BEING IN BRAZIL

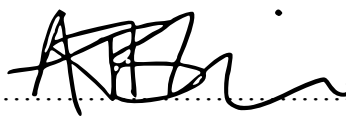## an autoethnographic account of becoming ethically responsible as a practitioner-researcher in education

Submitted by Andrea Jane Blair to the University of Exeter as a thesis
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Dedication

To my mother and late father, for everything.

To my husband, for having the patience of a saint.

I love you all much more than words can express.

Acknowledgements

I want to thank my supervisors, Dr Fran Martin and Dr Alexandra Allan for their support during the writing of the thesis. I want to express my immense gratitude for the colleagues and students who have inspired and continue to inspire me, both at IPOM and at Clyst Vale Community College. I am blessed to have had the opportunity to work with and teach such wonderful people.

Abstract

This thesis explores an autoethnography which is written in the spirit of ubuntu, with and through others. Viewing this as an ethically responsible methodology for educational research conducted in and between the Global North and the Global South, this autoethnography foregrounds both self and other. The story of a practitioner-researcher unfolds around a move from disillusionment with the examinations factories of the English education system into exploring a human ethic of essential care (Boff, 2005) and a pedagogy of unconditional love (Andreotti, 2011) in a Brazilian non-government organisation. In these shifting contexts, the writer shares a journey of critical reflection (Brookfield, 1995; 2000) on ethical relationships in research and education, deconstructing the hegemonic assumptions underpinning her worldview. Borrowing insight from postmodern philosophy for education and actionable postcolonial theory in education, a journey of (un)learning unfolds as the author grapples with taken-for-granted assumptions about and in the Global South.

The aims of the study emerge from a life lived forward (Muncey, 2005) through critical reflection on the ends of education and the role of the practitioner-researcher. As such, the nature of data collection becomes a process of data creation incorporating a rich tapestry of research conversations, images, sounds and other embodied memories. As ethical relations become a central focus of the author's critical reflection, the author has sought to minimise her inflection on the data and in doing so includes many of the original contributions gifted to her throughout a two year period. Through critical self-scrutiny and reflection the author has been able to examine her own educational and cultural assumptions through a different lens in the Global South. The beauty of this autoethnography lies in exploring the kinds of intercultural spaces the author and others inhabit in twenty-first century research and classrooms.

Contents

Introduction

The aim of this thesis is to share a journey of becoming ethically responsible, as a reflection on research and teaching practice in twenty-first century education. I was trained as a secondary mathematics teacher in England, where I worked for five years before moving to Brazil in 2011. Since the beginning of my doctoral studies in 2009, I began to critically reflect on the norms and values underpinning my practice in England. This critical reflection continued throughout what might have been an otherwise romantic experience, of moving across the world to live with my husband in Brazil. Presented as an autoethnography, my journey of becoming ethically responsible deconstructs my worldview and my understandings of research and teaching practice.

Autoethnography implies an obvious foregrounding of self in relation to critical analysis of broader social, historical, cultural or political questions. For a practitioner-researcher, that is a teacher who also researches her own practice, I consider traditional research methodologies which place the researcher and the researched on opposing sides of a dichotomous relationship inappropriate. This means that you can expect to find a complex and interesting exploration of more than just the technical aspects of improving my practice in the following pages. Not that there is anything inherently wrong with exploring the technical aspects of practice, it's just that I could never quite find a comfortable answer to the question: who or what am I improving my practice for?

Nowadays, I work for a Brazilian non-government organisation called IPOM which stands for *Instituto Povo do Mar* in Portuguese, meaning The People of the Sea Institute. The organisation is based in a community called *Serviluz* in Fortaleza, Ceará. More specifically, the IPOM project faces a surfing beach called *Titanzinho* where it provides informal education opportunities for children aged between six and sixteen years old. IPOM was created in 2010 by four surfers who, not from the community themselves, saw a way to give back to the community where they had been surfing for years. Acting on what they perceive to be a form of 'social responsibility', they set up a mission of providing informal educational opportunities for those children and young people marginalized from accessing the kinds of basic educational opportunities

associated with being a child citizen in a democratic country. IPOM invited me to teach English in the community and from small beginnings I have been a catalyst to the emergence of a project called Wide Open Minds. I am holding back a wealth of other details, which I will share with you later as I chart my way through a landscape of learning in both research and teaching practice.

