Would have loved to have seen it – what a massacre, blub!

Child: Miss Arowana, don't you mean, Lord Oliver Cromwell, Admiral Penn, and General Venables?

Fish: Well, child, if you know so much, why are you asking me? What do you want with all these stories anyway?

Child: I need to write them down.

Fish: Write them down? Blub, whatever for?

Child: So that they don't get lost or forgotten.

Fish: Lost, forgotten? Blub blub; well I never! What are you saying? I'll be here to tell your grandchildren about your shenanigans. I will bathe in the cool crystal waters of the Caribbean Sea and frolic in the warm sunshine – watching, listening, and remembering. No, child, I will never leave Jamaica, and Jamaica will never leave me, blub blub blub!

'Jacmandora mi nuh choose none!'



Figure 8: At the Jamaican Independence Dance.

Liverpool, 1976 (Memory Box)

(a) Critical reflections

I learned about slavery and colonisation at school in Jamaica. There were also a number of national holidays and community festivities, which are still held today, to celebrate being 'free':

1. Emancipation Day: 1 August 1834 – official end of slavery in the British Empire
2. Independence Day: 6 August 1962
3. National Heroes Day: celebrated on the third Monday in October, this day commemorates the six heroes and one

heroine who fought for freedom against the tyranny of slavery, for universal adult suffrage, and for independence

Despite attending school in England for two years, I learned nothing about slavery or colonisation there. My first recollection of being *'independent'* was in England in 1976. What it meant I did not know, but I still recall watching my mother getting dressed to go to the Jamaican Independence Dance as if it were yesterday. I did not know anyone at school or on our street whose parents were going, so there was no one to talk to about it.

(b) Critical discussion

I use this narrative to show the importance of recording and preserving memories and stories so that they are neither lost nor forgotten. Very often, over time and space, stories become the main source of comfort and reminder of home for some in the diaspora. For example, many Jamaicans tend to remember Jamaica the way it was before they left. Indeed, perhaps for those who came from the countryside, very little might have changed. However, the migrants themselves have changed; upon their return, they are often disappointed that the dream that they worked for and cosseted is nothing more than that. Many find it difficult to readjust and settle back into

the *'cool crystal waters of the Caribbean Sea'* or to *'frolic in the warm sunshine'*.

Another reason for sharing this narrative is to reinforce the importance of memory before important cultural knowledge is forgotten. For example, today, very little is known about the Spanish rule in Jamaica. In contrast, much has been documented about the leadership of Admiral William Penn and General Venables when Jamaica was ceded by the Spanish to the British. We know that under British rule, Jamaica became profitable through its sugar plantations, which led to the development of the slave trade. We also know that Jamaica was the last slave ship port of call, and we know from ship logs that slaves came to Jamaica from four regions of Africa: the Bight of Biafra, the Gold Coast, West Central Africa, and the Bight of Benin. The different tribal languages made it difficult for them to communicate with each other. This ultimately produced alternative sources of communicative media: dance; music; and the Djembe, Burru, and Ewe *('talking drums'*).

Epistemologically, what is now known about this period of history came from colonialist eyewitness accounts, was documented at a later date, or has been passed down through

oral and visual traditions. An interesting example of such an account is Lady Maria Nugent's diary (Adcock, 2011). Lady Maria Nugent, the wife of Governor General George Nugent, stationed in Jamaica between 1801 and 1807, wrote a journal that offers an autoethnographic account of Jamaican history and provides insights into the domestic life of early 19th-century Jamaica. Her attempt to come to some understanding of the society, which she inadvertently became a part of, resulted in her journaling the cultural impact of the British Empire on both the colonisers and the slaves. She shows a journey of transformation from her arrival and extending beyond her departure. The entries entail observations, feelings, and memories, as she states how painful it was to say goodbye to her slaves, and the journal includes remarks made by her friends pertaining to *'her children's funny talk as well as their Creole ideas and ways'* (Adcock, 2011: 332-338).

Lady Nugent's journal is unique because it offers a historical record of daily life, albeit somewhat biased, as it too was written from a White, privileged perspective (Wieringa, 2008). Equally important are examples of personal slave narratives, such as *'The History of Mary Prince, a West Indian Slave, in 1831'* (Cudjo, 1990) and *'The Memoirs of Phyllis Wheatley'* (1834), the latter being about a girl who was no more than

seven or eight years old when she was sold to an American family, who taught her to read and write. Then there are the more recently discovered memoirs of Solomon Northup (1853), which were the basis for the film *'12 Years a Slave'* (McQueen, 2013), which propelled the daily experiences of slavery back into the news. Unfortunately, despite such personal slave narratives being periodically discovered, there are too few of them to corroborate or dispute the White, privileged narratives. Whilst both provide some historical credence, very little is known about the eventual educational experiences of the slaves from their perspectives.

Furthermore, when someone else narrates personal experiences, the language or format used does not necessarily express the social, psychological, and historical backgrounds of the individuals themselves (Maingueneau, 1991, 1995). Such arguments are once again supported by Chimamanda Ngozi Adichie (2009) and are reflected in the Igbo proverb used at the onset of this thesis.

By example, we can see the negative elements of translating other people's experiences in the following two excerpts. The first is an eyewitness account of how Olaudah Equiano, freed

Igbo slave, writer, and abolitionist, personally experienced the middle passage:

'One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together, preferring death to such a life of misery, somehow made through the nettings and jumped into the sea… I believe many more would very soon have done the same if they had not been prevented by the ship's crew, who were instantly alarmed. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully for thus attempting to prefer death to slavery' (Equiano, 2001: 2).

The second account, written by the American professor and historian Rediker (2007), was formed years later, with him never having personally experienced the middle passage. He presents a somewhat more sensationalised account of slave cruelty:

'the woman was tied with a rope under her armpits and lowered into the water: when the poor creature was thus plunged in, and about half way down, she was heard to give a terrible shriek, which at first was ascribed to her fears of

drowning; but soon after, the water appearing red all around her, she was drawn up, and it was found that a shark, which had followed the ship, had bitten her off from the middle' (Rediker, 2007: 40).

Although the two accounts have similarities, in that they both acknowledge that the slaves were mistreated in much the same setting (on a slave ship), they seem to contradict each other in that in the former the slave masters seemed to be trying to save their cargo, whilst in the latter they were willing to sacrifice their cargo to assert discipline.

As such, no form of historical literary preservation is without limitations. Missing from this period are extensive examples of personal experiences narrated by the slaves and the colonised. This has not only left gaps in the literature, causing the disruption and deconstruction of historical truth, but also presents conceptual and methodological challenges, or what Mercer describes as problems with *'authenticating myth of origins in the history of Black representation'* (2005:1) when working with and researching embodied experiences and collective representations. The importance of such research cannot be ignored, as it would have provided data regarding

the social context according to the subjective psychological dimension (Lopes et al., 2004).

Similarly, the Caribbean, as a result of slavery, colonisation, and migration, has become a multi-ethnic and multi-cultural region, yet many statistical studies that attempt to understand the persistent educational discrepancies of its migrants fail to acknowledge that the main colonisers (the British, French, and Dutch), by the imposition of their own cultural norms, beliefs, and values, have perniciously divided the region. An example of these divisions can be seen in a study conducted by Peach (1991), in which he compared patterns of Caribbean migration from the said colonies to reveal that despite the many similarities in which these migrants found themselves in their new host countries, the islands had much more in common with their European neighbours than with each other.

4.5 Ship Sail 3: Colonisation in Reverse

'Wat a joyful news, Miss Mattie,

I feel like me heart gwine burs

Jamaica people colonisin

Englan in Reverse

By the hundred, be de tousan

From country and from town,

By de ship-load, be the plane load

Jamaica is Englan boun…'

Fish: Hey, what's all that noise about?

Child: Sorry, Miss Arowana, I didn't mean to wake you, but I am practising for a festival.

Fish: FESTIVAL, FESTIVAL, *'I feel like my heart gwine burs'*, blub blub!

Child: Miss Arowana, whatever is the matter?

Fish: Don't you know what dem do with FESTIVAL?

Child: Well yes, it is the national salute to all things Jamaican and aims to visualise our history and our culture. It also marks the day when we became independent from the British.

Fish: No, no, child, here on de beach dem eat FESTIVAL wid fish!

Child: Ah, Miss Arowana, it's not that kind of festival. These celebrations have been around since 1963, and we have the National Song Competition and Miss Jamaica Festival Queen, and at school we get to compete with poetry, dance, and music. If we are really good, then we get to go to Kingston for the finals.

Fish: OK, OK, I better help you fix that poem then. Did you write it?

Child: Ha, no, no, it was written by Miss Lou.

Fish: Miss Lou?

Child: Yes, the Right Honourable Louise Bennett-Coverley.

Fish: Oh, yes, the one who wrote *'Cuss Cuss'*, *'Noh Lickle Twang'*, and that one poem that reminds me of you.

Child: Me? Which one?

Fish: *'Mout-Amassi'*, blub blub!

Child: Ok, Miss Arowana, I take your point and better get back to practice…

'*Oonoo see how life is funny*

Oonoo see de tunabout,

Jamaica live fi box bread …'

Fish: WAIT, WAIT, what did you say, child, BREAD…?

'Jacmandora mi nuh choose none!'



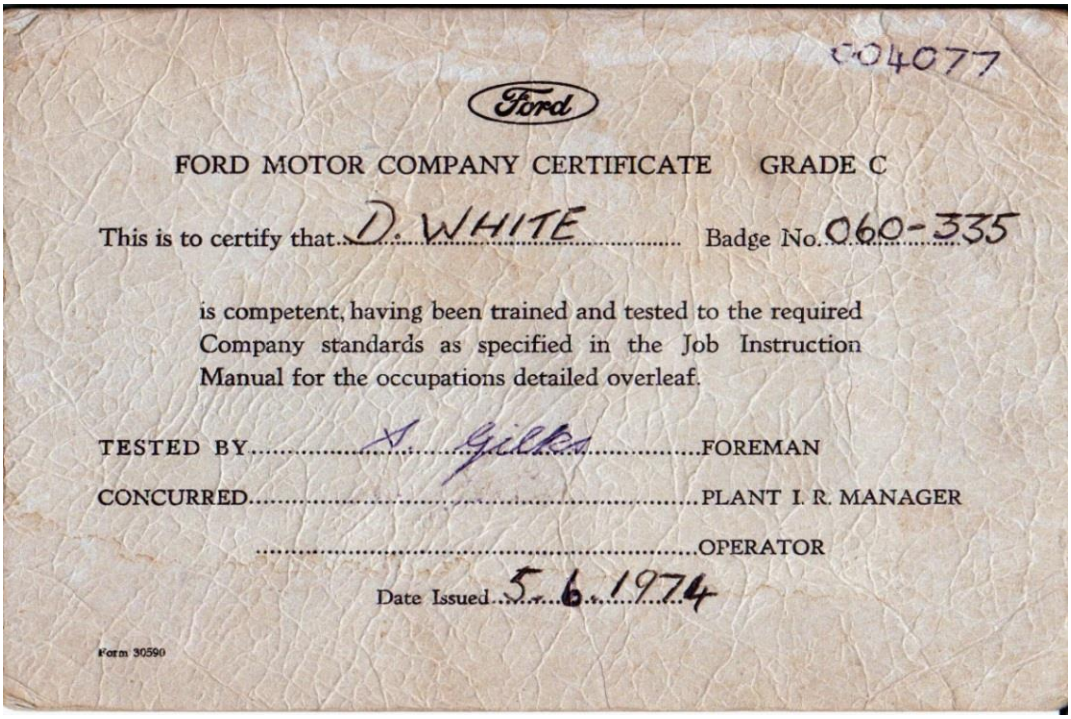
Figure 9: St Ann, Jamaica (Memory Box)

(a) Critical reflections

The day my father died, I was at school. The text message read *'he's gone'*. I turned to my principal, who gave me a week off to go to Jamaica to say goodbye. I remember walking to the train station, waving to some students, and getting on the train; an hour later, I broke down. All the *'nevers'*: he would never see my home or all the things that I had done to make him proud. My dad represented my soul: he gave me my culture, my colour, and my identity. He taught me to dream, to think big. Wehnert (2010) addresses this bond when she writes about the importance of roots providing a physical and/or cultural anchor to one's identity. She also acknowledges the insecurity placed on children of mixed

cultural and racial heritage: their self-doubt and struggle for an identity (ibid).

My father came from a direct lineage of slaves: they were poor and mainly small farmers. I recall him narrating on many occasions his desire to make a better life for himself. Initially, he had been a tailor's apprentice, but, in 1959, with tales of prosperity and a dream, he decided to join the Jamaican workforce in Liverpool. Soon after, he met and married my mother. Over the years, I was to bear testament to my grandparents' disproval of the union and to my father's valiant efforts to become a model migrant. He played cricket at Sefton Park, played music at Stanley House, and worked determinedly as a quality control inspector at Fords Hayworth.



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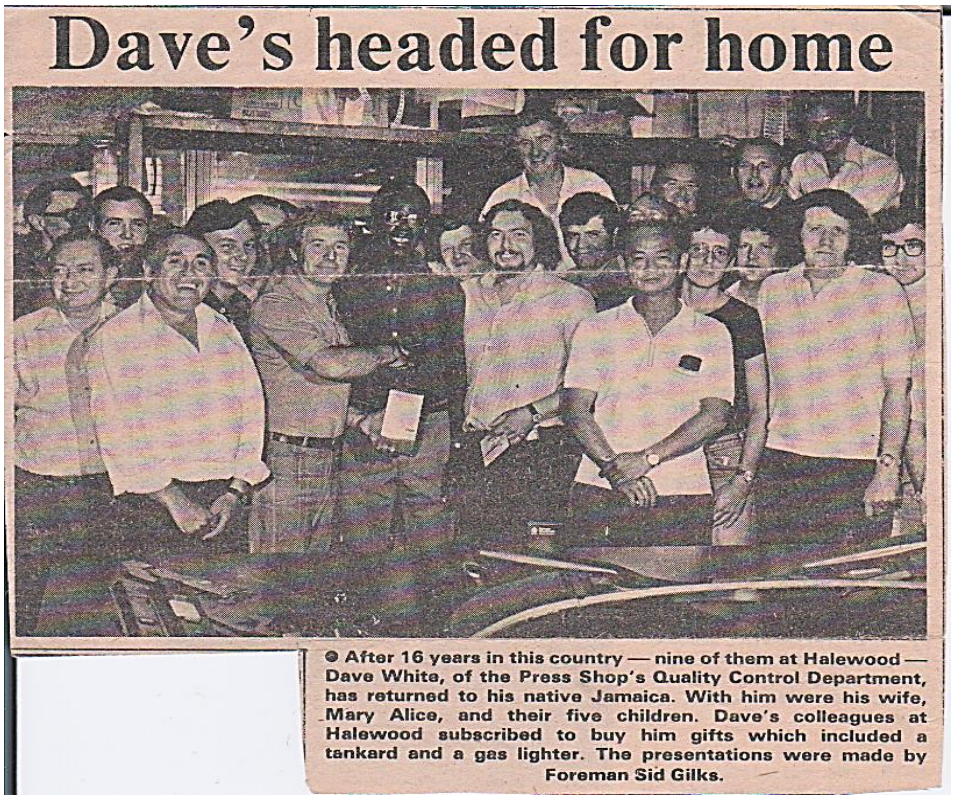
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However, in 1977, my father gathered the family together and declared that he had had enough. He had decided that the best thing for us all was to sell our belongings and go to Jamaica with a new dream.



Dave's headed for home

● After 16 years in this country — nine of them at Halewood — Dave White, of the Press Shop's Quality Control Department, has returned to his native Jamaica. With him were his wife, Mary Alice, and their five children. Dave's colleagues at Halewood subscribed to buy him gifts which included a tankard and a gas lighter. The presentations were made by Foreman Sid Gilks.

At the time, I knew very little about Jamaica, just of the stories that my dad had told me over the years. He often spoke of the beaches, the warm weather, and the avocado and fresh fruit, just waiting to be picked. In 1976, he went to Jamaica to purchase land on which to build our new home. He sent us all postcards and brought back brightly coloured Crimplene dresses with yellow flowers. I remember us all being very excited about migrating to Jamaica, and I recall my sister and me lying awake at night talking about it.

Whilst most migrants chose to move to England, my father chose to leave; despite huge difficulties in adjusting to life in Jamaica, I now know that my dad was from and had taken us to a very special parish in Jamaica, one which had many firsts: the first Arawak Indian settlement, the first place Columbus discovered, and the birthplace of two of the world's greatest freedom fighters – Marcus Garvey and Bob Marley. It is only now that I am beginning to understand how out of place he must have felt in England and his desperate desire to go home.

Through this understanding, I am beginning to place my own emotions, including the need to belong. The more I reflect, the more my perceived weaknesses of him turn into strengths. I think about his funeral constantly: it was the last time that I went home to Jamaica. We had intended to scatter his ashes over the land that he had been so proud of; unfortunately, the urn would not open, so he was buried at the Clarksonville Baptist Church. Today, the grave is unmarked, the land has become overgrown, and the house has fallen into decay.

(b) Critical discussion

I use this narrative firstly to show how migration was viewed from the perspectives of a migrant and the people left behind at home. Secondly, I use it to illustrate the impact of colonisation on everyday lives. Finally, I use it to demonstrate the importance of language to one's cultural identity.

In Jamaica, colonisation is discussed alongside the poetry of Louise Bennett-Coverley, more affectionately known as Miss Lou. She was a prevalent Jamaican poet, folklorist, writer, and educator who was intent on having Jamaican *'patois'* recognised as a language in its own right and wrote mainly for Jamaican audiences. However, over the years, patois, as with all remnants of African language, has been ridiculed and ignored (Machiorlatti, 2005). In the poem above, Bennett-Coverley (1966) takes a satirical look at the effects of Jamaicans migrating to Britain in 1948 and onwards.