The reading of the thesis is not the order of learning or living it. The methodological understanding I have now has shifted towards an understanding of research as an ethically problematic exercise of cultural politics. I identify with Ellis (2007) who admits, 'I would have trouble now doing research on anyone, though I would be happy doing research with any number of people and communities in an egalitarian participative relationship' (p.13). My journey has led me to a heightened awareness of relational ethics in education, particularly the concept of *ubuntu* and an attitude of essential care (Boff, 2007; 2010). These relational ethics have more global consequences when I relate them to epistemological violence (Spivak, 2004) and cultural imperialism. These conclusions bring me ever closer to the face-to-face encounters that I have with others and the responsibility that flows from my connection with others. This is an ethical responsibility, to unlearn hegemonic assumptions (Brookfield 1995; 2000) and to replace judgement with curiosity (Gilligan, 2011) in a world of infinitely different and unique individuals. It is a response to an invitation which calls me:

> to a type of scholarship that engages with both the gifts and limitations of any theory in an attempt to imagine dialogue, relationships, and education "otherwise", beyond the confines of dominance, ethnocentrism, and coercion that have characterized institutionalized processes of modern schooling and education in general.
>
> (Andreotti, 2011, p.7)

PART 1: Autoethnography as a Research Methodology

1.1 Introduction

> A writer works from the material she has, but it comes from the unconscious. Everything is stored up and one never knows what comes up to the surface at a given moment. A period of gestation is certainly needed, what Wordsworth called 'emotion recollected in tranquility.' You cannot write about an experience when you are living it, suffering it. You are too busy surviving to look at it objectively. At least I can't.
>
> > - Lehmann (1985)

> My supervisor Fran looked at me blankly. I had just announced that I had begun to recognise myself as a writer, as I found myself in a 'period of gestation', an in-betweenness of being in England, between my home in Brazil and my home in (Northern) Ireland, enjoying the luxury of time, to recollect and write.
> "I've never had any doubt that you are a writer" she exclaimed, "I always enjoy reading whatever you send me".
> I smiled, thinking of how my mother adored the emailed stories I wrote her as a young backpacker in Australia over ten years ago. "You should publish these", she would say to me, yet I never had.
> I sighed deeply, thinking of how much had happened since then.

Perhaps I ought to introduce myself. That is harder than one might first imagine, I mean, where do I start? I cannot introduce myself objectively, and when you, dear reader, read these words my introduction of self will almost certainly have changed. I almost prefer to say nothing, but all the same, I must introduce myself. I am inclined to break my self into many selves, or aspects of self. The important selves in the context of the thesis are the self who writes, the self who teaches, and the self who researches. Of course, it is rather problematic to divide myself into pieces like this, I see myself all at once one and many as I live my life, teach and write my research. "I am" is a powerful phrase, so I choose my words carefully.

I am a writer, this I have already established. *I am* a teacher, my understanding of this aspect of self has changed dramatically over the last four years. *I am* a practitioner-researcher, a position of constant conflict and compromise between being a teacher and a researcher, *I am* never one and always both. *I am* an educational researcher, researching *for* education (Schön,1983, 1987; Stenhouse, 1985; Carr & Kemmis, 1986, 2005; Carr, 1995; Kemmis, 2006). These labels, the labels of my professional life, are language games which I can play depending on who I talk with, or write for. *I am* also a wife, a daughter, a sister, a friend... I am infinitely describable, dependent on circumstance and audience, so my carefully chosen words are simply: I am. Identity is not something which I have chosen to explore in this thesis, which might sound strange given that I am writing an autoethnography. Identity is, for me, a dynamic flux which depends on my relations with others. For this reason, I focus on the *ubuntu* of my identity, my entanglement with others and the emergence of self in practice.

1.2 Ubuntu: I am because we are

As an autoethnographer, when I choose to write explicitly about myself or my experiences I am always going to portray myself in a certain (positive) light. This is one of many contentious debates surrounding autoethnography (Delamont, 2007; Atkinson, Coffey & Delamont, 2003) and one of the reasons that I commit myself to being more honest, open and connected as a researcher (Manning, 2008). I wish to emphasize that this is just one version of a story. My "self" becomes fixed in writing, as does that of others, and in this thesis I explore both the teaching and researching aspects of my position because my teaching practice frames my research as much as my research frames my teaching. From here, and before I explain my selves a little better, I look to the Nguni word *ubuntu* which suggests that *I am* because *we are* (Nussbaum, 2003). *Ubuntu* is something which means that my humanity is entangled in that of others:

> When we want to give high praise to someone we say, *'Yu, u nobuntu';* 'Hey, he or she has *ubuntu'*. This means that they are generous, hospitable, friendly, caring and compassionate. They share what they have. It also means that my

humanity is caught up, inextricably bound up, in theirs. We belong in a bundle

of life. We say 'a person is a person through other people'.

<div align="right">Tutu (1999, Ch 2)</div>

Ubuntu therefore foregrounds interconnectedness and 'the responsibility to each other

that flows from our connection' (Nussbaum, 2003, p.21). This is important for me as a

teacher and a researcher concerned with ethical responsibility for it is 'our connection'

that prompts me to examine the ethical choices I make. As an autoethnographer I am

not beyond 'our connection'. Veisseiere (2013) uses Arthur Rimbund's words *je est un*

autre (I are an other) in a similar fashion, to illustrate the autoethnographer's move

towards individual and collective contributions to knowledge construction. This means

that while I am busy being a writer or a teacher, or a practitioner-researcher, I recognise

that I am always in interaction with others and the knowledge I produce is created

through others. My authorial privilege means that I can only acknowledge the co-

production of certain elements of the final autoethnography (Birch & Miller, 2012) but I

write within a state of constant sensitivity to becoming ethically responsible.

Autoethnography then, as a research methodology, is an approach to knowledge

construction which, whilst emphasising the *auto-,* can also emphasize the

interconnectedness of my selves and other selves. It can offer an ethically responsible

position for me as a practitioner-researcher and it permits me to move beyond the

confines of researcher/researched or teacher/learner dichotomies. My aim is not to

prescribe one form of becoming ethically responsible, but 'to acknowledge an ethics of

responsibility in the context of diverse and shifting research settings and

relationships' (Birch & Miller, 2012, p.103). This means that voices from academic

literature, as well as a wider community of others - students, colleagues, friends, family

and strangers - contribute to an emerging text, the knowledge (re)produced in this

thesis.

1.3 *Connecting the personal to the cultural*

Autoethnography as a research methodology is often described as a way of connecting

personal experience to wider societal or cultural knowledge (Ellis & Bochner, 2000;

Sparkes, 1996; 2007; Reed-Danahay, 1997; Wall, 2008). As I have discussed above, the *auto-* does not mean an absence of the ethno- but with an understanding of *ubuntu* can become a catalyst for exploring ethical relationships between self and others: Ngunjiri et al write, 'the focus on self does not necessarily mean "self in a vacuum"' (2010, p.2).

Sparkes (1996) fuses his 'terrifying experience' of physical breakdown and the impact on his past, present and future selves in order to help readers understand 'the multiple body-self relationships that exist in contemporary society'. His autoethnography focusses on the experience of 'excruciating pain' and a perception of 'body failure' as he comes to terms with the degeneration of the spinal discs in the lumbar region of his back. He put his autobiographical knowledge into interaction with the 'ambiguous and limited' knowledge of the medical world. In this way, Sparkes is able to explore, through his unique contribution to knowledge, the narratives that individuals create to explain and cope with chronic illness.

With very different subject matter, Muncey (2005) explains how autoethnography enabled her to write about her experience as a teenage mother. As a 'deviant case' to a stereotype, her experience prompted her to openly confront sexual abuse as 'one of society's taboos' (p.2) in order to speak from the borders of dominant discourse on teenage pregnancy. She describes her autoethnography as 'a new narrative' which allows her personal history to be 'implicated in larger social formations' and celebrates the individual story as an important contribution in social science research. Perhaps I might be considered to be a 'deviant case', amongst a minority of teachers engaged in doctoral study and critique beyond the borders of my professional training. My autoethnography might represent a 'new narrative' informed by critical reflection on education (Brookfield, 1995; Brookfield, 2000).

> 'They say my history here doesn't count for anything. They now say my
> research is not good enough. Not the right quality. Just not good enough.'
> His voice thins and trails off.
> He gasps, 'I'm not good enough.'
> Jim sees the tears glisten in Paul's eyes and feels his own begin to swell,

clouding his vision as he watches his friend's muscular frame crumple in front of him. As the tears begin their slow descent to his cheeks, Jim stands and moves quietly over to Paul.

'Do me a favour Big Fellah. Stand up and let me give you a hug.'

Paul rises cautiously from his chair, as if the movement itself is painful. It is painful. This is a body in pain, wracked with pain, immobilized by pain, broken through pain.

Jim wraps his arm around Paul. As he gently hugs him, he feels the warmth of his broad muscular shoulders. He whispers.

'You are good enough. You are a good man. Don't let them tell you otherwise. Don't believe the shit they are giving you.'

Squeezing a little harder, he says it again.

'You are good enough. You are a good man.'

<div style="text-align: right;">Sparkes (2007, p.530)</div>

I can remember the first time I read Sparkes (2007) powerful account of the tearful 'Big Fellah' and it changed something in my perception of the politics of education. The story tells of the embodied struggles of a university academic in the wake of 'the audit culture' at a time when I was becoming increasingly disillusioned with my own teaching career in England. Although I did not realise it at the time, reading this kind of writing marked the beginning of my interest in autoethnographic approaches. This was an approach to academic writing which could help me to humanise individual and collective experiences of 'hyper-accountability' (Mansell, 2007).