Despite English being the official language of Jamaica, most people speak Jamaican *'patois'*: a language that falls somewhere between an acrolect and a basilectal Creole (Southwood-Smith, 2002), and thus most oral traditions are relayed in this way. However, this patois is often frowned upon in Jamaican academic and educational circles for affecting children's language development:

'Good speaking is the British-style standard. Jamaican English and bad speaking is anything else. This commonly accepted dichotomy is, however, often in conflict with the varieties of English actually spoken by individuals in all classes' (Southwood-Smith, 2002: 1).

However, patois is spoken at home and is the main vehicle for popular music and poetry; thus, it is through such dialects that most traditions are passed on: *'the language "of the people" has begun to find a solid foothold in Jamaican literature'* (ibid).

As with most British literary accounts, the first part of this narrative covers Jamaican migration to Britain, which started with the British passing of a nationality act, giving all former colonists the right to live and work in Britain. This resulted in the renowned docking of the Empire Windrush in Tilbury in 1948 and shiploads of migrants arriving in the *'motherland'* (Sewel, 1998). Many were led to believe that the streets of London were paved with gold (Chambers, 2017; Levey, 2004; Williams, 1985).

Interestingly, not all former colonists came to Britain by ship to England or to take up menial jobs, as we are often led to

believe. Wambu (1998: 71) echoes their expectations and aspirations:

'We came in awe and in search of a missing part of ourselves, which we believed had been stolen. We came all this way only to find ourselves'.

Some were writers and came simply to get their work published and to win respect for their literary traditions, for example George Lamming, E. R. Braithwaite, V. S. Naipaul, and Samuel Selvon. The latter's book, *'Finding West Indian Identity in London'*, explains how he had expected to experience the momentous occasion of arriving in London:

'There was also a feeling for the English countryside and landscape which had possessed me from school day reading of English poets. In the hot tropical atmosphere, I dreamed of green fields and rolling downs, of purling streams and daffodils and tulips, thatched cottages and quiet pubs nestling in the valleys. And I wanted to see for myself the leafless trees covered with snow as depicted on Christmas postcards' (Selvon,1988:35).

At variance with these illusionary expectations and with closing the gap between the colonised and the coloniser, the subject and the object, of being *'nothing special, but equal'*

(p. 21), the former colonists experienced immense separation (physical and social) from their host culture and were confronted by numerous racial and economic obstacles.

However, just like their slave ancestors learned to cope with the people they encountered in the *'New World'* and transform the unknown into their home by reinventing themselves (Machiorlatti, 2005), migrant Jamaicans attempted to do the same; many have written about their experiences. Perhaps for the first time in Jamaican history, the writers and the experiencers became one and were able, as Grada Kilomba (2008) describes, to write their own history.

Such sentiment is also expressed by Levey (2004) in *'Small Island'*, as she reuses the mother country theme to show her main character's disappointment when she arrives in England to join her husband:

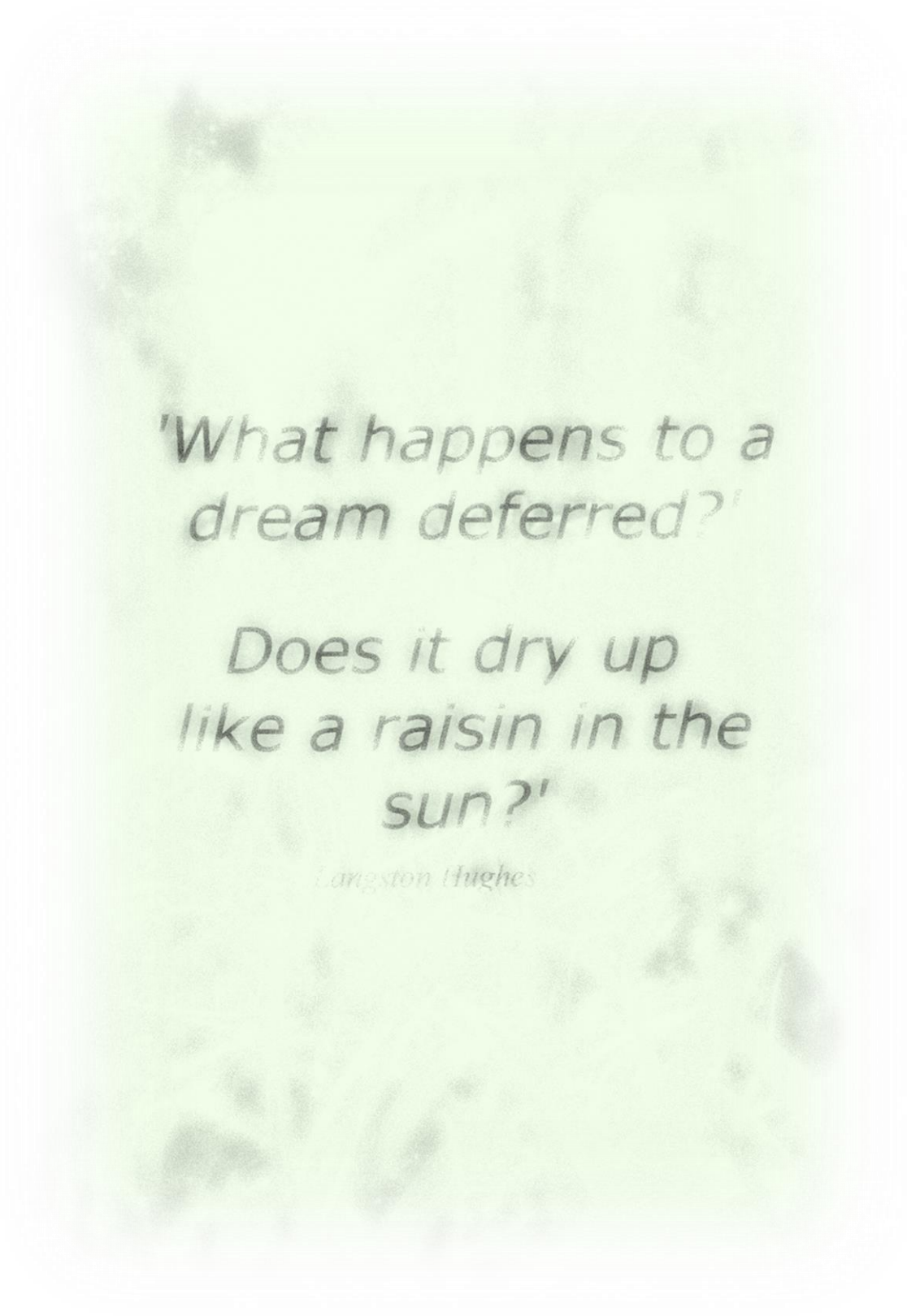
'As a girl living in Jamaica, Hortense had thought of England as a promised land—everyone was happy and rich in England. Once she got off the ship, she was faced with the cold reality. She had not imagined how harsh a British winter could be' (p. 40).

Levey also describes what many Jamaicans would have experienced in regard to their education. They would have initially been proud of their ability to speak *'properly'*, and many would have achieved British qualifications. However,

'Another confounding aspect of living in England was that although Hortense had prided herself as one of the better-educated people on her small island, British people had trouble understanding her perfect [Jamaican-accented] English' (ibid).

Unfortunately, such works are yet to be replaced by more-positive encounters and have become synonymous with the way that the third-generation Jamaican migrants view their experiences in Britain today, as Hall (1990: 223) metaphorically describes: *'living in the belly of the beast in the shadow of the Black diaspora'*.

4.6 Ship Sail 4: Educating the Migrant



Fish: Are you alright, child? You are looking a bit green around the gills.

Child: Oh, Miss Arowana, it's these dreams, keeping me awake at night.

Fish: Dreams! What kind of dreams?

Child: Well, it's more of a reoccurring nightmare, about a girl.

Fish: That doesn't sound like a bad dream. Don't worry, child. I remember that starfish, who is from down Mexico way, always used to say: *'when you young, it's all a dream, and when you old, it's a memory'*, blub!

Child: And in Jamaica, we say *'when fish come from river bottom and say alligator mouth long, believe him'*!

It's not even so much the dreams, it's afterwards. I lie awake, wondering: what's the message? Who is the girl, and why does she want an education so badly? When I try to go back to sleep, images keep running through my head, my brain feels like a video cassette unravelling, and I can hear voices whispering like soft shake shakes on a hot summer's day.

Fish: Tell me about the dream, child.

Child: Ah Miss Arowana, what would I do without you…

She wakes and lies waiting to hear the magic words. The rooster crows; they had called him George from an old story of a rooster who manages to defy death.
The soft light shines through a small hole in the wooden window, and she begins to cry. Missing school again means missing two tests and confirms her place at the bottom of the class. Despair and desperation engulf her, and she begins to pray.

She collects some wood for the fire; it refuses to light. Smoke burns her eyes and she prays. Finding an old discarded condensed milk can, she scrapes some glue from a cedar tree. Finally, the fire catches and she melts the glue. It is just enough to repair her shoes in hope of going to school the next day.

Inadvertently, she knows she must move the goats, carry water from the parish tank, and collect the kerosene tin with its banana and yam peelings to feed the pigs. She holds her nose as she passes the roach-infested toilet and gingerly picks her way through the sticky red mud.

She puts the cabbages and pears in an old fertiliser sack and makes her way to Cave Valley market. She prays that it will

be a good day and that she will make enough money to go to school for a week. The sack keeps getting heavier and, in the sun, she feels faint from hunger and exhaustion, but she keeps going.

Eventually, she stops to rest under the shade of a poinciana tree. The soft wind blows and the long dark shake shakes make music.

Anxiety merges with excitement as she walks the six miles to catch the bus. The fried dumplings made the night before and the sugar and water in her old blue flask replace the absent books. Her uniform keeps getting shorter and shorter, and the chew stick has left a bitter taste in her mouth.

The inscribed bus 'Confidence' *stops near her. It is piled high with sacks of yam, breadfruit, bananas, and cabbage. She must stand the 16 miles to Brown's Town, as the cross-seat has been taken. She then realises that she doesn't have the 50 cents to pay the conductor and tries to hide behind the box of squawking chickens.*

The Home Sweet Home lamp begins to flicker as the kerosene oil dries up. She tries to study quicker. If only she could

remember the dates, which mock her as they sail off the page, into the unknown. Wearily, she sinks into the old kaya mattress, pries the blood-filled chinks off her sister's legs, and begins to pray.

Suddenly, she sees herself sitting on a minibus, wishing that it would go slower. She stares out of the window and contemplates running away, into the hills and out of sight, but the bus keeps gathering speed. As it turns the corner, she sees the large Baptist church on the hill – salvation? No, the crisp white envelope remains where she had put it: in her bag. Fail, fail, fail. She knows that they will beat her, and she prays that they won't use the swibble jack.

Fish: You know, child, we Africans do believe that dreams are simply the voices of our ancestors. Your dream reminds me of one I heard long before your time. Let's see, yes, it must have been in the '60s. A young man called David used to come and visit, just like you. Haven't seen him for ages, so I guess I can tell you about his dream too.

David's dream

The pig had the habit of looking you straight in the eye as if it knew what you were thinking. He hated Fridays: there was

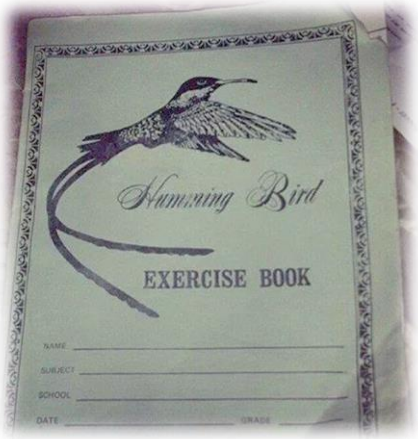
only a half-day of school, so he was expected to help Sister to clean the tripe, turn it out with a coffee stick, wash it, and hang it up in the kitchen to dry. It stunk but sure tasted sweet when roasted. The best meat always went to market, packed in the hampers and taken by donkey to Cave Valley. His dad would return late in the evening, stinking of booze, but in a good mood.

Brother B was a big man with a raucous laugh – one to be feared. He could just see him, dressed in full army green, wearing steel-tipped boots and a tartan cap. No one ever crossed him: he was sly, cunning, and determined to get what he wanted. David realised that he knew very little about his father: where had he come from? Who were his parents? He had asked once and could still remember the whack that he had got around his head. It could have been worse, he supposed. Sister always used a switch, but Brother B had a special place, deep in the garden, where no one could hear. He recalled that the buckle from his father's belt always left little holes in his skin.

The pig struggled, tugged at the rope, and knocked over the kerosene tin of yam and banana peels. He knew that he would have to clean up the mess. He looked at the pig and swore

that, one day, he would let his father have him. As the sun filtered through the leaves, David glanced up to check that it was still there. Yes, man. He had watched it daily, slowly turning from sapphire green to golden yellow: a butter pear at its best.

He hadn't told anyone about it, as he needed the money – he had to buy a new exercise book. He had been sent out of class that week because the cover of his old one was off. The pale blue books had the severe-looking faces of national heroes on the back of the cover: people who had believed and had fought for what they wanted – people who had made it.



How he loved new books: the white clean pages with the blue lines all travelling in the same direction. He always tried his best on the first few pages; on the others, his writing ended up looking like crab toes.

Thinking of toes, he looked down at his own and saw the red mud peering through the crevices. He realised that he would have to wash his feet before going to school. He was going to be late, and Teacher Johnson would be at the top of the hill

with the cane. As he began to run, he promised himself that, one day, he would have enough money to buy himself a pair of shoes, and perhaps a pair for Sister.

The ship sounded its horn. Everything seemed to merge into one as he looked out at grey Liverpool. It was sunny today, and he could taste the salty Caribbean Sea. The Liver Birds statue hovered over Cave Valley market (surely this was Africa?). He looked out at the vast fields of KK cabbage, his pickup truck parked outside his big white house on the hill.

'Hurry up, Dave,' *said the foreman. He picked up the frayed piece of rope lying under the star apple tree. Looking up, he noticed that the pear was gone – somehow, it didn't matter anymore. In the distance, he heard a pig squeal. David closed his eyes and muttered:* 'If dis a foot no fine it, dis one will'*, and the gold chain slowly slipped from his neck.*

'Jacmandora mi nuh choose none!'



Figure 11: St Clare's (Memory Box)

(a) Critical reflections

I attended St Clare's Primary School in Liverpool; I did not know that I was Black. I remember that my hair was different and that children made fun of me: they called me *'Blackie'*. I asked my mother what that meant, and she told me to ignore them. There was only one girl in my class who looked similar to me, but her hair was straight; I now know that she was Indian. We did not speak to each other. I did not begin to understand racism until I moved to Jamaica; children in the playground called me 'Whitey' and wanted to touch my hair. However, it was here that I also began to understand my

history and its true meaning. It began with the very exercise books that we wrote in: the front had images of national heroes, the back the 12 times tables.

The history of Jamaican people was embedded in everything we did and learned but specifically in subjects such as Caribbean history, literature, and social studies. Being brown also had its advantages: it was the European blond. Brown girls got the window-dressing jobs and won beauty contests. Yet with this came the culpability of being neither too dark nor too light – tolerated and accepted for being the median.

My earliest memories of school in Liverpool are of arts and crafts classes, in which we used to make Easter and Christmas decorations. Once we made a frieze in the form of a garden, which was placed all around the top of the classroom. My contribution was a little blackbird. The teacher, now nameless and faceless, was pleased; she called me to the front of the class and gave me a blackcurrant Rowntree's sweet.

Another memory is of nervously being the fifth gold ring in the Christmas school play. My dad, being on *'lates'*, could not come to watch me, but my mother was there. That was my last Christmas in England, and Ford had put on a Christmas

party for employees and their children. I received a talking doll from Santa. How I loved that doll. In her singsong voice, she would say: *'you're pretty. Am I pretty too?'* or *'take me out to play with you'*, but most of the time she just laughed. In Jamaica, where we no longer had toys, we played *'ship sail'*.

Soon after, my mind drifts off again to my journeys to school in Jamaica: at the age of ten, having to walk five miles to catch the overcrowded bus. I remember smelling of escallion, having crouched too near the overflowing market hampers, and thinking of the impact this must have had on my ability to learn.

Today, 30 years later, a senior lecturer and academic mentor, I am sitting on a train on my way to work and in a melancholy mood. I recall the Jamaican expression *'yu ship done sail'*, used to signify a missed opportunity, and its counter-idiom *'yu ship com in'*, suggesting good fortune. I am then reminded of *'ship nu sail backward'*, referring to the inability to return and fix something that has already been broken. I immediately begin to think about my most recent preoccupation: an HES article (Shepherd, 2011) outlining the great discrepancies between Black and White educators in Britain. I despair for

myself and for others like me: educated, mixed race, European, and female,

'In a time when your "belonging," who you really are, is judged by the colour of your skin, the shape of your nose, the texture of your hair, the curve of your body—your perceived genetic and physical presence; to be Black (not White), female and "over here"' (Mirza, 1997: 3).

An article in the local Dutch paper provoked this latest rant, making me want to shout and call someone, but I am sitting in the train's *'stilt coupé'* and instead I fume inside. It is the morning after Usain Bolt lost the 100 m race to his compatriot Yohan Blake at the 2011 World Championships in Brussels.

The offensive, unsubstantiated article claims that Jamaicans make good runners because they were the best and strongest slaves, have the ACTN3 gene, and eat green bananas and



cabbage. I smoulder; had my command of the Dutch language been sufficient, I would have written to the newspaper to tell them about my school days in Jamaica.