Autoethnography assumes that knowledge is always socially constructed and therefore always subjective. It allows me to do my research in such a way as to embrace the very unique and partial contribution which only I, as a unique person through others, can create at this time and in this place. As Muncey (2005) suggests, through autoethnography, a researcher breaks the silence of objective truth so esteemed in positivistic approaches and argues that 'there is no distinction between doing research and living a life' (p.3). This means that living a life cannot be separated from doing research, particularly as a practitioner-researcher who lives a dialogical relationship with students, colleagues and the academic literature. Richardson and St Pierre (2004)

align this with a postmodern position, allowing me 'to know "something" without claiming to know everything'; recognizing myself as one of many 'situated speakers' who is 'engaged in knowing/telling about the world as [I] perceive it' (p.961).

Autoethnography has made it possible for me to explore my teaching and research practice in ways which may not have been possible if I had adopted a positivist approach. Although I set out with intentions to research my teaching practice, my encounters with postcolonial theory and critical reflection shifted this focus onto my learning journey and a process of becoming ethically responsible. There are no autoethnographic blueprints (Ellis, 1999; Wall, 2008; Reed-Danahay, 1997) and autoethnographers have many different iterative relationships between theory and practice.

The relationship with research and 'this research project in particular' (Manning, 2007, p.14) is a relationship which is rather different to that of traditional positivist or interpretive approaches. If there is no distinction between doing research and living a life then I constantly think, live and write my research. In Part 2 I attempt to reconstruct this 'messy iteration' of theorising, practice and relationships. Whether focussed on an epiphanous moment like Sparkes (1996) or an evocative story examining the broader meanings of human life (Ellis, 1999), as an autoethnographer I am in the often uncomfortable space of theorizing almost everything I think, do and feel. In the context of my own research I have attempted to connect my lived experience in Brazil with a broader theme of becoming ethically responsible over a period of two years.

The theoretical frameworks which I have used to inform praxis permeate my thinking as a critically reflective practitioner. As such this theory has provoked previously unimaginable responses which have altered my thinking. In response to Delamont's (2007) suggestion that autoethnography focuses only on the powerful rather than the powerless, I position my work by recognising that the 'we' she refers to may be a 'we' who, in order to consider either the powerful or the powerless, subscribes to the kinds of dichotomous thinking upon which the colonial world was built (Said, 1978; Andreotti, 2006, 2010, 2011). Rather than being 'antiethical' in this sense as Delamont suggests, autoethnography can be used to 'turn around the researcher's gaze' (Kapoor, 2004) and

interrogate the complicities of traditional research practice with (neo)colonial thinking and ways of knowing.

In traditional scientific research, non-Western cultures are the 'object' of study (Quijano, 2007), whereby the researcher's gaze looks at those often on the peripheries of modernity:

> So often, the ruse of the colonizer is to turn the gaze on the colonized Other, focussing on issues of culture and character (eg. blaming the colonial subject's 'underdevelopment' or her/his 'laziness' or inferior 'race' or gender). Postcolonialism turns the gaze back onto the colonizer to better reveal the tactics and representational practices of the dominant. Much effort is thus invested in probing Western knowledge production, critiquing the grand narratives of Euro-North America (about history, progress, modernization, democracy), while valorizing alternative positions and subjugated knowledges of the Third World, minorities, the subaltern. (Kapoor, 2008, p.xiv)

My autoethnography attempts to turn around the gaze of the colonizer, I look both inwards and outwards, critically reflecting on my responses to a different culture. Through critical self-scrutiny and reflection I have been able to examine my own educational and cultural assumptions through a different lens in the Global South. Where Delamont (2007) suggests 'turning our sociological gaze' toward 'the powerless' (p.2), she neglects to consider than in order to gaze towards 'the powerless' she assumes herself to be 'the powerful' (although being paid a 'generous salary' to undertake research is indeed a position of power). As a practitioner-researcher I privilege my position as a teacher and therefore perhaps do not seek out data in my 'fieldwork' as a more traditional ethnographer might do in order to publish papers or further her career (Ellis, 2007; Miller, 2012).

The beauty of autoethnography lies in exploring the kinds of intercultural spaces I and others inhabit in twenty-first century research and classrooms. By 'obsessing about ourselves' (Delamont, 2007, p.3), we can interrogate the kinds of structural violence that might otherwise remain invisible. Using postcolonial theory to develop ethical

responsibility in my research has meant critically reflecting on my own complicities and cultural baggage and also recognising research as a form of Western knowledge production. As such research is problematized by Spivak (2003, 2004) when carried out by Western university researchers in the Global South with interests in the Global North. Fieldwork can be interpreted as 'information retrieval', the South viewed as an object of study, and research seen as a form of cultural imperialism which transforms the South into a repository of data for the Western academy. The data collected in the '(Southern) "field"' is transformed into '(Western) "knowledge"', 'keeping the Western academy and the Western academic at the center' (Andreotti, 2011, p.43). It would be wrong to suggest that I began my research with this understanding, as will become clear in Part 2. This was a significant disruption in the way I thought about my presence in Brazil and engaging in research at all.

The autoethnography that I propose is therefore one in which I have become *more* ethical. I am now deliberately thinking 'otherwise' (Andreotti, 2010; 2011) my research practice. I have closely examined how I understand, negotiate and live with difference (Martin, 2011) so that researchers and practitioners from similar cultural backgrounds can begin to question the hegemonic assumptions underpinning practice (Brookfield, 2000).

If not (yet) accepted as a valid form of knowledge production, autoethnography can be located on the margins of traditional, mainstream research paradigms in the Global North, or in the intersectionalities between North/South discourse, lived experience and empirical research (Brah & Phoenix, 2004). It is in these intersections and peripheries that the new and previously unimagined can emerge: 'that which was unknowable and unimaginable using conventional analytical procedures, metaphors, and writing formats' (Richardson & St Pierre, 2004, p.963). As Brookfield (1995) suggests, the influences that shape my teaching practice are most likely to be found 'in a complex web of formative memories and experiences' (p.49) which emerge in my writing.

I have established that one of the key aspects of doing autoethnography is the reflexive relationship between self and practice; the connection between the personal and the cultural. I make a connection through my lived experience of teaching in England and

Brazil, two very different contexts. Autoethnography is both product and process. As I prepare to share how I examined this relationship I will now begin to shift my attention to the task of actually *writing* my autoethnography, foregrounding the literary framework of this kind of research (Ellis, 1999; 2004; Ellis & Bochner 2000).

1.4 Writing as a form of inquiry

Autoethnography gives rise to a variety of research methods and writing as a form of inquiry seems to blur the distinction between data collection and data creation. The writing that I have done since leaving England in 2011 has helped me to make sense of complex cultural relationships in education which exist in and between the Global North and the Global South. The title of my thesis has emerged from this sense-making and in this way writing as a form of inquiry can be likened to the 'coming into presence' (Biesta, 2006; 2010) of myself as a researcher. Manning (2008), in a continued exploration of writing about 'self' and 'other', commits to greater 'honesty, openness and connectedness as a researcher' (p.14), explaining that rewriting would cause different perspectives, insights, connections and relationships to emerge. This is important if the knowledge produced in research is understood as dynamic and continually shaped by experience and critical reflection. This shifts attention away from thinking of research as "discovery" often associated with traditional positivist approaches.

My emphasis here is on the process, the messy and confusing process, of writing through my experiences. To use Lehmann's words above, a practice of writing comes from the unconscious as I work with the material I have collected in my journal, body and mind. I cannot write about something when I am 'living it, suffering it'. I use the word *unconscious* here because when I write the words appear on my screen as if by magic. There is a strange (perceived) disconnect between the self whose fingers tap on the keyboard and the self who simultaneously reads, edits and tells those same fingers to stop, to press or reluctantly hover over the Delete key. Writing is a complex process, a creative process, and one which Richardson & St Pierre (2004) describe as 'a seductive and tangled method of discovery' (p.967). This is where autoethnography intersects with narrative and critical analysis as an approach to understanding (Lyle, 2009).

Writing allows me to recollect emotion and memory as I think through my experiences. This is always done in iteration with reading theory, itself 'an instance of cognition, of taking the meanings inscribed in a text' which takes me 'ever inward, into the domain of reflective thought' (Ingold, 2007).

The sorts of data that I never read about in qualitative research textbooks are 'always already in my mind and body... fugitive, fleeting data that were excessive and out-of-category... collected only in the writing' (Richardson & St Pierre, 2004, p.970). Writing represents the 'period of gestation' that Lehmann speaks of, for I can only write in the silent spaces between my selves. I cannot write when I am teaching; I cannot write when I am reading theory. Those spaces of 'emotion recollected in tranquility' are reflective spaces where 'I can allow my mind to wander and weave rich tapestries of memory' (Lyle, 2009, p.294). Writing therefore pulls together all sorts of memories: conversations, teaching experience, reading a text, watching a film; I am always feeling, thinking and connecting these when I write.