Physical education was never my strongest subject, but it played an integral part in the school's curriculum. In primary school, we were placed in *'houses'* named after the national heroes. Mine was Sam Sharpe: a self-taught Creole slave from Montego Bay, who educated and inspired other slaves, leading to the Christmas Revolution of 1831: a key event in the fight for the abolition of slavery. Each house trained and competed on sports day for the school trophy. It was the highlight of the year and taught us teamwork, competitiveness, and about our history.

The other passengers become a blur as I drift off into my safe world of memories. Sports was a more sophisticated affair at high school: we competed on national and international levels, professionals came to coach our netball and athletics teams, and local businesses sponsored our sports equipment. Sunny afternoons enabled us to train after school, and our swim team had the privilege of conducting their training in the warm Caribbean waters. Sports day was a community affair, where families and educators were always encouraged to

compete. Those who lacked the so-called ACTN3 gene did the egg-and-spoon race, wrote cheers, or raised funds for their teams by selling cornbread, fried chicken, and Grape Nuts ice cream.

Jamaicans have always been famous for their sporting prowess, competing internationally and winning medals from as early as 1930. Yet those who do not possess the said gene and are not musically talented, for this is another legacy that Jamaicans have bestowed upon the world, turn to education. The latter is seen by many as the only way of *'making it'* in society. *'Me mus mek it.'* I grimace as I think of my father, who, in the 1950s, could do none of these and yet was expected to provide for his ageing parents and younger siblings. His choice was to either learn a trade or answer the call for workers from *'the motherland'*.

(b) Critical discussion

I use this narrative to demonstrate the impact of daily experiences on the ability to teach and learn. That morning, the train had been so full that I had needed to stand most of the two-hour journey to work. The conductor tried to squeeze more people onto the overcrowded train; I mused over the concept of first- and third-world countries. Being unable to

read or mark papers, I began to think about the impact that journeys have on arrivals and, more specifically, an educator's frame of mind when entering the classroom after having had a difficult journey. As I passed through Amersfoort train station, I recalled the military convoy, covered with sand, that I had seen there the previous morning.



I rebuked myself for being so self-absorbed, as I contemplated the train's route also being the one that took the children to the concentration camps in Auschwitz-Birkenau. I began to consider countries and cultures as enablers of world atrocities, if only by their omission to acknowledge, remember, and atone: the provision of some form of *'restorative justice'* for the victims.

As I opened my reflective journal to enter my daily rant, I glanced at my previous entry:

Today, I sat in close proximity to three Barbies on the train. Initially, I found their loud laughter irritating, as I was trying to read an article (*'De juf kan niet spellen'*) from a Dutch magazine about education and curriculum development. Then the girls began to talk about Ken and the importance of him not just being nice but good-looking too. The snippet that made me sit up and pay attention came from a voice in the corner: *'I know this woman who works with my mother. She is really nice and wants to teach French, but she has no front teeth. You can't put her in front of a class, you just can't!'* Barbie with braces innocently chirped up: *'why doesn't she get false ones?'*

Somewhat bemused, I recalled a similar episode a few weeks prior: Cleopatra was on the train with Ken. Laughingly, they shared a joke about the new school term. Cleo showed off her new student ID and talked about the financial crisis that her school was facing and the unjustness of having her ID in black and white. With a sparkle in her eye, she hilariously recalled that the *'neger'* in her class was upset because his ID was so dark that you could only see his eyes. I found both conversations very interesting, if disturbing, and began to contemplate the ethics of eavesdropping. As the students were talking so loudly, was it feasible that if public

conversations were available for everyone to listen to, they were available for everyone to use? Could these conversations be considered an extra benefit of buying a train ticket?
This seemed like a great way to gather data for my research, and I paused to contemplate: what if I positioned myself daily beside groups of noisy students on their travels to covertly discover their expectations of educators? I could eavesdrop on unsuspecting students in the classroom and even at lunch. As the train pulled to a halt, I smiled at my ramblings and recalled Smith's book *'White Teeth'* (2000), and I thanked God for mine (Reflective Journal Entry, 01/09/11).

Later, I began to examine the academic literature for the use of eavesdropping in narrative research, its importance to social and cultural life, and the potential use of the information gathered. I found that it had been used as a research method in *'Tally's Corner'* (Liebow, 2003). In her novel *'Eavesdropping in the Novel from Austen to Proust'*, Gaylin (2007) suggests that, despite the negative aspects, sometimes a researcher has no other option but to eavesdrop. However, I also found that,
'Covert listening violates the kind of direct communication that it occasionally produces, just as narrative presumes the existence of secrets, yet its activity is the revelation of such

secrets. Paradoxically, such extraordinary deviances from open conversation are sometimes the only means to effect unmediated conversation' (2007:43).

This suggests that the story becomes more important than the means by which its material is collected. According to Ellis and Bochner (2000: 749), *'personal stories indulge our culture's perverse curiosity about the private, peeking in on damaged selves'*, and if data were to be collected for autoethnographic writing in this way, it would make it nothing more than the *'literary equivalent of gossip'* (Evans, 1999, cited in Lovell, 2005: para 3).

Sometime later, whilst attending the Seventh International Conference: Leadership for an Inclusive and Sustainable World in Berlin, Professor Joan Poliner Shapiro inadvertently helped me with my ethical dilemma. In her keynote speech *'Ethical Educational Leadership: Decision-Making'*, she spoke in detail about ethics in education (*'the duty of care'*) and referred to the multiple ethical paradigms of justice, critique, care and the profession' (Shapiro & Stefkovich, 2011). She provided two case studies to demonstrate how to utilise the paradigms and introduced *'turbulence theory'* (Gross, 1998, 2004). I was fortunate to be able to discuss two of the

paradigms relating to my thesis with Professor Shapiro during the break.

Professor Shapiro encouraged me to pay attention to my own intuition and to reflect on my reasons for making my decisions. With this in mind, and in true meta-autoethnographic style (Ellis, 2004), I returned to my train journey narrative a few months later, with thoughts of rewriting it. Labelling and stereotyping passengers just did not seem right: Barbie, Cleopatra, and Ken – the latter not even present. This, in turn, provided a counter-dilemma: to find more appropriate or politically correct terminology. Would it be better to talk about the pretty White girl with blonde hair, or the exotic female with long, straight, jet-black hair?

I began to think of the many occasions in England when I had applied for jobs and had to fill out equal opportunities forms to fit myself into a predisposed nationality or colour box. In the Netherlands, the dilemma is somewhat simpler: I can either be *'Allochtoon'* (originating from another country) or, if born in the Netherlands to non-Dutch parents, *'Autochtoon'*. There are only three colours: *'blank, zwart, or getint/hooguit bruin'*.

As I continue to reflect on the relevance of eavesdropping in social and cultural life, the information that it could reveal, its intrusive nature, and its potential to cause more harm than good, I have come to realise that my journey to work has provided me with some valuable insights into myself and the society in which I live. I now consider the train as more than just a physical mode of transportation; rather, I see it as an agent of social and cultural transformation, through which I have been able to travel via modern and historical contexts into imaginary, virtual, and communicative worlds.

I have also come to realise the importance of an educator being mentally prepared before entering the classroom and the importance of the journey there. However, I am still unsure about relying on my subjective intuition and remain concerned about the types of conversations taking place publicly on the train, particularly regarding what their content reveals about our culture and society. I am reminded of something that I also discussed with Professor Shapiro: in writing an autoethnography, I must eavesdrop and intrude on myself. *Peace be the journey!*

4.7 Chapter Summary

In sum, central to my research design are four differently constructed stories. Despite not being literarily perfect, each story communicates personal lived events, experiences, or, as Clough (2002: 6) states, *'a personal, moral and ethical response to research experience'*. Each story derives from real events, frustrations, and emotions, highlighting some account of human or educational difficulty. They are all about suffering and the injustice of a nation, a culture, or an individual. Despite being connected by references taken from my reflective journal, they are largely fictional. *'David's Dream'* is indispensable because it provides an elucidation of ignored aspects of the West Indian migrant narrative: the experiences of first-generation migrants who have, after a period of time living and working in the UK, returned *'back home'*.

I am consistently aware of all my thoughts and internal dialogues concerning the way I was taught and the way I teach; I am critical of my choices of methods and methodologies and, since eavesdropping on the train, of the visual and physical attributes of a good educator. The latter have made me further contemplate arguments regarding students learning better from educators of similar racial and ethnic backgrounds (Dee, 2004; Hanushek et al., 1998). My

own insecurities perpetuate, as I realise that if this were the case, with my multiple nationalities, ethnicities, and identities, I would never be able to reach the majority of my students.

Therefore, to keep producing statistical reports that are informed by generalised assumptions (Goulbourne, 2001, Strand, 2007; Wright, 2013) regarding the low educational attainment of migrants from such a diverse region based on their *'Blackness'* or ethnicity in itself shows bias and prejudice. However, statistics do tell us that Jamaica, in particular, experienced over 300 years of British control and had the largest demand for slaves (see Appendix 5); it was the final destination for 37% of all the slave ships to the region (Watts, 1987). The country's slaves fought hard for their independence, resulting in the official ending of slavery in 1834. Unfortunately, such reports do not explain how eyewitnesses felt on 5 August 1962, when the Union Jack was finally lowered, and the Jamaican flag was unveiled. They do not show the process of Jamaica as a free and independent nation developing its own cultural norms, schools, and education system.

To conclude my autoethnography, I decided to once again look through my reflective journal. Surprisingly, it took me

some months before I could open it. Not only was I afraid to invoke the memories but I also did not want to be confronted with what I considered nonsense or ramblings. My fear seemed to be somewhat justified as I viewed what I felt were pages and pages of inadequacy and negativity. It was very confrontational, as this is not how I think of myself. To rationalise this, I acknowledged that I lived in a society in which shouting about your educational attainments is seen as inappropriate. I had a strong desire to burn the journal until I realised that the inadequacy was not in the book but in me.

Sometime later, and once I was able to create some emotional distance, I was able to look back at the first class of the taught module of the EdD. I remember feeling that just being able to sit in the classroom was an educational achievement. From then on, I knew that I wanted to address the issues affecting BME attainment and progression in higher education and to share my initial feeling of elation with others. I also knew that I wanted to somehow combine my teaching experience and prior learning with my doctoral thesis. I recall in my final taught module, Research Methods, being introduced to ethnography and feeling elated. At the time, it seemed to meet all my pre-proposed conditions, and I was able to formulate satisfactory research questions early on in

the process. Through reading, having meetings with my supervisors, and attending conferences, I came to learn about narrative research, storied lives, ethnography, autoethnography, meta-autoethnography, ekphrasis, symbolic interactionism, critical theory, historical writing, visual research methods, postcolonial theory, and experiential learning theory, and the euphoria slowly dissipated.

Throughout the writing process, I struggled with telling my experiences and how I felt in an authoritative and detached voice and found myself simply removing '*I*'. Yet I knew that academic writing should involve more than just a voice; it should also involve theorising, generalising, and manipulating variables (Ellis, 2009a). On one occasion, I let my frustration get the best of me and visually created how I felt (see Figure 12).

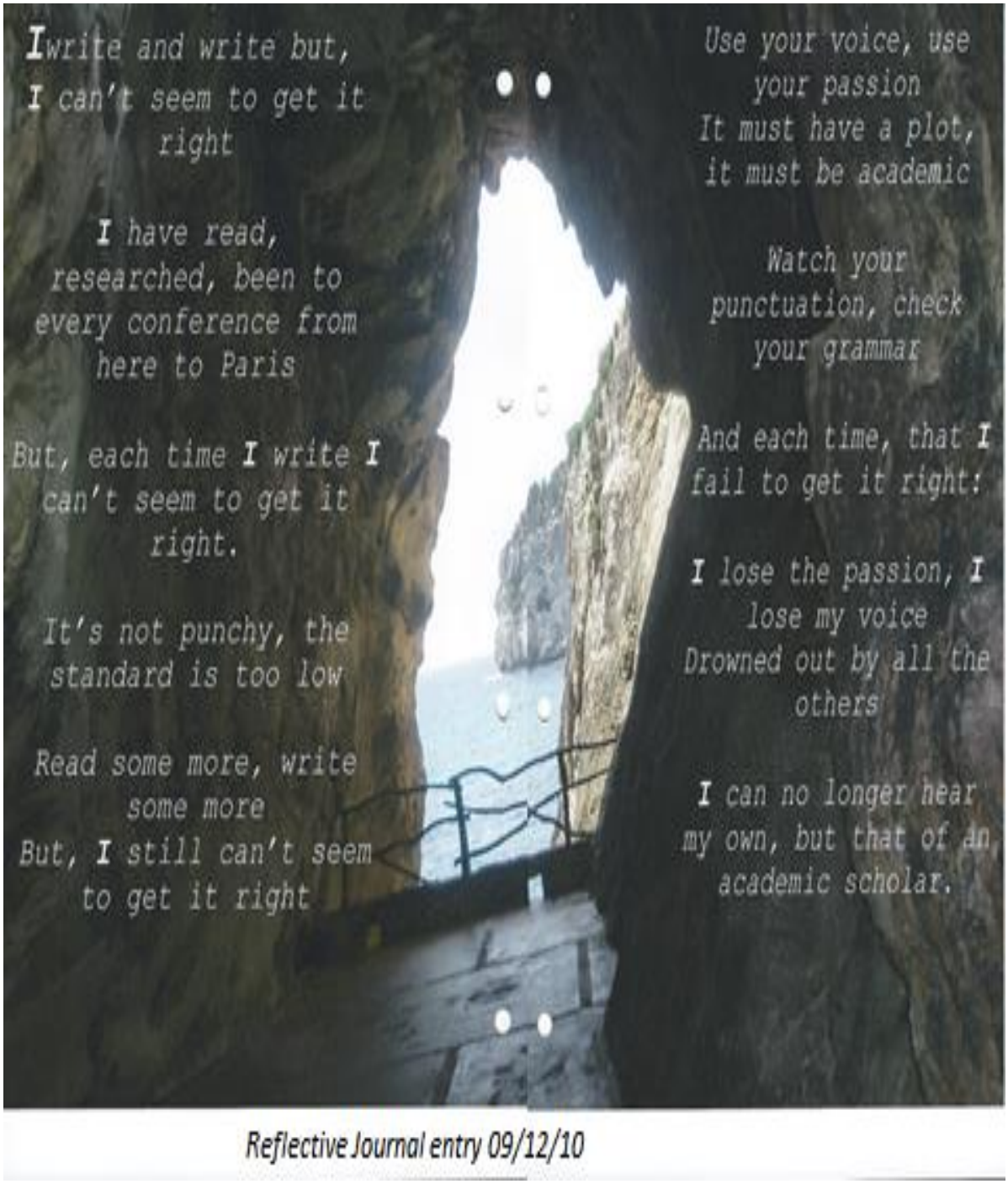


Figure 12: Reflective Journal Entry 09/12/10 (*Source:* author)

I recalled my supervisors warning of *'getting pulled under'* by the memories and of the emotions embroiled in conducting an

autoethnography, and I frantically searched for something in the journal to reflect my positive *'Jamaican spirit'*. Instead, I realised just how much I yearned to go home.

Close to the end of the journal, my eyes come to rest on the last words my father said to me before I left Jamaica 25 years ago:

'If dis a foot nuh fine it, dis one will'

And I slowly close the book.

'Jacmandora mi nuh choose none!'

Chapter 5: Discussion and Summary of Chapters

Abstract

This thesis has thus far, highlighted the power of autoethnography for examining the experience of BME educators; personally, professionally and at the intersection where they both meet. According to the literature all BME educators are underrepresented, and Black women account for a small minority of those in receipt of professorship or leadership roles in HEI. Through this cultural- critical autoethnography, I aimed to illustrate the complexity of issues, to explore relational personal experiences and present a way forward to resolving them. I also discuss the use of stories to create an understanding of everyday experiences; a harbinger for change.

5.1 Introduction

I begin this chapter with a summary of the previous chapters, as they relate to themes and permeating issues highlighted by this thesis. Admittedly the problems are highly complex and as illustrated throughout, there is no quick fix solution. However, whilst there are some who are resigned to accept 'the near impossibility of reconciling the personal with the HEI sector due to the epistemology of Whiteness, maleness and

class divisions' (Kwhali, 2017: 5), as other BME female educators, I also have some ideas about potential ways forward. I support the latter with a discussion on the use of stories and narratives to create an understanding of everyday experiences; a harbinger for change.

5.2 Summary of the chapters

In this section, I will briefly review the key points deriving from the chapters. The aim here is to offer an overview as to what has been done, make suggestions as to what needs to be done, and respond to what can be done by individual educators, and collective institutions. Ultimately, this will create awareness into understanding the relationship between the BME educators' personal and professional experiences in HEI and highlight the value of autoethnography in illuminating the issues. This section will also provide answers to the main research question and reconfirm the value for all educators to reflect on the way they teach and learn.

Introduction to the thesis

The thesis began with an introduction to the research and its context by highlighting its main purpose, and objectives. This was followed by the acknowledgement of the researcher's positionality, as it related to the research design and

methodology. The chapter concluded with a brief elucidation in light of anticipated ethical issues and offered the rational for conducting the research. The aim of this initial chapter was to set the context for the thesis and ultimately the subsequent chapters

The literature review and conceptual framework

The literature review and conceptual framework chapter initially focused on the philosophical underpinnings of the thesis, to include values, beliefs and knowledge. It answered questions relating to how and what do we know, and discussed the value of fundamental knowledges, culturally relevant pedagogy, and the decolonization of methodologies in higher education. It further highlighted just some of the cultural factors and structural constraints affecting the development and progression of BME educators in HEI and reinforced the difficulties and trials that BME educators, and ultimately educational institutions, experience in developing and utilising appropriate personal and professional identities. However, in attempt to offer solutions, the chapter discussed the value of professional and personal storytelling as a starting point for understanding the reasons behind the perpetuating educational disparities for BME educators and students. As such, it concluded with a narration of the BME

educators' professional and personal experiences, as they relate to the disjuncture between BME personal and professional in British HEIs and beyond.