1.4.1 Art of memory

In autoethnography I risk writing a self-absorbed reflection (Atkinson, Coffey & Delamont, 2003) which perhaps calls into question the very meaning of 'research'. Although my autoethnography documents a journey through a landscape of thoughts, conversations, feelings, images and reflections, 'the timing and sequencing of them is presented more powerfully in this juxtaposition of themes [in autoethnography] than if they were presented sequentially or alone' (Muncey, 2005, p.11). This means that fragments of memory are seen as educational experiences, reordered to promote an understanding of how they inform my teaching and research practice (Lyle, 2009). In this sense, the memories of self are not brought together to form my life history but are subject to careful and critical consideration alongside other voices in academic literature and professional practice. In autoethnographic research data is therefore created as well as collected.

As in traditional ethnographic fieldwork I have kept detailed records of what Hunt (2004, 2005, 2009) would call my 'learning journey'. These records are my field

journal of a life lived forward in a 'messy iteration' of autoethnographic research. The 'art of memory' (Muncey, 2005) is therefore multifaceted, not just 'emotion recollected in tranquility' but a large collection of texts, sounds and images. The data collected through others, in the form of research conversations or interviews (see below), also contribute to the 'selective and shaped' (Muncey, 2005) memories I have, as I revisit influential experiences on my learning journey (Lyle, 2009; Hunt, 2009). Writing therefore allows me to bring together perspectives from my students, colleagues and academic literature. These lenses of reflection could be likened to the triangulation of research methods for the scientist; or the rich, thick description, of the anthropologist (Geertz, 1973); or 'crystallisation' of perspectives for the autoethnographer (Tracy, 2010). This is something that makes sense to me now in retrospect, as I write through a 'period of gestation' and make sense of life by looking backwards at the learning journey I have been on.

1.4.2 Journalling

There is a distinction between the writing I do to produce a text written for others, and the writing I do which documents my learning and the landscape of thoughts, conversations, feelings, images and reflections which I mentioned earlier. The former, more formal, is typed carefully onto the screen of my laptop by the self who writes during 'periods of gestation'. The latter is usually handwritten, scribbled on the back of an envelope or in one of many journals in-between theory and practice. These 'fringe thoughts' or streams of consciousness, making little sense to anyone except myself, form an extensive and detailed record of my thinking since the beginning of my doctoral studies, four years ago. This writing represents the ethnographer's traditional field journal, but in a unique way the autoethnographer connects 'the practices of social science with the living of life' (Ellis, 1999, p.669) thereby extending what counts as data beyond the traditional ethnographic field site.

From this perspective, anything counts as data. All of the academic and other literature counts as data; the conversations with my supervisors, students and colleagues counts as data; my scribbled reflections, notes and diagrams; or even conversations with my friends and family count as data. All of the experiences and interactions in life become

my teacher, helping me to learn things that I did not know before. In this sense, in the sprit of *ubuntu*, my knowledge is brought into presence through others.

Alongside my learning journal (Hunt, 2009), the handwritten record of my research, I have also relied on the creation and collection of photographs as fragments of memory (Muncey, 2005). It makes sense to call this 'photo journalling' since I have collected photographs in a similar way to writing my learning journal. I left a camera in the Wide Open Minds room which the children use to take photographs. I intend to print and share these with the children. Questions about who owns these photographs, the power that I have to collect and print them, and the ethical implications of using them for my own personal advancement, means that I have not included them in the thesis. This is an example of a tension between my self as practitioner and self as a researcher. Here lies a a distinction between the photographs which have been taken and serve as an *aide memoire* to my writing self and others which have been 'gifted' (Miller, 2012) to me as a contribution to the thesis. The former have not been subjected to critical analysis but rather serve as visual fragments of memory for my writing. They help me to revisit snapshots of Wide Open Minds and the students' work, an intimacy which perhaps belongs to the teacher/learner relationship. I do not wish to betray this intimacy without working with the children in a participatory manner, seeking out their perspectives on the photographs they have taken and telling their own stories. This is a project for the future and a complex manifestation of becoming ethically responsible.

The photographs which I have included in the appendices to the thesis provide a visual representation of the environment I am referring to in the main body of the text. Including these is also an ethical decision. These photographs represent the *Serviluz* community through the eyes of a local adult resident, rather than through the eyes of the researcher from the Global North.

1.4.3 Research conversations

In traditional ethnographic research practice, research conversations might be described as informal, unstructured interviews. Through my autoethnographic lens, these research conversations are part of a life lived forward. Labelling them as such has more to do

with my retrospectively framing everyday interaction with others as research practice. For the purposes of dissemination rather than planned research design, these research conversations have emerged as a result of my research. The research conversations that I now refer to as method are as multifaceted as my handwritten and photo journalling. These conversations were a unique mix of semi-structured interviews and personal email correspondence; and the kinds of unplanned conversation that has emerged through constant renegotiation of consent and meaning. All conversations have been were recorded, transcribed and translated as appropriate.