The latter section of this chapter also revealed, that the use of educators' life histories or autobiographical narratives in the classroom has been underexplored. Yet, educators' subconsciously or consciously select their learning materials; based on their experiences, philosophies, and beliefs. Furthermore, such selections are often based on the context of the past and present social systems in which they have been, or are still, grounded. Therefore, I put forward that themes or broad recurrent ideas in educators' life histories and narratives; linguistic cues such as metaphors and analogies that educators' use to describe their experiences needs to be explored.

There are many reasons to explore educator's stories, firstly, such narratives offer a rich platform from which to reflect on and explore educational practices in relation to history and culture from several theoretical perspectives: as an embodied practice, as a performance of spectacle, and as an expression of identity.

By critically reflecting on core themes emanating from the literature, we are also reminded that learning starts with knowing oneself and then opens out to develop relationships with others. As such, reflection has enabled me to draw on pedagogical understandings of knowing, teaching, learning and values (Andrei,1945; Dewey,1958, 1988; Fanon, 1963, 1967; Du Bois, 1968; Bourdieu, 1986, and Freire,1998, 2000) to provide a framework (see Figure 15), which I have used to critically examine my own unsubstantiated assumptions and perceptions. I will discuss my finding and their manifestations towards the end of this chapter.

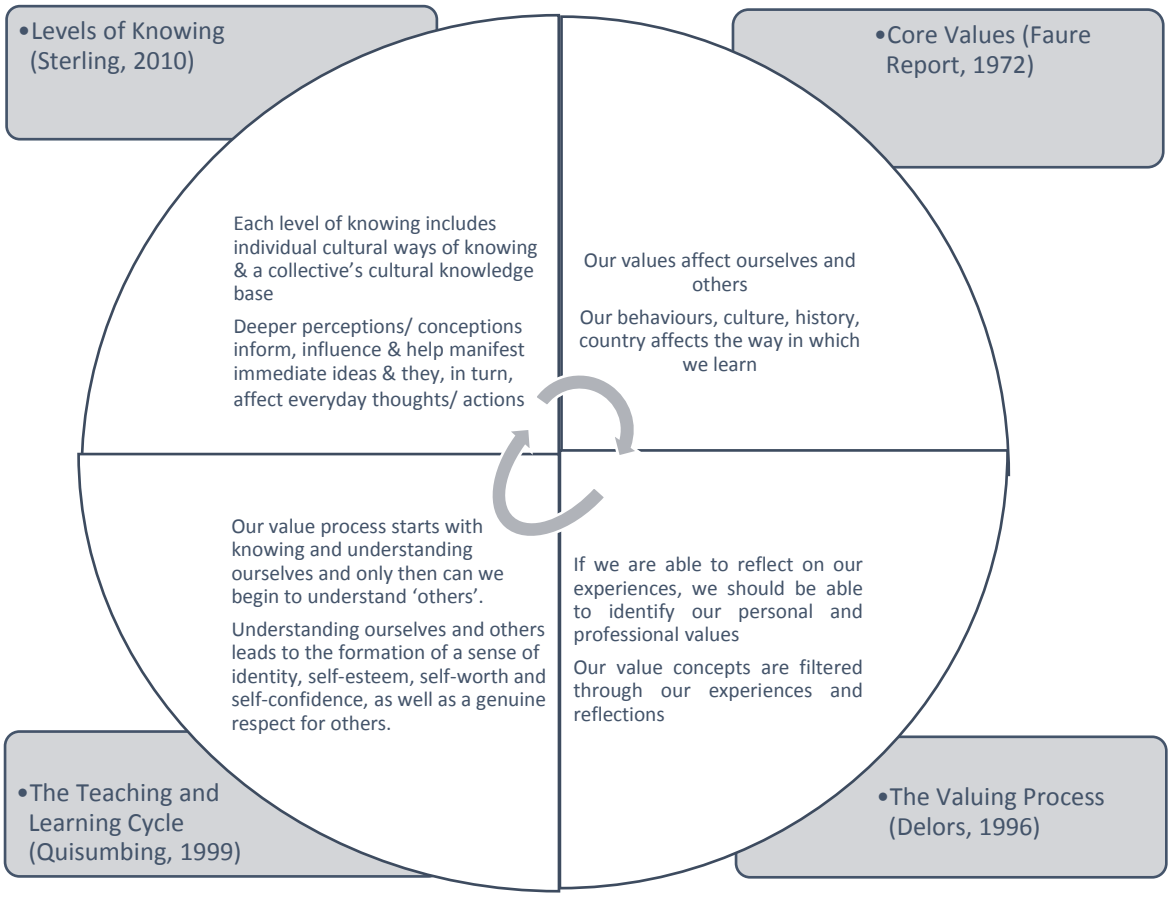


Figure 15: The Learning Experience framework' (Sources: Delors, 1996; Faure Report, 1972; Sterling, 2010; Quisumbing, 1999)

I relabel this as 'The Learning Experience framework', from which we can clearly see that not only is there a relationship between all the four models, but such a layering creates a visual of the crux of the chapter and in conjunction, we are able to draw several pertinent conclusions. Firstly, there is a relationship between knowledge, learning, and values. Secondly, knowledge is informed by culture, perception, historical and daily experiences, and our relationship with others. Thirdly, reflecting on our values and on other peoples' values can lead to a better understanding of personal and professional identities.

In accordance with the findings of the Delors Commission (1996), we are further reminded that in educational settings, it is the role of the educator; the 'valuer' in this case, to invite their learners to look inward and examine how the various systems: the family unit, the school, the church, the workplace, the community, the nation, and even the world itself, have influenced their development of values.

However, we are also reminded that knowledge, wisdom, and understanding do not necessarily guarantee that values will be internalised and integrated, for as illustrated in Figure 15, this can only occur when our value concepts find their way into our behaviours. Sometimes, this is automatic but most times, it involves further skills enhancement in an area. Therefore, according to Sterling, (2010), we need help to critically examine our assumptions and our perceptions.

Woods (1996) has written extensively about moments of discrepancy between beliefs about teaching and learning and teaching in practice, and Pajares, (1992) calls for more educational research into the beliefs of educators since it can inform educational practice in ways that prevailing research agendas have not and cannot.

From this chapter we can conclude that the ability to manage any form of knowledge is essential to improving professional development and teaching practices. That knowledge is informed by culture, perception, historical and daily experiences, and our relationship with others. And, that critically reflecting on our values and beliefs can lead to a better understanding of our own personal and professional identities.

Research Design and Methodology

This chapter articulated the importance of autoethnography; its interdisciplinary nature, and explored issues such as equity, diversity, and cross-cultural understating within a HEI context. It further defined and appropriated the use of cultural critical autoethnography. This was followed by an elucidation of the research approach and data collection methods. The chapter concluded with an analysis and reflections on the research process.

The Autoethnography: 'Ship Sail'

The final chapter to be discussed is the autoethnography itself. It was made up of four narratives, each addressing particular themes taken from the reflective journals. These narratives were constructed out of the historical, socio-cultural and political realities of my lived experiences, as such they were never intended to be analysed for their literary worth but rather for the impact the said experiences have had on my teaching and learning.

If we examine the themes from this chapter in conjunction with the literature review, we see that there are some overlapping themes: migration, race, identity, belonging, and colonisation; in its many forms being written and discussed in

academia. However, we also see that there is a distinctive lack of personal stories from our BME academics, with very little being written about childhood experiences, historical and narrative experiences and the transfer of fundamental knowledge.

Lasley (1992) puts forward that educators are accountable for; practicing effective elements of caring and concern, reflecting on the role of the school climate and on society's role in education, and for critically examining the underlying curriculum in order to identify stereotypes and biases often demonstrated through educator's narratives and storytelling (Taggart et al, 2005). Accordingly, Clandinin (2002) identifies links between an educator's identity and a narrative way of thinking,

'Stories to live by are told and retold throughout the professional path: shaped in educators' past and present experiences, on and off the landscape, stories to live by, as narrative understandings of knowledge and context, are a way to think about identity' (pg. 2).

By example, folklore and narrative traditions are still alive in Jamaica, as in most of the neighbouring islands today. Many of them have played an important role in Caribbean history

and culture; written and oral stories, for example, 'Anancy', have come to symbolise the African slave's struggles to communicate and to pass on historical narratives and experiences (Jean-Baptiste, 1995).

Yet despite, political upheavals and social instability being an integral part of life in the region; providing a common source of narratives for entertainment and education and in many cases has become the only source of social and political recollection. This said, there is still too little interdisciplinary published research on personal experiences told from individual perspectives and even less based on personal reflection, worthy of dissemination amongst Jamaican migrants and their dependence living in Britain today. Boyce Davies et al (1990) address the historical absenteeism and 'voicelessness' of critical and creative texts written by Caribbean female writers, which she attributes to sexism, Euro-centricity, and colonialism.

The re-visitation and exploration of themes, as demonstrated in this section, also suggests that; families can influence their offspring's perceptions of identity and of self, by 'transmitting knowledge about lived culture and heritage, thus transmitting a sense of belonging to a particular destination' (Stephenson,

2002: 402), region or culture. However, as previously indicated the danger in this type of legacy is the unwitting entrenchment of negative ideologies in future generation's minds.

Therefore, if today's BME educators are still writing about the same issues as the first generation, then we too can be held accountable for passing negative stereotypes on to the next generation. Gordon and Anderson in The African Diaspora: Toward an Ethnography of Diasporic Identification (1999) call for 'an ethnography of diaspora' that includes new forms of diasporic politics and identification; 'to express individual and collective identity through patterns of consumption, style and everyday cultural exchange' (pg.1).

They also express interest in understanding ways in which individuals or groups of the BME community see themselves beyond the confines of their national or regional communities and in the local conditions that help shape diasporic identifications as racial and cultural politics (ibid). Unfortunately, in the community of academia, there are too few Black authors or educators to address the everyday life experiences or perceptions of racism on academic educational attainment.

In sum, the chapter benefits from a discussion on emergent concepts and findings and draws them together to frame the research context. It acknowledges that different types of knowledge are needed to frame the HEI curriculum and more specifically be utilised in the attainment and progression of BME educators' careers. The latter is the precursor to the discussion to follow, which highlights the importance of HEI leaders' consideration on the plight of female BME educators when drafting their organisations Educational strategy and policy.

5.3 The problem, the solution and the stakeholders

Through this cultural- critical autoethnography, rather than being able to offer grandiose solutions, I seem to have simply opened pandora's box (Behar, 1996) and identified more issues than I had initially realized. As such, I divide this section into three, to address; *What has been done, what needs to be done and what can be done.*

What has been done:

Literature confirms; not only does a reciprocal relationship exist between the professional, academic, and educational attainment of Black migrant educators and Black migrant students, but that the legacy of slavery is historically

entrenched in education, society, and family lives, and thus holds some accountability for the negative educational achievement of BME educators and students.

Furthermore, BME educators may unwittingly be contributing to the own demise, by continuing to explore stereotypical diaspora subject positions in their writing and in the stories, they tell themselves, about themselves.

What needs to be done:

- More consideration needs to be given to the cohesion between BME educators' home/work environments and the work itself.
- BME identity constructs must somehow be reflected in the HEI's core value system.
- All educators need to understand how broader social forces influence schooling and the curriculum and the need to make the needs and interests of migrant and oppressed people central to their teaching practice.
- We must continue to challenge existing colonial forms of knowing, being, and belonging as systemic forms of inequality in educational institutions.

What can be done:

BME educators themselves need to place more value on their worth and on the fundamental knowledges they bring to HEIs and perhaps one day instead of them being asked to fill out an equal opportunities form, to aid in positive 'discrimination' one will be designed to see if HEIs are places BME educators would like to work in, as a starting point, (see Fig.18).

A checklist for non-discrimination	
Place a √ next to all that apply or an X against all that needs to be improved	
	All our educators are encouraged and supported to consistently re design and re think their learning activities.
	We implement curricular and ex-curricular activities and programmes of study to represent the ever-changing student population.
	We have developed effective learning environments and approaches to support and guide all our educators.
	Our educators are consistently engaged in continuing professional development both in their subjects/disciplines and their pedagogy.
	We mutually respect all our individual learners and diverse learning communities.
	We use evidence-informed approaches and the outcomes from research, scholarship and continuing professional development to inform our curriculum and strategic direction.
	We acknowledge that we operate in wider contexts and as a result recognise the implications for professional practice.
	We provide opportunities for BME educators to utilize narratives and experiences of Black academics in order to contribute to the formulation of knowledge and truth.

Figure 18: Checklist for Non-discrimination (source, author)

This said, some accountability also lies with our BME educators, by example, when the first wave of migrants came from Jamaica to Britain, and were met with discrimination, they set up their own schools (Coard, 1971). Such tenacity is

still required and BME educators today who eventually make it into the coveted positions need to provide *'backative'* and as our ancestors did, pave the way.

Similarly, there needs to be more research by BME communities, focusing on other markers than just race. For, as mentioned in the review of literature, we must encourage new ways of thinking (Walby,2007), and expand the ways that we analyse oppression (Brown and William-White in Robinson & Clardy, 2010). However, it is of very little use, to conduct research, if the people it was meant to help, they themselves have no access to it.

Further, prominent in the literature is the discussion about a lack of voice or rather the lack of not being heard. Perhaps we are speaking to the wrong people. From the literature, we can glean that all women are at a disadvantage in the HEI system, and statistics indicate that in BME men are doing slightly better than BME women. We also see that there is no such thing as an ivory tower, the tower is White! Therefore, conversations need to be had with the dominant group; White males. The accountability, to a certain extent lies with their inability to see the potential capital HEIs have in their BME female educators.

Finally, there needs to be a global collaboration of BME educators, scholars and practitioners working toward educational equity. In the section to follow; Personal and Professional Implications, I will outline ways in which I have attempted to form collaborations, as a result of having conducted this thesis. In presenting them, I am not navel gazing (Allen-Collinson, and Hockey,2008), that is just another attempt to silence me. By reflecting on what can be done and what still needs to be done, I am simply honouring for;

'It seems foolish at best, and narcissistic and wholly self-absorbed at worst, to spend months or years doing research that ends up not being read and not making a difference to anything but the author's career' (Richardson, 2000: 925)

5.4 Personal and Professional Implications

In this section, I will evidence and provide critically reflective accounts of my attempts to influence teaching and learning in my HEI, as a demonstration of what I have learned by doing this EDd. I will also discuss how autoethnographic study has enabled me to recognize and explore my interest in supporting the development of BME education and attainment. I will begin with the student experience and migrate to

improving the educator experience. Notably, as per my non-discrimination checklist, my interventions have benefitted all types of students and educators.

5.4.1 Devising and using collaboratively generated activities to reduce disparities in progression and attainment for HEI students and staff.

Theoretical underpinning:

There has been much discussion about the impact of the first-year HEI experience on students' educational attainment and progression, with theory suggesting that in order to engage students, course delivery needs to be approached as an integral component of a model of institutional action, which brings together faculty, academic, administrative and support programs (Tinto & Pusser, 2006; Kift, 2009). There is also a plethora of literature claiming that collaborative initiatives can lead to higher pass marks and greater student retention (Huerta & McMillan, 2004) in HEI. Hence, both are central to the design and implementation of the initiatives outlined in this case study.

All students are on a journey, starting from different points but hoping to achieve a similar outcome at the end on their

degrees. Yet as demonstrated in the literature, in order to engage them, it is important to understand them, which is a complex process in its self. Firstly, there is the variance and complexity of students' profiles, to include the different levels in their learning skills, attitudes, variations in their academic language and study skills; differences in their confidence levels and motivations to study, and more specifically, as pointed out by Kift, (2009) first year students have special learning needs due to the social and academic transition they are experiencing. Furthermore, there is the complexity in understanding and utilising their prior experiences, cultural wealth and funds of knowledge.

The context:

I am currently working in a large business school, part of a multi-disciplinary university, facing a number of challenges and opportunities, to include high BME and BTec. dropout rates, in the heart of the UK.

The challenges:

Engaging all first-year students, and the retention of BME and BTech students in HEI

What has been done:

The general response to these issues, by many HEIs, is to adopt the so-called 'deficit' approach, (Lawrence, 2005), where the focus is on fixing 'problems', which often tend to exasperate the disparity in diversity gaps.

What needs to be done:

HEIs need to generate new ways of thinking about the first-year experience and transition, and move away from the idea of remedial assistance, and of fixing' those in need, to one of facilitating all students' familiarity with the engagement process (Skillen, 2006).

Furthermore, the Organisation for Economic Co-operation and Development (OECD) emphasizes that,

'a quality culture at institutional levels can be better achieved through diverse initiatives, the consolidation of bottom-up initiatives, small sized experiments at course or programme level, replication of success stories, the evaluation of quality teaching as a vehicle of discussion, and the participation of technical and administrative staff to provide mediation between academia and students.' (OECD, 2009, pg.8)

What can be done:

Institutionally we can work together to evaluate practice; influence curriculum (re)design, systems and processes, encourage experimentation and create nodes for knowledge diffusion.

(c) Personal intervention based on the findings of this thesis

Conducting this thesis has given me insight into the mind of other BME educators, and other BME students. Further, by reflecting on my *'complete member researcher status'* (Anderson, 2006: 379), I have developed the ability, to use my personal experience to inform my professional knowledge and strive to show others how they can use their experiences as leverage for learning. I have also become extremely interested in other educators' journeys, and strive to show them how reflexivity can be used to inform their practice.

As account of the research process I am concious of the type of materials, I use in class, and I share and encouage students to use their stories and their experiences more readily. Upon reflection, I can I dentify several practical uses of my new understanding and tools generated from this thesis.

According to (Freestone et al., 2012), the student experience can be enhanced by collaboration, and, Tapscott and Williams (2006) claim that the sharing of related experience and expertise, and peer production are also beneficial. As such having identified gaps between the initiatives my HEI has implemented and what was actually needed I have been fortunate to be able to set up and implement a series of collaborative projects, in my capacity of Educational Developer to support students and staff.

I will briefly outline some of these initiatives; specifically targeting BME and BTec. students, in an attempt to alleviate progression and attainment gaps.

The *'B2B' projects*

The implementation of the 'B2B' projects is aimed at building a closer relationship between the local BTec. colleges and the HEI. This had several components, the first was to help potential students acclimatise to the university before the first day of class. This took the form introducing a summer school programme, whereby the students from the local BTech colleges gained university experience during summer prior to being admitted. The experience was as close to university life as possible, with lectures, management of personal

timetables, attendance, and sleeping on campus. The students kept a reflective journal and recorded their experiences, which they presented to their friends and family on the final evening.

The main aim of this was to aid in student's transition, and was born out of my experience, of sitting in my first EDd class, and recalling the juxtaposition of intense pride and inadequacy.

Another tenant to this project was to increase collaboration between our lecturers and those in the local collage. This took the form of socialisation events and invitations to class observations and guest lectures. The aim of this was to increase a grater understanding of the curriculum and once again facilitate a smoother transition at to what and how students learned in college to what they could expect in HEI.

The final aspect to be discussed in this programme, was the individual sessions I was able to have with course leaders to discuss the progression and attainment figures of BME, BTec and International students. Based on these conversations, I was able to offer training sessions for staff to reflect on and develop more innovative types of assessment utilising

theoretical principles of cultural wealth and funds of knowledge.

As indicated, this thesis has generated a number of questions, and whilst it champions individual reflection and collaborative activities, this is not enough to create a balanced playing field for BME educators and BME students. Big questions need to be asked and more research needs to be conducted into why the BME populace do not exceed as well as their White counterparts in general.

However, whilst we do not know what aspects of teaching and assessment practices in HEIs education might be responsible for variations in the student attainment gap, we do have clear indications as to the influence HEI leaders have on BME female educators; progression and attainment and are able to identify some strategies they can implement to ensure better use of their capital.

5.5 Chapter Summary

To conclude, this chapter has once again drawn on the critical pedagogies, to provide support to the growing realisation that in a time of 'super-diversity' (Vertovec, 2007), not only do current ways of thinking, perceiving and doing education need

to change, but also that stagnation may have contributed to the lack of educational achievement amongst migrant populations in Britain today. Moreover, because institutions have not kept pace with shifts in educators' daily realities, they have made it difficult for many of their transnational educators to succeed in their profession. However, whilst, this thesis cannot provide conclusive answers to these questions, it is hoped that by highlighting the plight, once again of the BME educator, someone will listen (see Appendix 10).

Chapter 6: Conclusion and Lessons Learned

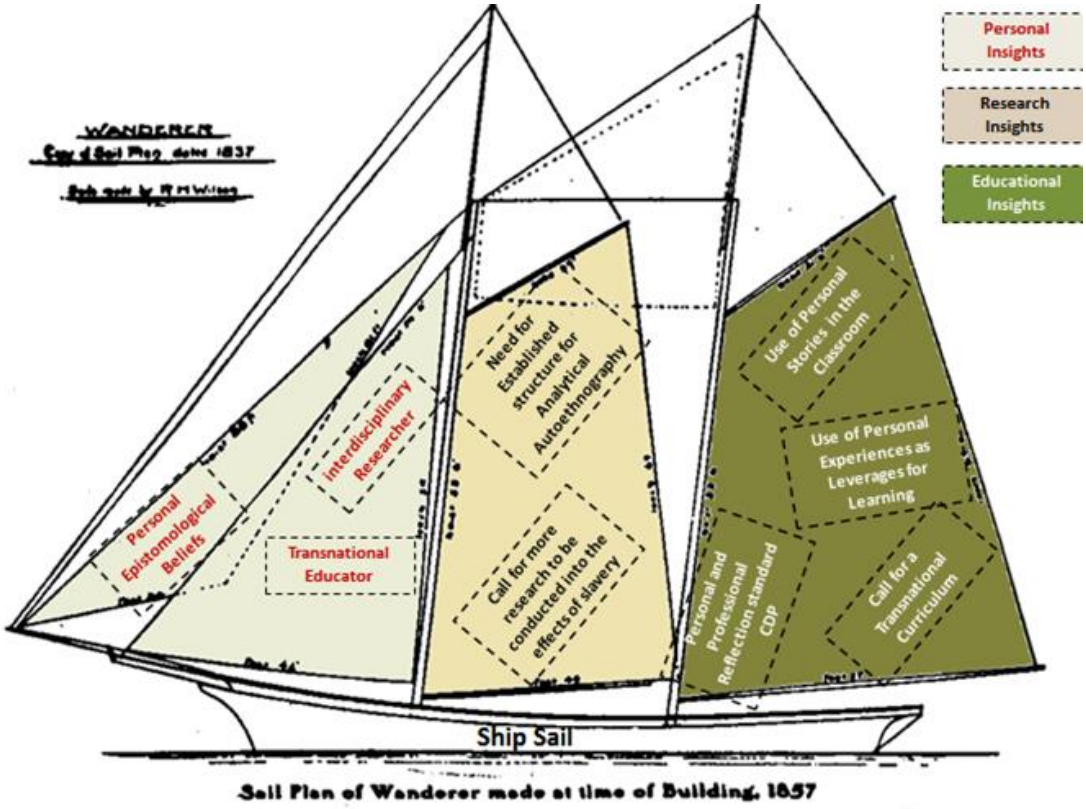


Figure 20: Visualisation of insights gleaned by conducting this autoethnography

Abstract

This final chapter reviews the research question by returning to the three questions, raised in the review of literature: 'what has been done, what can be done', (Arday & Mirza, 2018) and what needs to be done. It concludes with reflections on how my research journey has made impact on my current experiences in HEI (Fig.19) and offers a 'to do list' for all stakeholders to consider, as a way of moving forward.

6.1 Introduction:

I started writing this autoethnography in 2008, and whilst it has taken me much longer to complete than I had hoped, this is not where my regrets lie. After such a long journey, with much of the original literature included in this thesis now being deemed as 'old' or 'slightly out of date' for current academic purposes, there is one set of data which has perpetuated; that which highlights the disparities in education (Shepherd, 2011; Bhopal and Jackson, 2013; Pilkington, 2013). Hence, I begin this chapter with a review of the current state of education for BME educators in the UK. This is followed by a message to all stakeholders to consider their ethic responsibility, HEI leaders and their duty of care, and individual educators, to play their role in providing a balanced education system for all. Perhaps, in this way we will have more Black students getting into HEIs, and break the cycle, by increasing their chances of becoming BME professors and role models.

6.2 The current state of education for BME educators in the UK

In 2012, according to University and College Union, only 1.1% of the academic staff was Black and only 0.4 were British born professors. In 2013, the Equality Challenge Unit spoke out

about the harmful racial/gender stereotypes that are held against isolated Black academics by mostly White senior colleagues and managers expressed through implicit biases (Equality Challenge Unit 2013). By 2014 the Higher Education Statistics Agency confirmed that out of a total 17,880 professors, 950 were Asian, 85 were Black, 365 were other (including mixed) and the rest (15,200) were White. And in 2015, the ECU Statistical report was published, highlighting the statistics detailed in Figure 19:

	Professors		Non-professors	
	No.	%	No.	%
White	13270	92.7	105345	91.6
Black	70	0.5	1480	1.3
Asian	430	3.0	3955	3.4
Chinese	235	1.6	1440	1.3
Mixed	135	1.0	1610	1.4
Other	180	1.3	1155	1.0

Figure 19: UK academic staff by professorial category and ethnic group (Source, ECU Statistical report, 2015)

On 19/01/17 The Guardian Newspaper led with the following headline: **'British universities employ no Black academics in top roles, figures show'** (Adams, 2017). The article further revealed that British universities employ more Black staff as cleaners, receptionists, and porters than as lecturers or professors. Unfortunately, the perpetuating statistics make me question my purpose for embarking on this journey in the first place; the intent had been to offer insight into how negative educational trajectories have been created and experienced across generations by reflecting on my own experiences, inviting other to consider how their personal and professional experiences inform their practice, and to use the emergent knowledge to help all students cultivate qualities and values needed to enhance their academic potential. In hindsight, the latter requires a paradigm shift, to counteract institutional racism and discrimination and challenge the use of traditional pedagogy and instruction.

As such in this concluding chapter, I re-establish my purpose by making sense of the data collected during my research

journey, respond to my research questions and locate the meaning and value of personal and professional stories within the realm of educational research.

6.3 In response to the research question

My personal interest in finding out how my experiences have affected my teaching and learning was driven by the belief that I knew the complexity of myself and my identity; unfortunately, this was not the case and such an understanding only came by conducting this research. This transformation came gradually and in small 'knowledge bites'. However, reflecting on each piece has helped me develop self-awareness and insight into my multiple identities and eventually, it was by reconnecting the fragments that, I was able to answer my research questions and gain the valuable insights I make mention of towards the end of this chapter.

Initially, my research questions read:

1. *How has my migratory experience affected my learning process and how does it influence my teaching strategies?*

2. *How can I use this new understanding to influence practice and policy to eliminate the perpetuating educational disparities for BME educators and students?*

However, I found the need to constantly refine the research question based on my readings encompassed in Chapters 1-3, my daily experiences, and reflecting on my past, so eventually it became:

How have my personal and professional experiences influenced my educational attainment?

However, during my reflective process and in response to my research question, I asked myself two sub-questions:

1. How have my understandings of the way I teach and learn changed on the basis of conducting this research?
2. What role has my experience played in forming my identity as an educator?

I will now attempt to answer the questions, beginning with the sub questions based on my new understanding:

Sub Question 1:

Perhaps the biggest transformational moment throughout this thesis was the realisation of how much effort I put into the

preparation of my lessons and how critically I select the images and stories so that they are representative of the class I am teaching. I had never stopped to think about it; it is just what I do. However, I am now even more aware of this and have begun to adapt my lessons per class; one size is no longer good enough for all. I have also started to observe my students' reaction to the lessons and adapt them accordingly; I now add humour, images and film clips to assist in the explanation of the more complex material.

With my research question in mind, I have begun to consider the role of the personal and professional in the design of all of my presentations, and hence the delivery of my lessons. This has also led me to share more personal stories and even images; in the hope that the students will do the same, thus building more reciprocal relationships and using my personal experiences along with those of my students in an attempt to bridge educational attainment gaps for all. As confirmed in the review of relevant literature chapter; students believe lectures are better structured and clearer when presentations and images are used (Atkins-Sayre et al., 1998; Mantei, 2000; Szabo and Hastings, 2000).

Sub Question 2:

My migratory experiences have been and are continuing to shape my identity; having learnt educational systems, taught in various lands, I have been able to select the best methods and moderate or improve on them to fit my current context. However, had I not migrated three times, I would not have had to learn new languages, cultures or try to re-climb the academic ladder. Therefore, migration has affected my career, both positively and negatively, and perhaps if I had not embarked on all these journeys I might have been in a better place, but this is where I am now (see Figure 1).

Hence, my personal and professional experiences have influenced my educational attainment in perhaps more ways than I had initially realised and I will try to help others make sense of what I have learned by discussing some of the complex, historical, political and social changes that need to be made in educational practices if we are to eliminate perpetuating educational disparities for BME educators and students. Thus, move from the 'micro world of the individual to the macro world of institutional meaning' (Clough, 2002:12) and locate the insights gleaned from this autoethnography in a wider educational context.

6.4 Making Sense: Concluding reflections and response to the research question

Rather than findings, Chang (2008) uses the term 'insights' to describe the self-understanding articulated from an autoethnography and the autoethnographic process. As such insights are to be considered as outcomes derived from the cognitive positions informed through self-reflection and development (ibid) of this thesis. I will now discuss the reflective framework on which this thesis was built to clarify how the insights emerged.

Throughout the research process and to increase academic rigour I used three interrelated models to reflect on my research journey (see Appendix 18). Bateson's model (Bateson, 1972) on its own was somewhat limited and would have restricted the ability to reflect on problems which arose closer to the end of the thesis. Similarly, starting out with Borton's (1970) framework would have placed emphasis on the problem but not on the understanding of personal epistemological beliefs. John's model (1995) was more detailed and asked questions regarding, aesthetics, ethics, and empirics, all of which were necessary after the research question and methodology were established.

Chapters 2 and 3 are based on contemporary literature; by reflecting on specific themes, such as transnationalism, colonialism, and post-colonialism using the Bateson model, the focus was placed on a framework of identity, mission, and purpose, value, meaning, strategies and states of being, specific behaviours, and external constraints. By building and reflecting on this framework early on, and in keeping with the chosen methodology, I was able to establish my 'complete member researcher status' (Anderson, 2006), in the attempt to create rapport with my audience.

For Chapters 4 and 5, I used the 'Structured Reflection Model' (John, 1994, 1995), this facilitated reflection on the epistemological, ontological, etiological and axiological arguments underpinning the thesis. By reflecting on these aspects of the research, I was able to further explore personal and professional experiences, verify memories and formulate the autoethnography. This model also provided structure for the autoethnography and enabled me to utilise the analytical genre of this methodology, since no such structure currently exists.

For the final chapter, I used the 'Framework Guiding Reflective Activities' (Borton, 1970). This enabled me to

answer the basic 'What', 'So what' and 'Now what' questions (Borton, 1970) and create clarity amongst the bricolage of theories and methodologies used. Using this process to reflect on the data helped the five main personal and professional insights to emerge, (as illustrated in Figure 20) :

Reflective Insight 1:

Narrative and visual devices are universal forms by which people interpret their experiences, verify their identities, justify their actions and myths, give meaning to memories and events, and make forecasts about how situations will evolve. This insight is confirmed throughout educational literature and illustrated in this thesis via the images and in the Visual Autoethnographic section.

Although I have felt the need to explain or offer meaning for the Ship Sail stories, I have tried as Clough (2002) suggests make the analytical and critical discussions 'fit around the stories' (pg.6). Similarly, and perhaps due to their nature I have been able to resist ascribing meaning to the images and visual narratives. Both choices have implications for educational practice, firstly, images and stories can become receptors and storehouses of both positive and negative associations, but in contrast extended narratives can provide

continuity and the integration of experiences; create links between the present, the past and the foreseeable future experiences, and between personal experiences and achievement.

Thus, personal and professional narratives have the ability to create change or entrench positive of negative perceptions of the self within educational institutions. However, from a researcher perspective such choices raise questions as to who should give value and meaning to narratives?

Reflective Insight 2:

All experiences are carried forward and influence future experiences, and as such both positive and negative traits, and ideologies are passed down from one generation to the next. Hence, today's BME educators and their BME students' understandings are built on the remnants of slavery and colonisation, which will affect their judgements and the perceptions upon which these judgements are made. As a consequence, negative practices and experiences that have oppressed them in the past require a process of historical transformation and some recognition of injustice and repair.

Admittedly, this cannot only be addressed from an educational perspective, since such a climate was created from political and social injustices and majority of the Black community is still waiting for at least the acknowledgement that such oppression was wrong. However, such erroneous behaviour is proliferated if institutions and researchers perpetuate the privileging of certain ways of knowing.

Reflective Insight 3

Educational experience is not confined to a classroom but extends to include personal and professional contexts, backgrounds and histories. It is reliant on perceptions and conceptions which affect everyday thoughts and actions. This insight builds on the previous, in that it calls on all educators to gain knowledge of the communities in which they work, the school setting, specific students, and of students' backgrounds, families, particular strengths, weaknesses, and interests, and to design their curricular accordingly.

Here I revert the two 'Age norm', (Scherger, 2009; Settersten, 2003) Ship Sail stories, that highlight my own experience and the desire to gain an education, and how I embrace my father's resilience and sense of justice; to make meaning of my past and inform my teaching. As such, social

well-being must be the guiding principal in educational institutions and values, beliefs, feelings, interests, and desires should be studied in close relation with objects, events, and persons or rather in their genetic and causal sequences.

Reflective Insight 4:

Our value process is the result of ongoing transactions between the self and the environment; it starts with knowing and understanding ourselves and only then can we begin to understand 'others', which in turn leads to the formation of a sense of identity, self-esteem, self-worth and self-confidence, as well as a genuine respect for others. Once again, this insight builds on the previous insight to remind educators that every statement they make in the classroom is value- laden and somehow connected to their own ideas about the purpose of education. As such epistemic messages are embedded in their teaching methods, interpretation of subject content and their choice of pedagogical tools: textbooks, stories, visuals and even in metaphors they use to explain specific concepts. Perhaps even more important is that students interpret these messages based on their own values, beliefs and experiences, which can either act as positive reinforcement or deterrent to their educational attainment.

Reflective Insight 5:

Educators can influence the epistemological and axiological beliefs of their students and therefore, they should be trained to understand the role of cultural artefacts, stories, and language on educational attainment. From the review of educational literature included in this thesis we can conclude that if educators learn to reflect on their own epistemic beliefs before planning their lessons, they could help to close the educational attainment gap for BME students and subsequently their educators.

However, whilst the literature, seemingly supports the 5 main insights gleaned from the chapters, upon further reflection more research needs to be conducted into the effect BME educators' prevailing values, beliefs and attitudes towards education has on their attainment and progression.