1.5 Research Design

I have established so far that writing autoethnography is not simply a focus on myself, but also my unique relationship to a collective. The knowledge (re)produced here is a co-created, a collective knowledge, brought into presence through my interaction with others, in the spirit of *ubuntu*. I have discussed writing as a form of inquiry and how an art of memory is used to revisit life experiences in the creative process of writing a thesis.

It is important to understand that I can only make sense of this methodology now, as I sit in my mother's dining room, hidden away from my professional practice. I can hear the wind blowing the leaves of the trees in the garden outside and I watch the steam rising off my cup of tea. As Lehmann (1985) reminds me, I cannot write about experience when I am 'living it, suffering it'. It is only now that I can make sense of a life lived forward (Muncey, 2005), casting my mind backwards over the different ways of knowing which have emerged from my engagement with research and practice.

These regressive moments have been smattered across a two year data creation and collection process. They have been unplanned yet important opportunities for reflection which have allowed me to take with me 'an altered or deepened self-knowledge' (Lyle, 2009, p.294) each time I move forward again. This ebb of reflection and flow of life has taken place in different centres and peripheries (Alsop, 2002), both in terms of my professional practice and geographical location. The bulk of my writing emerges when I am in the UK, when I am not so fully immersed in practice. My research design is

therefore retrospective. It has evolved and constantly shifted in response to emerging situations, ideas and relationships.

In order to illustrate clearly what I have done during this time, I have created five research phases which represent different aspects of learning and knowledge construction in the ebb and flow of reflection and practice. These phases are listed and summarised below. I have set out these research phases against the same timescale in Appendix 1, along with a (limited) overview of supervision and data collection points.

Phase 1 (July 2011 - October 2011)

I completed the first half of my professional doctorate whilst teaching full-time in England. I had become more and more disillusioned with teaching, not because of the students but because of the emphasis placed on examination results and performance management. As a critically reflective practitioner (Brookfield, 1995; 2000) I had already begun questioning an education system based on competition and a free market economic model. My learning journey has unfolded from these ideas as I questioned the ends of education and my role within that system. When I left my job in England, I had begun a process of theorizing, framed by postmodern philosophy for education (Biesta, 2006; 2010), which would continue long after my arrival in Brazil. In September 2011 I began visiting IPOM with a view to begin teaching English there. In October 2011 I had my first supervisory conference with Dr Fran Martin who, as I will recount in the narrative part of the thesis later, disrupted any certainties I had about planning a research project in Brazil. She opened a door which led me into a complexity which was previously unimaginable to me, radically altering my thinking at the time.

Phase 2 (November 2011 - June 2012)

After a month-long visit to the UK I went back to Brazil and continued to visit IPOM. This time I began to problematize my presence in *Titanzinho* as I engaged with postcolonial theory, particularly the work of Andreotti (2006; 2010; 2011). I spent three months doing a weekly Storytime session with the aim of spending time getting to know the children and improving my Portuguese. In February 2012 I had to return to the UK for two months due to visa restrictions. This was a useful 'period of

gestation' (Lehmann, 1985) during which I reflected and wrote about how postcolonial theory might be actioned through the Wide Open Minds project. When I returned to Brazil I continued to spend time doing weekly "Storytime" sessions for another three months. This was an important time for me to improve my Portuguese and build relationships with the children, the community leaders and other IPOM staff. At the end of this phase I left Brazil and got married in Belfast, then had to wait in the UK - another 'period of gestation' - for three months before my visa documentation came through.

Phase 3 (October 2012 - December 2012)

Before I returned to Brazil, a nineteen year old German student called Hannah had arrived with the intention of teaching English in the community. I was excited about her arrival because of the skills and resources that she could offer. At the same time I remember feeling angry that after all of the agonizing reflection and careful critical consideration of how to teach English there, that some girl was just going to waltz in and be all "Global North" about it! This was no reflection on Hannah as a person but of the cultural politics which made it possible for us to play these roles in Global South. It was a difficult situation for me because I was 'stuck' waiting for my visa and did not know when I would be able to return to Brazil to resume the work. In addition, IPOM had completed preparing a room for the English classes and I remember seeing a photo of it on Facebook, complete with *carteiras*[1] and a teacher's desk positioned in front of the blackboard. Some might interpret this reaction as me not being able to relinquish control of the project, however my version of the story recognizes my concern that a power structure (such as the teacher working from behind a desk at the front of a classroom) could be broken and space opened for something new to emerge.