In sum, my insights are two-fold; for myself as a learner and for myself as an educator. From both sets, I am able to conclude that more research needs to be conducted into how negative educational trajectories have been created and experienced across generations in order to develop understanding and to offer a definitive attempt to prevent their future continuum. Furthermore, most of the research

regarding personal epistemology relates to university and college students and more could be done to acknowledge that a link may exist between students' intellectual development and their educators' knowledge, which according to Siping (2010) eventually decides on how effectively educators teach and how well students learn. However, offering insights without suggesting how they may be implemented and where the onus for change could lay requires more direction and so I make some recommendations in the following section.

6.5 Learning from the Story: The Reflective Practitioner

The knowledge gleaned from this thesis may not be new to everyone, but admittedly some of it was new to me, for example the pool of literature, specifically relating to the nature and value of reflective learning has raised a number of wider issues and implications for further research. I now understand myself as an educator in new and creative ways and have been able to accumulate a source of triggers for further reflection arising from the contemporary literature.

So, 'Now What' (Borton, 1970)? Now that I have raised a number of wider issues and implications regarding the experience of BME educators, in order to invoke change it is

important to build and sustain a community of practice (Wenger, 2000) around the change process. Furthermore, according to Wood (2017) identifying and involving key participants from within the field can to help drive the process forward. Hence, in Figure 20, based on the insights gleaned I will now define activities and procedures needed to implement and sustain new practice and develop the new pedagogical shift mentioned at the beginning of this chapter whist making recommendations as to where the onus may be placed.

Now What?	**Educational Institutions**	**Educators**	**Academic Researchers**
The use of multiple sources of evidence to support personal opinion, and of hard evidence to support soft impressions.			
Wider use of and provision for practice based inquiries and reflection in the professional development of all educators			
Large-scale research conducted at universities and institutes of higher learning to gain a better understanding of issues that cause; or are perceived as, discrimination.			
Consideration of individual epistemic beliefs when planning lessons, in order to help to close the alleged educational attainment gap in educational institutions in Britain.			
Move beyond discussing representation, interpretation, and dissemination of narratives, which only determine what can and cannot be said, heard or publicly asked (Hackett and Rolston, 2009: 357).			
Wider use and provision of practice based inquiries and reflection in the professional development of educators and educator education programmes.			

Development of an agreed autoethnographic analytic structure in order to fulfil academic and Doctoral criteria.			
Reflection on the impact of personal experiences on career progression and reconsideration of methods, stories, and images used in class.			
Conduct more research into the historical factors, which bear relation to the low educational attainment of Black professionals in academia.			
Investment in areas such as curriculum development and the writing of new syllabi aimed at increasing migrant students' educational attainment.			
Conduct more research into tracing ancestral roots and the creation of spaces in which transmedial narratives can be viewed, experienced and shared.			
Provision of professional development initiatives that target the enhancement of transnational's effectiveness through the utilization of personal beliefs, values, attitudes and intercultural behaviour in education.			
Conduct more research into the value of interdisciplinary practice: what may be lost and what is to be gained from such borrowings?			
Conduct more research into to understanding why BME students and educators underachieve in education, by using personal experiences and narratives			

Figure 20: Learning from the Story (Source, author)

6.6 Concluding Reflections

Upon reflection, having been able to identify 5 main insights gleaned from having conducted this research and having been able to identify potential alliances to help eliminate disparities in education for BME educators, goes somewhat towards

reducing the anxiety in regards to my doubts about the purpose of the thesis mentioned at the onset of this chapter.

In the use of autoethnography, I intentionally took on the role of 'The Wounded Storyteller' (Frank, 1995) by which I told stories not just to work out the flux between personal and professional identities, but also to guide others who may follow them: 'they seek not to provide a map that can guide others—each must create his own—but rather to witness the experience of reconstructing one's own map' (Frank, 1995:17).

Such a journey has required personal investment in time: to collect, to reflect, to write and to remember. Time was also needed to consistently travel back and forth between the chapters; however, such journeys were essential as they offered security and confirmation by verifying feelings of knowing, perception and memory. Despite understanding this need, at times it became emotionally difficult since the process persistently confirmed negative stereotypes and shared experience of being 'othered'. It confirmed the plight of the Black migrants' in education; not just as learners but also as educators, yet it also highlighted the shared experiences, frustrations, challenges and ambitions of a wider

community of educators and academics; of which I now feel I am a part.

Throughout the research process, as I read, theorised, reflected and analysed, and although I knew what I wanted to say, I became discouraged with trying to find my academic voice. According to Adler (1975), it should begin and end with the educator and student's voice, in ways that mirror how we build significant participant voice into educational research. I was the student, the educator, the researcher and the researched; such juxtapositions did not fit into Adler's recommendation. Similarly, Tim Booth (1996) asks 'How do you give voice to people who lack words' (pg. 65)? I also found this statement difficult as lacking works sounded like someone with a limited vocabulary. This was not the problem, for indeed, I have a lot to say, but like Clough (2002: 22) at times I could not find the language, felt that I had no voice and I was unable to give meaning to the stories that I tried to write.

As (Wall, 2006) I also struggled with how this genre should best be incorporated into academic work and selecting what to tell from a seven-year journal was extremely difficult. It required intense self-reflection, reinterpretation, and re-

understanding of journal entries, written in moments of anger. Other difficulties included writing in a style to aid dissemination; for I did not want this thesis to be just another bound article sitting on a shelf, gathering dust. Therefore, wherever relevant I used language that would best express and generate meaning. I questioned the evolution of pupil to master, what makes one an academic? Although I am on the way, I am not there yet. Speaking with authority about a genre that I know so little about, yet about a topic in which I am well versed.

Through continuous reflection and analysis, I now realise that my journey will never be complete, but hope that by revisiting this body of work from time to time, I will continue to strengthen and help define my 'self' as an educator. As I look back at the process of conducting an EdD, so much has happened but more so in the history of Jamaican people and the abundance of information has been at times overwhelming. However, I am truly grateful to all the Jamaican educators who taught me about my history and my legacy but I also pity Jamaican descendants who were never taught this at school and if only by dissemination of my experiences, I am able to fill a gap, then I will have achieved my goal.

I think of my box; my tin can, (Machiorlatti, 2005) the one I collated during this autoethnography, and I know that it, will always remain incomplete as will my unfulfilled dream; to return. Therefore, the focus must now be on maximising the usefulness of personal experiences, through applying post-structural and deconstructive approaches to their interpretation.

It is hoped that by doing this I will have the opportunity to recognise connections with the collective in a wide variety of cultural settings; as well as explore what is specific and unique to my own teaching situation.

Although I had no eureka moment of radical transformation whilst conducting this autoethnography: the cycle of writing, reflecting and interpreting data, has taught me new things about myself as an educator, and even more so as a learner. I have become better able to confirm things I already knew about myself and of the context in which I have written my narratives. I find myself no longer jumping to conclusions but rather applying a more rational approach as to how I perceive new experiences and eventually am able to link them to broader social implications and contexts. This sense of

connectedness according to (Chang, 2008) minimises cultural misunderstandings, heightens an awareness of cultural sensitivity and thus leads to self-reflection, self-discovery, and self-transformation:

'Autoethnography opened my eyes to see who I am. Autoethnography opened my mind to realize who I am. Autoethnography opened my soul to understand what I am doing and what I need to do'
(Belbase and Luitel, 2008:9).

Hence, it is hoped that this thesis has contributed both in terms of its methodology and in terms of its content to a wider more inclusive form of knowledge. Further, autoethnography has also historically been underutilised in the field of education and there has been very little documented as to its potential in gaining insights into the teaching and learning process. In contrast, the narrative is at the core of pedagogy, with educators divulging knowledge by the means of the known to the unknown and as such through personal stories. Both provide rich sources of data, requiring further interdisciplinary research into their usage and dissemination.

In sum, I hope to use the knowledge gathered from this thesis to help other educators reflect on the consequences of passing on their norms values and epistemic beliefs to their students, for parents to consider the criteria by which they select their children's schools, for students to use their personal experiences as leverage for learning and for school leaders to consider the various institutional forms by which culture is passed on particularly in school practices; to advance understanding of the factors that shape the educational life course of migrants and highlight links between everyday experiences and teaching, in order to improve academic success.

Therefore, by having explored a plethora of autoethnographic approaches; combining social sciences and the arts, I hope to have produced an academic thesis that forges narrative and visual material, with my educational experiences; not only of the contexts and communities in which I interact but also of myself as their product. While every transnational student has their own unique educational experiences and is generally from a variety of cultural backgrounds, the introspection and evaluation provided by the methodology of autoethnography greatly facilitates the exploration of personal stories, with public or rather social healing. As such, this autoethnography

has been a long journey of self-discovery, by writing, reflecting and collating, I have come to realise the meaning of alterity, but more so I am now more aware of the 'in-betweens'. Whilst the process at times felt like a documentation of all the wrongs; I as my audience must find, the strength in positive, motivating factors, and the leverage to move forward.

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List of Appendices

Appendix 1: Coded journal entries to support the reflective process).

B = Beliefs What I believe about teaching and learning.

I = Intentions What I try to accomplish in my teaching.

A = Actions What I do when am teaching

Epistemology	Values Codes	Number of Entries
Critical Theory	Hope, Dream, Wish, Why, Anger, long for, Reason Understand, History,	92
Experience	Happened, Occurred, Experienced, Incident, Event	30
Memory	Remember, Recall, Retain	42
Perception	Feel, Think, Angry, Observation, Awareness Intuitions, Hunches	25
Symbolic Interactionism	Representative, Communication, Symbols	80
Phenomenology	Meaning, Intentionality	36
Cultural Meaning	Jamaica, England, Family, School, Tradition	128

Appendix 2: 'Cecile Wright, the Woman Behind the Wonder '

(Yaaya, 2013)

Cecile Wright, The Woman

Behind The Wonder

Tuesday, May 07, 2013



Of 14,000 Professors in the UK, only 10 are Black and female. Of these, Cecile Wright is the only one in the Humanities and Social Sciences.

Born in Jamaica, she spent her childhood in early '60s England, at a time when scientific racism flourished, and David Pitt fought for equality at the House of Lords. In many ways, Cecile's chosen discipline (Sociology) speaks deeply to her own personal experience of social injustice and racial inequality.
In Part 1 of our 3-part interview, Yaaya discovers the woman that is Cecile Wright; her prolific success as a Professor and an author, and her struggle to aspire to the very heights of academia.

And so the conversation begins …

Yaaya: Cecile, Yaaya is delighted to meet with you! What influenced you to agree to be interviewed?

Cecile W: Thank you for the invitation! I am aware that there are narratives about Black women, but those narratives tend to perpetuate stereotypical images. We don't get the breadth of what Black women within the UK are doing, and the contributions that they are making. So where there is an opportunity and the space to present one's life story, I am happy to do so. It's about adding to a more all-embracing record of Black women within the UK.

Yaaya: Your professional profile is very impressive. You have undertaken Ph.D. examinations at some of the world's most prestigious institutions (Cambridge). You have published research and authored books. But, who is the 'woman behind the wonder'? Behind all of this, who is Cecile Wright?

Cecile W: In my mid-50s, I am beginning to ask myself "Who am I" (pauses). I have been motivated throughout my life by issues of social justice and inequality. Issues around opportunities as they have been denied through education; and issues around wider social exclusion, through being trapped in disadvantaged, poverty-ridden situations, because of circumstance.

And attempting, through my work, to give a voice to people who experience those unfortunate situations. What I found is that people have aspirations and dreams, and given the opportunity to realise them, things could transform... Ultimately, I am a political animal, who has used the space that I have been given to try and realise some of my passionate concerns around equality and injustice.

Yaaya: Why pursue what might be perceived as a docile career (academia), and not politics?

Cecile W: In my mid-50s, I am thinking of going into politics. It has taken me nearly 30 years. Why? (pauses) I didn't know how to. I didn't have the confidence, the social network, or the hand-holding. Nobody told me, as a Black woman, that I could go into politics. And I was waiting to be told. Nobody told me I could be a university professor. Nobody told me I

could be a successful academic. A lot of the things that I have done throughout my life have been happenstance. I have been waiting to be told I could do it. I don't know why. But I am not (waiting) anymore.

Yaaya: You have had a successful career. Why do you think that is?

Cecile W: I don't see it as a successful career. I have done things to a degree that I felt I could do, but I still feel that many of them have happened by chance. I haven't sat down and planned a career. These things happened because they've been situations that I've been passionate about. I have been a member of the Labour Party since I was 18. Had someone said to me at 25 'have you ever thought of politics?', I probably would have been in politics. It has taken me nearly 30 years to realise that I have been in the wrong place.

Yaaya: Let us go back to the 25 year old Cecile. Why did you feel that, as a Black woman, you could not go into politics?

Cecile W: In the same way that I thought as a Black woman, I couldn't get A-levels, go to university, get a Ph.D., an academic post in the university, or become a Professor.

Yaaya: Yet you have done all these things?
Cecile W: Yes! Perhaps my attitude is to pick challenges and overcome them. Perhaps I've been pushing the boundaries all along. Throughout most of my formative years, I've been in situations where I've been the odd one or two. Grossly, grossly isolated (pauses) and having my being, existence, ability and potential challenged.
Throughout my academic career, I have had the 'right to be there' challenged. (pauses) Outside of my immediate circle, I won't have had wider, affirmative images around me in society that tell me 'there is scope for you'. And that hasn't stopped. Being a professor has been a non-stop struggle. It's very challenging being a capable and able Black woman with aspirations. I have no self-doubts regarding my ability, but it has been hard not to doubt.

Yaaya: Look back across 30 years. What's been the best thing about being a Professor?

Cecile W: What is intriguing is how White colleagues see me as incongruous: a Black woman who is also a Professor. But

that's just in the UK, not in the States. My name is often confused with Cecil, the male version. I am often mistaken for a White man. So I get invited to events, and this Black woman turns up! (laughs) I have gone out of my way to attract Black students to do Masters or PhDs where I can. I am really pleased that I have had the pleasure and the privilege of being a part of their lives, and of assisting them to realise their potential.

Yaaya: What do you do to relax, when you are not teaching, publishing research or authoring books?

Cecile W: I try to go to the gym 3 times a week and on 2 occasions, I do yoga.
And so the conversation continues …
Yaaya: You once described yourself as "an activist that happens to be an academic". Can you share with Yaaya some examples of your activism?

Cecile W: Today is illustrative of that political agenda. I am part of a delegation for the University and Colleges Union. I've been active within the Union for many years at a localised level but within the last 5 years, I've been elected twice to the National Executive Committee as the National Black Representative for academics in higher education (HE). That's an example of my activism and political motivation. As far back as I can remember, I have been involved in community-based activities. I recall at the age of 16, chairing a meeting with the late Stokely Carmichael Kwame Ture, great national figures that helped shape the agenda around civil rights, and the liberation of Black people within the States in the '60s. Clearly, being there at the age of 16, with such a historical figures, it had a profound impact. So that's an illustration of some of the activism I have been involved in. Yaaya: You are clearly passionate. Cecile W: (laughs) Yes, everyone says I come across as quite a passionate person.

Yaaya: And that is a great thing! It is obvious in your life's work that you have put your money where your mouth is, and Yaaya respects that. You have faced many challenges along your journey, yet within you is an inherent self-assuredness. Has this been key to enabling you to manoeuvre the challenges?

Cecile W: Clearly there is a degree of steel within me. I think it is a sense of determination. Perhaps the affirmation that I received at appropriate times has assisted me in countering

the challenges. (pauses) I have had the privilege of a strong matriarchal family experience. My mother's half-sisters were extremely strong and successful women, and always quite affirming and positive in their support of me.

Yaaya: How have these challenges shaped you as an individual?

Cecile W: One thing I do know, is that I am not a bitter person. (pauses) I tend to border on being too optimistic and sometimes, quite naïve. I think 'well, that has happened to me; I'll dust myself down, and start again'. That's not to say that I don't feel pain. I have been quite lucky to have significant others (family and friends) who have been supportive during times of doubt and crisis. Challenges haven't made me bitter, nor dampened (totally) my optimism and enthusiasm, spirit and passion. I have been forced to distinguish between challenges and struggles. Challenges can motivate you. But I find it impossible to deal with struggles. (Silence) However, there is happiness in my life! (laughs) Let me tell you what I see as my achievements. I gave birth to two beautiful boys. The first, Timothy, is 22, and an exceptionally bright young man. Nice personality, charismatic, looks like Obama (laughs) He works in Nottingham at a school, mentoring young students who want to go to Oxbridge, and assisting me on research projects. My second son, Thomas, is 17 and doing his A-Levels. He is hoping to study politics at Liverpool University because of its history and connection with slavery. Those are my achievements. And they love me to bits. (pauses) That's my family life. Great. And supportive. Without that, I think it would be very difficult for Black women to navigate spheres of society that we are 'not supposed to be in'. You have to get that (family) right. Safe, supportive, and unconditional.

And so the conversation continues …

Yaaya: Let's talk about your perspective. Do you agree that there is a chronic under-representation of Black women in academia today?

Cecile W: It's not chronic. It's a disgrace! The situation is a disgraceful blight on what are quintessentially liberal institutions, and our cultural centres of ideas and enlightenment.

Yaaya: Why do you think that this is still the case? You have been in academia for 30 years, yet a Black woman today is almost certain to face the same challenges that you did.
Cecile W: Or worse! They (universities) should reflect, imbue, and demonstrate equality and inclusivity. But these values have become secondary to ensuring that they are financially sound institutions. It's not an either-or. Let me be clear about this. Inclusivity does not refer to universities deploying measures of positive discrimination. The ways of recruiting and staffing that many universities deploy are leading to a 'Whitening' of HE. Whether (or not) this is deliberate, I don't know. Perhaps they think they don't have to recognise issues of racial diversity because we are in a post-race era. Where little regard is given to ensuring that your staffing reflects the make-up of the community, it would be quite a challenge for a young, gifted Black woman to get into Higher Education. You are talking about people who are highly capable. It's not about ability.

Yaaya: What, in your view, should be done to rectify the state of affairs?

Cecile W: Universities do not like bad publicity. No university would take kindly to being implicitly considered to be discriminating against any group. One of the reasons why they appear to get off so lightly is because they are closed institutions. They are very good at being seen as docile, relatively harmless, ivory tower settings where people are divorced from reality. These institutions define the culture of society. Your future leaders come out of them. Universities create a veneer of what is normal, and students imbibe this. They legitimise to White students that only White people can be imbued with influence and power because only White is reflected in the senior lecturers, deans, and professors. So, this reinforces and reproduces a sense of inequality. We are not using the means and measures we have, to hold these institutions to account. Firstly, communities need to challenge their respective universities to ensure that their civic duties are being performed. Secondly, 99% of all universities are funded through the public purse, so there is the opportunity to use the parliamentary system to hold them to account. Thirdly, there is the opportunity for initiatives like yours (Yaaya) to be asking the challenging questions. To top it off, all you need is a powerful documentary that goes to the media.

Yaaya: What advice would you give to a young Black woman who is considering a career in academia?

Cecile W: Go for it. If you are inclined and motivated and aspire to this career, you have to go for it. And you have to inspire others to aspire to it as well. Don't be in there on your own. You will not survive it. You need a network to support you. Until we are adequately represented, it (academia) will be isolating. If we (Black women) are not there (academia), it becomes very dangerous, in terms of knowledge production. Somebody else will tell your story. (pauses) But we have to be in there. Black women have to be there!

Yaaya: Let us wrap up on a lighter note. I have a couple of one-liners that I want you to complete. People will be surprised to know that ...

Cecile W: There are female professors in the UK.
Yaaya: I am inspired by ...
Cecile W: Women like Diane Abbott, Doreen Lawrence, and Rosa Parks. I am inspired by women who are prepared to put their heads above the parapet and push boundaries.

Yaaya: Yaaya for me represents ...

Cecile W: Our voice. Or voices. Or, a voice.

Yaaya: I still find it a challenge to ...

Cecile W: To be taken seriously as a highly intelligent, gifted, capable, and creative Black woman. Within the work context, not within my political activism.

Yaaya: Thank you, Cecile!

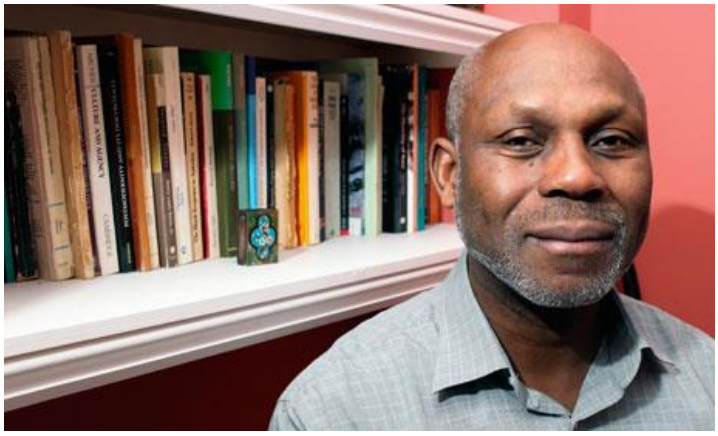
Appendix 3: Some of the main policies, reports, studies and literature pertinent to the education of British children in Britain between 1971-2017

Year	Article
1971	How the West Indian child is made educationally subnormal in the British school system. Coard, B: New Beacon
1975	The Bullock Report
1978	'Schools and Race', in Five Views of Multi-Racial Britain; A Little, for The Commission for Racial Equality, London
1984	Services for under-fives from ethnic minority communities, DHSS
1985	Education for All (The Swann Report) advocated a multicultural education system for all educational institutions. It provided specific data relating to ethnicity and educational attainment and claimed that: 'racism had a causal effect on the educational experiences of Black children in the UK'. (Griffiths and Hope, 2000)
1988	The Education Reform Act insisted that all schools adopt a curriculum based on the concept that everyone was the same, thus ending all multicultural educational initiatives.
1989 revised 1996	Commission for Racial Equality From cradle to school: a practical guide to racial equality in early childhood education and care.
1990	DES Starting with Quality: Report of the Committee of Inquiry into the quality of educational experiences offered to 3 and 4-year-olds. Chaired by Angela Rumbold
1996	Recent Research on the Educational attainment of Ethnic Minority Pupils, London: Office for Standards in Education, HMSO (Gillborn, & Gipps,1996).
1999	The Macpherson Report
2002	'No child left behind' National Research Council (NRC)
2003	The 'Aiming High, Raising the Educational attainment of Minority Ethnic Pupils' strategy DfES
2004	The "Five Year Strategy for Children and Learners" DfES
2006	Priority Review: Exclusion of Black Pupils "Getting it. Getting it right" DfES
2015	Declaration and Framework for Action Towards Inclusive and Equitable Quality Education and Lifelong Learning for All' (UNESCO, 2015)

Appendix 4: '14,000 British Professors – but only 50 are Black'

theguardian

Jessica Shepherd, education correspondent
Friday 27 May 2011
14,000 British professors – but only 50 are Black
Higher Education Statistics Agency reveals number of Black professors in UK universities has barely changed in eight years



Harry Goulbourne, professor of sociology at London South Bank University, says universities are still riddled with 'passive racism'. Photograph: Eamonn McCabe for the Guardian
Eamonn Mccabe/Guardian

Leading Black academics are calling for an urgent culture change at UK universities as figures show there are just 50 Black British professors out of more than 14,000, and the number has barely changed in eight years, according to data from the Higher Education Statistics Agency.

Only the University of Birmingham has more than two Black British professors, and six out of 133 have more than two Black professors from the UK or abroad. The statistics, from 2009/10, define Black as Black Caribbean or Black African. Black academics are demanding urgent action and argue that they have to work twice as hard as their White peers and are passed over for promotion.

A study to be published in October found ethnic minorities at UK universities feel "isolated and marginalised".
Heidi Mirza, an emeritus professor at the Institute of Education, University of London, is demanding new legislation to require universities to tackle discrimination.

Laws brought in last month give employers, including universities, the option to hire someone from an ethnic minority if they are under-represented in their organisation and are as well-qualified for a post as other candidates. This is known as positive action. Mirza wants the law amended so that universities are compelled to use positive action in recruitment.

She said there were too many "soft options" for universities and there needed to be penalties for those that paid lip-service to the under-representation of minorities. Positive discrimination, where an employer can limit recruitment to someone of a particular race or ethnicity, is illegal.
The HESA Figures show Black British professors make up just 0.4% of all British professors – 50 out of 14,385. This is despite the fact that 2.8% of the population of England and Wales is Black African or Black Caribbean, according to the Office for National Statistics. Only 10 of the 50 Black British professors are women.

The Figures reflect professors in post in December 2009. When Black professors from overseas were included, the Figures rose to 75. This is still 0.4%of all 17,375 professors at UK universities. The six universities with more than two Black professors from the UK or overseas include London Metropolitan, Nottingham, and Brunel universities. Some 94.3% of British professors are White, and 3.7% are Asian. Some 1.2% of all academics – not just professors – are Black. There are no Black vice-chancellors in the UK.

Harry Goulbourne, professor of sociology at London South Bank University, said that while the crude racism of the past had gone, universities were riddled with "passive racism". He said that, as a Black man aspiring to be a professor, he had had to publish twice as many academic papers as his White peers. He said he had switched out of the field of politics because it was not one that promoted minorities. He called for a "cultural shift" inside the most prestigious universities.
Mirza said UK universities were "nepotistic and cliquey". "It is all about who you know," she said.

Audrey Osler, a visiting professor of education at Leeds University, described the statistics as "a tragedy". "Not just for students, but because they show we are clearly losing some very, very able people from British academia." Nelarine Cornelius, a professor and associate dean at Bradford University, said that while universities took discrimination very seriously when it came to students, they paid far less attention when it concerned staff.

Many of the brightest Black students were seeking academic posts in the United States where promotion prospects were fairer, they said. Others said too little was being done to encourage clever Black students to consider academia and that many were put off by the relatively low pay and short contracts.

Universities UK – the umbrella group for vice-chancellors – acknowledged that there was a problem. Nicola Dandridge, its chief executive, said: "We recognise that there is a serious issue about the lack of Black representation among senior staff in universities, though this is not a problem affecting universities alone, but one affecting wider society as a whole." A study by the Equality Challenge Unit, which promotes equality in higher education, found universities had "informal practices" when it came to promoting staff and that this may be discriminating against ethnic minorities. Its findings, to be published this autumn, will call on universities' equality and diversity departments to be strengthened.

Mirza said she had chaired equality committees at three universities. "We get reports from human resources and say 'oh my goodness, we really need to do something about this'. But the committees are on the margins of the decision-making."

Nicola Rollock, an academic researcher in race and education at the Institute of Education, University of London, said there needed to be greater understanding of how decisions were made inside universities. Race equality in universities risked being "an appendage" or merely limited to data collected in monitoring forms as a part of new job applications. "We are still far more comfortable talking about social class than race in universities," she said.

Appendix 5: Slaves Imported and Exported to Jamaica 1702-1787

TIME	NUMBER OF SHIPS AND VESSELLS YEARLY	NUMBER OF NEGROES IMPORTED YEARLY	NUMBER OF NEGROES EXPORTED YEARLY	KEPT IN THE ISLAND
1702	5	843	327	516
1703	14	2740	481	2259
1704	16	4120	221	3899
1705	16	3503	1669	1834
1706	14	3804	1086	2718
1707	15	3358	897	2461
1708	23	6627	1379	5248
1709	10	2234	1275	959
1710	15	3662	1191	2471
1711	26	6724	1532	5192
1712	15	4128	1903	2225
1713	19	4378	2712	1666
1714	24	5789	3507	2282
1715	10	2372	1089	1283
1716	24	6361	2872	3489
1717	29	7551	3153	4398
1718	27	6253	2247	4006
1719	25	5120	3161	1959
1720	23	5064	2815	2249
1721	17	3715	1637	2078
1722	41	8469	3263	5206
1723	30	6824	4647	2177
1724	25	6852	3469	3383
1725	41	10297	3588	6709
1726	50	11703	4112	7591
1727	17	3876	1555	2321
1728	20	5350	986	4364

1729	40	10499	4820	5679
1730	43	10104	5222	4882
1731	45	10079	5708	4371
1732	57	13552	5288	8264
1733	37	7413	5176	2237
1734	20	4570	1666	2904
1735	20	4851	2260	2591
1736	15	3943	1647	2296
1737	35	8995	2240	6755
1738	32	7695	2070	5625
1739	29	6787	598	6189
1740	27	5362	495	4867
1741	19	4255	562	3693
1742	22	5067	792	4275
1743	38	8926	1368	7558
1744	38	8755	1331	7424
1745	18	3843	1344	2499
1746	16	4703	1502	3201
1747	33	10898	3378	7520
1748	39	10430	2426	8004
1749	25	6858	2128	4730
1750	16	3587	721	2866
1751	21	4840	713	4127
1752	27	6117	1038	5079
1753	39	7661	902	6759
1754	47	9551	1592	7959
1755	64	12723	598	12125
1756		11166	1902	9264
1757		7935	943	6992
1758		3405	411	2994
1759		5212	681	4531
1760		7573	2368	5205
1761		6480	642	5738

1762		6279	232	6047
1763		10079	1582	8497
1764		10213	2639	7574
1765		8951	2006	6945
1766		10208	672	9536
1767		3248	375	2873
1768		5950	485	5865
1769		3575	420	3155
1770		6824	836	5988
1771		4183	671	3512
1772		5278	923	4355
1773		10726	587	10142
1774		17686	2658	15028
1775		17364	3494	13870
1776		18400	3384	15016
1777		5607	558	5049
1778		5191	772	4419
1779		3343	484	2859
1780		3267	252	3015
1781		7049	294	6755
1782		6291	1868	4423
1783		9644	64	9580
1784		15468	4635	10833
1785		11046	4667	6379
1786		5645	3764	1881
1787		5703	2158	3545

Collated from Long's Manuscripts which were presented by C. E. Long, Esq. To the British Museum in March 1842.

Http://www.jamaicanfamilysearch.com/Samples2/longslaveda ta.htm viewed : 16.05.11

Appendix 6: Written declaration, under Rule 123 of Parliament's Rules of Procedure, on establishing a European day in recognition of the victims of European colonisation and colonial slavery.

EUROPEAN PARLIAMENT 2009 - 2014

15.4.2013 0002/2013

WRITTEN DECLARATION

submitted under Rule 123 of the Rules of Procedure

on establishing a European day in recognition of the victims of European colonisation and colonial slavery

Jean-Jacob Bicep (Verts/ALE), Eva Joly (Verts/ALE), João Ferreira (GUE/NGL), Bill Newton Dunn (ALDE), Jean-Luc Bennahmias (ALDE), Britta Thomsen (S&D), Marc Tarabella (S&D), John Attard-Montalto (S&D), Filip Kaczmarek (PPE), Gay Mitchell (PPE), Søren Bo Søndergaard (GUE/NGL), Ivo Vajgl (ALDE)

Lapse date: 15.7.2013

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EN EN

0002/2013

Written declaration, under Rule 123 of Parliament's Rules of Procedure, on establishing a European day in recognition of the victims of European colonisation and colonial slavery[1]

1. European colonisation not only caused political submission and the economic plunder of the colonised territories and population, but also the extermination of native peoples and the deportation and reduction to slavery of millions;

2. Under Article 7 of the Statute of the International Criminal Court, enslavement is recognised as a crime against humanity;

3. Colonisation had among its effects that of depriving the colonised territories of their lifeblood, impacting negatively on their development capacity;

4. The political, economic, demographic and psychological consequences of European colonisation are still resonating;

5. The Commission is hence called upon to support the establishment of a European day in recognition of the victims of European colonisation and colonial slavery;

6. The Council is also encouraged to take ownership of the initiative by supporting it at European level;

7. This declaration, together with the names of the signatories, is forwarded to the Council and the Commission.

[1] In accordance with Rule 123(4) and (5) of Parliament's Rules of Procedure, when the declaration is signed by a majority of Parliament's component Members, it shall be published in the minutes with the names of its signatories and forwarded to the addressees, without however binding Parliament.

Appendix 7: Oldest Creole Narrative

BUBBY ISLAND, Oct. 8, 1781.

Mr. PRINTER,

Sir,

Taking a walk home last evening, I had an opportunity of hearing a dialogue between a St. Elizabeth's and Westmoreland negro: the peculiar and uncommon attention which the one seemed to pay to what the other said, roused my curiosity. If you think it worthy of publication, please to insert it in your Cornwall Chronicle, and oblige.

A READER.

Quashie: Brae Quaco, ho you do? Me been long for see you. How oonoo all do in Westmoreland?

Quaco: Brae Quashie, I but so so, for when belly no full, no comfort for me.

Quashie: Belly no full! You 'tonish me Quaco; you look as if you bin yam. Tan. Massa-Gubna no send down ship (?) A Sava-lama, hab flour, beans, pease, and (yearee me good) oatmeal? And, Quaco, if you yam belly full of tharra, no talk dem word, "you but so so"

Quaco: Brae Quashie, if Massa Gubna send ship, he no send ‘e for me; me bin ax massa secretary for some nyanyam, him say, massa commissioners no put for me name in a book.

Quashie: Your name in a book, Quaco! And why you no tell massa commissioners to put your name in a book?

Quaco: I bin go to Massa Commissioners, and dem tell me, I bin stout and young, I no hab right to put for me name in a book.

Quashie: I know Massa Commissioners dam well, some of dem fava book true.

Quaco: Brae Quashie, you tink Commissioners read in a book, ‘cause me ‘trong and young I no want victual for nyam? If so, I am sure Commissioners book, or for me belly, tell lies.

Quashie: Quaco, I tell you already Massa Commissioners fava book, if any mistake it must be in your belly, no in dem book.

Quaco: There no moe mistake in my belly than it want nyanyam when I is hungry; if book say da mistake, Massa Commissioners and Gor Amity in a top must put it to rights; for true, Brae Quashie, da no for me doings.

Quashie: Dis talk no to de purpose, you is ‘trong and young, Quaco, oonoo should work and rise nyanyams for yourself,

tharra the reason Massa Commissioners no put for you name in a book.

Quaco: You know, brae Quashie, me can, and do work, but hurricane 'pon hurricane 'poil [all?] My ground, and all my work serve for no moe purpose dan gee me heart burn for see dem washed away. If me bin idle fellow andno lub work, Massa Commisssioners do right to 'fuse me; but I is not, and you know it, I must say dem no do me fair play.

Quashie: Hush! Brae Quaco, some body may hear you; massa commissioners dem grande buckras, besides you tell dem fault, but no tell dem good; me can tell many good tings dem do.

Quaco: – Wharra dem do, Brae Quashie?
Quashie: Dem bin gee a number of idle and 'dustrious 'tore-keepers, shop-keepers, wharf-keepers, pen-keepers, book-keepers, house-keepers, goal-keepers, and mulatto-keepers, both nyanyam and money; and what's moe, dem hab bin 'tentative to a heep of brown and Black ladies, in a Savanna, no one of dem da ax bin refused, now as dem lady is berry [tiseful ??] Members for de gentlemens, you hab no right,

suppose you ‘tarve, to say, but dem is good bacra, and behave berry clebba.

Quaco: Brae Quashie, I tink you fava bacra book better than me, and as you say, Massa Commissioners do right, it must be fo – But I will tell you wharra I must do – I is strong and young and, as Massa Commissioners will not put me in for dem book, I will see if dem ladies will not put me in theirs. So Brae Quashie, good bye t you.

Appendix 8: Summary of PowerPoint slides taken from 7 modules

Modules	Teaching Hours	Methods	Frequency
Law & Human Resources	24	Powerpoint slides	183
		Slides with Figures	102
		Lecture	116
		Group discussion	11
		Reading	1
		Video clip	28
		Handouts	15
		Role Play	2
		Case Studies	2
		Individual work	10
		Group work	13
		Individual Presentations	1
		Web quest	1
			1
Hospitality Operations	24	Powerpoint slides	276
		Slides with Figures	105
		Lecture	167
		Group discussion	3
		Reading	4
		Video clip	70
		Hyperlinks for home viewing	16
		Case studies	1
		Group work	2

Tourism & Economics	24	PowerPoint slides Slides with Figures Lecture Group discussion Video clip Hyperlinks for home viewing Handouts Games Case studies Individual work Individual Presentations	282 122 237 4 32 16 19 1 2 2 1 1
Hotel Management	24	Powerpoint slides Slides with Figures Lecture Video clip Hyperlinks for home viewing Handouts Role Play Case Studies Individual work Group work Individual presentations	175 86 164 20 4 15 4 1 6 2 2
Hospitality Service Management	24	Powerpoint slides Slides with Figures Lecture Group discussion Video clip	219 145 192 1 25

		Handouts	28
		Group work	1
		Individual	1
		Presentations	1
		Individual tutorials	
Strategic Management	24	PowerPoint slides	86
		Slides with Figures	69
		Lecture	64
		Reading	2
		Video clip	12
		Handouts	31
		Role Play	2
		Case Studies	1
		Individual work	1
		Group work	2
Events Policy & Practice	24	Powerpoint slides	196
		Slides with Figures	106
		Lecture	146
		Group discussion	2
		Reading	2
		Video clip	4
		Handouts	16
		Games	1
		Case Studies	2
		Individual work	2
		Group work	6

Appendix 9: 'UK study finds just 17 Black female professors'

(Garner, 2015)

The INDEPENDENT

UK study finds just 17 Black female professors



Dr Omar Khan from the Runnymede Trust says non-White students get a raw deal
Richard Garner
Tuesday, 3 February 2015
Racial inequality is rife in UK universities, according to a report that reveals there are only 17 Black female professors in the entire system. Overall, 92.4 percent of professors are White, while just 0.49 percent are Black. Only 15 Black academics are in senior management roles.

The report by race equality charity the Runnymede Trust also says it is much harder for Black and Asian students to get into the country's most selective universities even if they have the same A-level grades as their White counterparts.

Dr Omar Khan, the trust's director, said: "Evidence that White British students with lower A-level results are much more likely to get into elite British universities than Asian students with higher A-level results suggests there is unconscious bias if not positive discrimination in favour of White university applicants.

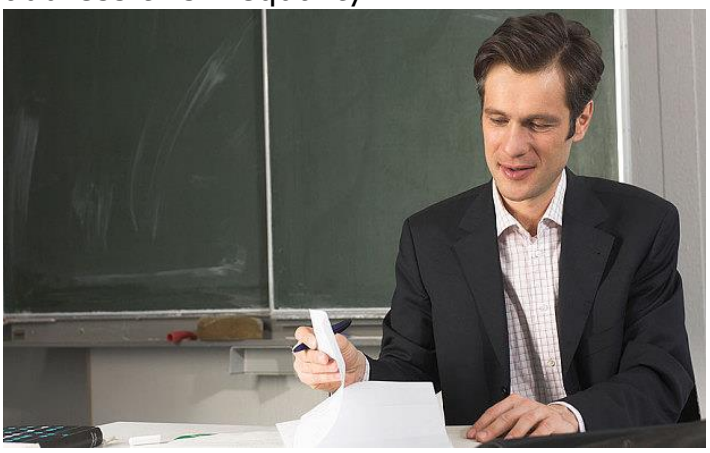
"The obvious question is – if the racial inequalities persist across every measurement of outcomes in higher education, will Black and ethnic minority students continue to pay £9,000 a year for a much poorer experience than their classmates?"

Appendix 10: 'Sponsored Universities have prioritized the voices of White, privately educated men for too long' (Fenton, 2015)

The Telegraph

Sponsored'Universities have prioritized the voices of White, privately educated men for too long'

As a study finds only 17 Black female professors in UK universities, Siobhan Fenton says something must be done to address this inequality



Across all universities in the country, only 0.49 percent of professors are Black

By Siobhan Fenton

9:30AM GMT 18 Feb 2015

Last month, it was revealed that across all of the universities in the country, only 0.49 percent of professors are Black. The report, by race equality charity The Runnymede Trust, also revealed that there are currently only 17 Black female professors across the whole of Britain.

Considering the extent to which universities lack diversity in their staff rooms, it is perhaps no surprise that many course curriculums around the UK are restricted and biased towards focusing on the same, limited experiences of privileged groups. Lecture halls and reading lists at many universities form a sort of roll call for establishment voices, with very little room for the experiences of women, LGBT academics, disabled academics, and Black and minority ethnic (BME) academics. Universities are meant to pursue truth and knowledge, not simply provide a platform for the same White, privately educated men.

A group of students at Oxford is trying to combat this by taking matters into their own hands. The Alternative Reading List Project

draws up and distributes 'guerrilla' or alternative reading lists to distribute to students with much more diverse writers and topics than their current lecturers and modules suggest.

Their online database of reading lists seeks to highlight just how restricted current views within academia are. The students behind it, Alex Cowan and Anne Meeker, explained to me what drew them to the project: "For all students, a lack of diversity and representation presents a skewed portrait of current global scholarship and lowers the quality of education by presenting only a few viewpoints," they say.

"By providing this space and publicising the authors found there, we hope to raise awareness of the frequent disconnect between the taught canon and the breadth of scholarship available. We believe that curriculum should reflect the state of the field, and work to promote equal representation in academia as a matter of social justice and responsible scholarship."

They argue that current restricted reading lists further marginalise students from ethnic minority backgrounds at universities: "research on Black and Minority Ethnic students (BME) experiences at Oxford has clearly shown that a feeling of alienation from the curriculum is a frequent factor in BME students feeling isolated and unwelcome."
But should it really be up to students to break off and form their own alternative reading lists? A structural shift and cultural change needs to take place within the framework of the institutions themselves to show that they really care about diversity and equality.

We must remember that universities are public institutions who ought to be held accountable for the agendas they push and the groups that they marginalise. It's difficult to think of any other public bodies who would be allowed to alienate huge swathes of their service users to quite the same extent.

Could it now be time for universities to start introducing quotas in their curriculums to ensure that students cover the work of ethnic minority academics, LGBT academics, female academics, disabled academics, working class academics and other marginalised groups?

Many will say that university curriculums and reading lists need to be free from politics and argue that to deliberately attempt to increase diversity is to unnecessarily politicise the neutral world of

academia. But we need to realise that our universities at present are not neutral.

From universities in America historically segregated by race, to colleges at Oxbridge which refused to accept female students until the 1970s, universities have never been immune to social attitudes and political influence. So, it is not unjustified to open up discussions about how progressive politics should try and influence them now and relinquish some of the establishment's grip on academic discourse.

Of course, quotas are by no means perfect and pose many problems when it comes to boosting diversity. If there is room for only a few minority voices on a curriculum, how do you choose between a disabled writer, a BME writer, or a trans one? Who has the right to say which voice needs to be heard above the others? However, whilst a quota system might lack some of the subtleties the issue needs, it is apparent that something needs to be done to address equality and diversity at universities; both on the page and in the staff room.

To restrict the curriculum to the thoughts of such a small group in society is to read only one page of the world's catalogue of experiences. It shouldn't be allowed to continue.

Appendix 11: 'Slaves would be very handy' Sponsored(Levy, 2014)

Mail Online

Thursday, Feb 19th 2015

Slaves would be very handy. . . I wouldn't mind a few myself: Race row after artist attacks hit film 12 Years a Slave during university talk

Maggi Hambling gave a 'despicable racist rant' during a talk in Ipswich She said she 'wouldn't mind a few slaves' during the speech. The comment was made as she discussed 12 Years A Slave. Hambling described the Oscar-winning film as 'frightfully boring'

By Andrew Levy for the Daily Mail
Published: 16:56 GMT, 29 April 2014 | Updated: 05:57 GMT, 30 April 2014

It is a film that has earned worldwide acclaim – capped by being named best picture at this year's Oscars. But award-winning artist Maggi Hambling begged to differ, describing 12 Years A Slave as 'frightfully boring' and telling an audience of fine art students that she 'wouldn't mind a few slaves' herself.

The comment offended a Black person in the audience and was branded a 'despicable racist rant' by an equal rights group.



She described it as ‘that frightfully boring slave film’ and told the audience at the University Campus Suffolk in Ipswich she had ‘never been so bored’ as she sat through the 134-minute movie. ‘In the end, I didn’t care about the f****** slave. Anyway, slaves would be very handy. I wouldn’t mind a few,’ she added.



Anger: Mature student Jason Haye, 36 - who said he was the only Black person among 60 people there - is furious the fine art department failed to take any action against the artist Fury: Mr

Haye claims senior figures are scared to act as they don¿t want to lose Miss Hamblin¿s support and patronage.

Mature student Jason Haye, 36, who said he was the only Black person among 60 people there, is furious the university failed to take any action against the artist and has demanded an apology. ‘I know Maggi Hambling has a reputation for giving forthright opinions but her comments about slavery were inappropriate,’ Mr Haye said. ‘It was humiliating. I know she was joking about how nice it would be to have lackeys running around for her – but she said it in the context of the film.’

The third-year student created a protest video, which he posted on YouTube. But he says staff told him to remove it in case it triggered legal action from the artist. Acclaimed: Hambling made her controversial comments during a talk about 12 Years A Slave, pictured, which starred Michael Fassbender, left, Lupita Nyong'o and Chiwetel Ejiofor

Outspoken: Hambling described 12 Years A Slave as 'that frightfully boring slave film' and told the audience at the University Campus Suffolk in Ipswich she had 'never been so bored' as she sat through the 134-minute movie. Mr Haye was backed by equality group Operation Black Vote, whose director, Simon Wooley, described the artist’s remarks as a ‘despicable racist rant’ in an open letter to the university.

Hambling, who was made a CBE in 2010 for her services to art, is best known for a sculpture of Oscar Wilde in central London and the Scallop, a 13ft piece on Aldeburgh beach in Suffolk dedicated to Benjamin Britten.

She refused to comment yesterday, while University Campus Suffolk said it had not received an official complaint. A spokesman added that provost Richard Lister had met Mr Haye and said the university is ‘committed to ensuring that each person is treated with dignity, respect, and courtesy’.

Appendix 12: Dutch Slavery Monument



Appendix 13: Slavery or a bit of fun (Translation)



Appendix 14: Open letter to Prime Minister David Cameron

Published: Monday | September 28, 2015

Dear Honourable Prime Minister,
I join with the resolute and resilient people of Jamaica and their government in extending to you a warm and glorious welcome to our homeland. We recognise you, prime minister, given your family's long and significant relationship to our country, as an internal stakeholder with historically assigned credentials. To us, therefore, you are more than a Prime Minister. You are a grandson of the Jamaican soil who has been privileged and enriched by your forebears' sins of the enslavement of our ancestors.

As we prepare for you a red carpet befitting your formal status, we invite you to cast your eyes upon the colours of our national flag that symbolise the history we share. You are, sir, a prized product of this land and the bonanza benefits reaped by your family and inherited by you continue to bind us together like birds of a feather.

Be assured, prime minister, that you will find no more generous people on our planet Earth than those who will greet you with golden hearts and civilised consciousness. I urge that you embrace the sincerity of our salutations. It is born and bred in the cauldron of our enslavement by your family and society.

Consider it a golden gift of friendship and not simply the empty expression of protocols relevant to the events you will attend. It is, furthermore, an overture to an expectation of a dialogue of reparatory justice that can redefine for us a new intimacy for this long 21st century on which we are embarked.
Your advisors would have informed you that beyond the boundary of the affairs of State, civil society welcomes you without reservation, though with a qualification that bears the burden of our tortured past within the historically textured present. I speak of outstanding and unresolved matters that are relevant to our sense of mutual respect as equal nations dedicated to the cause of furthering humanity's finest imagined destiny.
I speak, sir, of the legacies of slavery that continue to derail, undermine and haunt our best efforts at sustainable economic development and the psychological and cultural rehabilitation of our people from the ravishes of the crimes against humanity committed by your British State and its citizens in the form of chattel slavery and native genocide.

In this regard, I urge you to be aware that the issue of reparatory justice for these crimes is now before our respective nations and the wider world. It is not an issue that can be further ignored, remain under the rug, or placed on back burners, as your minister who recently visited us so aptly described your agenda for Jamaica and the Caribbean. It will generate the greatest global political movement of our time unless respected and resolved by you, the leader of the State that extracted more wealth from our enslavement than any other.

Time to reciprocate

The Jamaican economy, more than any other, at a critical moment in your nation's economic development, fuelled its sustainable growth. Britain, as a result, became great and Jamaica has remained the poorer. Jamaica now calls upon Britain to reciprocate, not in the context of crime and compulsion, but in friendly, mutually respected dialogue. It is an offer of opportunity written not in the blood of our enslaved ancestors, but in the imagination of their offspring who have survived the Holocaust and are looking to the future for salvation.

As a man, a humane man, with responsibility for the humanity of your nation we call upon you to rise to this moment as you realize and internalize that without the wealth made by your enslaving ancestors, right here in our Jamaica, we would not be enchained together, today, called upon to treat with this shared past.

Successive governments in this land, a place still groaning under the weight of this injustice, have done well during the 53 years of sovereignty, but the burden of the inherited mess from slavery and colonialism has overwhelmed many of our best efforts.
You owe it to us as you return here to communicate a commitment to reparatory justice that will enable your nation to play its part in cleaning up this monumental mess of the empire. We ask not for handouts or any such acts of indecent submission. We merely ask that you acknowledge responsibility for your share of this situation and move to contribute in a joint programme of rehabilitation and renewal. The continuing suffering of our people, sir, is as much your nation's duty to alleviate as it is ours to resolve in steadfast acts of self-responsibility.

In the four corners of Kingston, there are already whispers that your strategy will be to seek a way to weaken Jamaica's commitment to Caribbean reparations in a singular act of gift granting designed to divide and rule and to subvert the regional discourse and movement.

Jamaica an important place
You, sir, are a Briton, not a Greek, and we have no reason, therefore, to fear what you bear. But we do ask that you recall that the Caribbean region was once your nation's unified field for taxation, theatre for warfare, and space for the implementation of trade law and policy. Seeing the region as one is, therefore, in your diplomatic DNA; and this we urge that you remember.

Finally, sir, I write from the perspective of an academic bred in Britain and reared in the University of the West Indies, an institution your nation planted in Kingston in 1948 with a small but significant grant. It would honour us to show you what we the people have reaped from this single seed. We have created a flourishing federal farm that now cultivates the minds of millions, a symbol of our collective determination to take seriously our self-responsibility and to place our dignity as an emerging nation before any other consideration. From this singular seed, we have grown one of the finest universities in the world crafted by our hands and inspired by our dreams.

This story, sir, can guide your reflection as to who we are and what we expect of you. We urge you then, in this light, to indicate your nation's willingness to work towards a reparatory justice programme for the Caribbean, with a view to allowing us to come together in order to come to

closure, put this terrible past behind us, and to leave it to us to continue the making of our future.

Kindest regards,
Hilary Beckles.

- Professor Sir Hilary Beckles is Chairman, CARICOM Reparations Commission and Vice Chancellor of the University of the West Indies. Email feedback to columns@gleanerjm.com [1].

Source URL: http://jamaica-gleaner.com/article/commentary/20150928/open-letter-prime-minister-david-cameron

Appendix 15: Visualisation of the Reflective Process

Chapters 1&2					Chapters 3&4				Chapters 5&6		
Bateson's Model of Learning (Bateson 1972)					Structured Reflection Model (John, 1994; 1995)				Framework Guiding Reflective Activities (Borton, 1970)		
Identity Mission and Purpose	Values and Meanings	Strategies and States	Specific Behaviours	External Constraints	Ways of knowing	Aesthetics – the art of what we do, our own experiences	Personal – self awareness	Ethics – moral knowledge	Empirics – scientific	What?	So What?	Now what?
Who am I?	*My Belief System*	*My Capabilities*	*What I do/ Have done?*	*My Environment*	*How do I know?*	*What was I trying to achieve?*	*How did I feel in this situation?* *What internal factors were influencing me?*	*How did my actions match my beliefs?* *What factors made me act in an incongruent way?*	*What knowledge did or should have informed me?*	*What happened?* *What did I do?* *What was good / bad about the experiences*	*So what is the importance of this?* *So what more do I need to know about this?* *So what have I learnt about this*	*Now what could I do?* *Now what do I need to do?* *Now what might be the consequences of this action?*
Mixed Race Transnational Educator Interdisciplinary researcher	Equal education for all Equal opportunities Cultural sensitivity Commitment to the highest standards of teaching	Teaching Supervising and guiding students Planning and organising Creative thinker	Frequently changed jobs, inside and out of education , nationally and internationally	England Jamaica England The Netherlands	Verified Memories Perception Intuition Experience	Explore Personal and professional experiences. Help use students ' experiences to improve their learning	Constant state of flux. Uncomfortable Insecure Inadequate Determined	Experience at variance to belief, resulting in frustration and a lack of motivation Lack of academic knowledge and expectations Misguided expectations	Intuition Previous experience Academic support	Initial lack of focus. Sought data and help outside the university	Learned how to use reflection and analytical autoethnography to show how sense is made of personal and professional experiences Able to illustrate how experiences manifest themselves in the classroom, and thus in the creation of new knowledge and understanding.	Encourage articulation and use of lived experiences. Seek help with dissemination Reach a wider and none academic audience in order to help close the achievement gap.