When I arrived in Brazil at the end of September and began working with Hannah she began to engage with these ideas. A friend who was backpacking in South America at the time also participated in the Wide Open Minds project. In addition to myself and Hannah, Tori is also from the Global North and our three perspectives at that time were

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[1] *carteiras* - the name in Brazilian Portuguese for the chairs used in traditional classroom settings, with a small desk attached to the side. As I will explain in Part 2, I had asked IPOM to equip the room with a large centre table so that the children and adults participating in the project could work from a shared creative space which I hoped would facilitate collaboration and discussion.

arguably informed by similar cultural assumptions. Tori contributed her time to the project for a month, and there were other Brazilian colleagues who contributed for similar time periods and then moved on for personal reasons.

Phase 4 (January 2013 - June 2013)

In January 2013 I started the new semester alone after writing through the Christmas break and critically reflecting on what had occurred in the project. Hannah had returned to Germany, and would later return in April. This was the first time when I was teaching the full timetable alone. I was spending all of my time teaching and planning lessons for the children, renegotiating those plans in practice, spending time talking to colleagues, all the time engaged in critical reflection.

As time went on, other volunteers joined the project and in this phase I began to seek feedback from students, volunteers, IPOM colleagues and community leaders about my presence and practice.

Phase 5 (July 2013-September 2013)

At the end of July 2013 I returned to the UK where I am now as I piece together the final narrative of the thesis. This poses ethical considerations as I am now in the Global North, writing about my experience in the Global South with a repository of data which I have created and collected there. Another 'period of gestation', I cast my mind back over the journey of people, places, events and emotions which I have tried to recreate in the thesis. I try to make sense of this journey and offer my humble story to other researchers and practitioners, but my biggest invitation is to consider how ethical responsibility might be realised in practice. No matter what order I am able to impose on my experiences now, I may never capture the complexity of what ethical responsibility means to me. It is a way of being which recognizes that all of us are infinitely different yet always connected. In this final phase of writing the thesis, I am concluding a period of inquiry which frames the self who writes *now*.

1.5.1 Participants

I have already mentioned several names of the research participants but here I will further clarify how their contributions and several others have been integrated into the thesis. Before I begin a discussion of research ethics, this section gives an overview of the research participants' contributions. There are a total of fourteen people whose names appear in Part 2. All of these names are used with consent. Out of these fourteen people, three are from Europe (one from Northern Ireland, one from England and one from Germany) and the rest are from Brazil. Out of the Brazilian contributors, five are residents of the *Serviluz* community and the remaining seven are involved with IPOM in some way. The table below shows a very limited summary of how and when these participants contributed to the final autoethnographic product presented in Part 2.

Table 1.5.1 Research Participants (names are in order of appearance)

Name	Research Phase	Research Conversation	Audio recorded & transcribed	All or part translated from Portuguese	Renegotiated narrative	Email Questions see: Appendix 2
Dave	5				✓	
PM	1-5	✓		✓	✓	A
Dado	3-5	✓		✓	✓	A
Raimundinho	3-4	✓	✓	✓		
Dona Mariazinha	1-4	✓	✓	✓		
Carla	1,4			✓	✓	A
Hannah	2-4				✓	A
Tori	3-4				✓	A
Bia	4	✓	✓	✓	✓	✓
Eduarda	4			✓	✓	B
Marcia	2-4	✓	✓	✓	✓	

Name	Research Phase	Research Conversation	Audio recorded & transcribed	All or part translated from Portuguese	Renegotiated narrative	Email Questions see: Appendix 2
Nabir	3-4	✓	✓	✓		A
Leomir	4			✓		A

This table does more to highlight the messiness of the research process than to present a tidy finished product. There are more questions than answers here as I think through the many ways in which I have engaged with others, at times eliciting responses to questions via email and at others recording and transcribing a semi-structured interview. The *research conversations* I refer to include semi-structured interviews which I have reconstructed in the narrative sections of Part 2; and the ongoing conversations I have had with various others about my thinking throughout the last two years. I have not included my supervisors in this table, but the table in Appendix 1 shows the frequency of our contact which formed an essential research conversation as I negotiated various challenges throughout the research process. This table also shows formal points of data collection as well as the timescale of my movements between the United Kingdom and Brazil, against the research phases identified above. The *emailed questions* which I used (see Appendix 2) refer to set A, which I used for people in IPOM who were not directly involved in the Wide Open Minds project. Set B is a more specific set of questions relating to the experience from within Wide Open Minds, sent to the volunteers who have worked in the project since February 2013. I developed a set of questions for the children as well, but decided against using these in the final thesis as I do not find it ethical to reproduce these without the children's and their guardian's fully informed consent. I use the term *renegotiated narrative* to refer to the sections which I have written and shown to the research participants who have edited or given feedback on the text. I include information about what has been *translated* from Brazilian Portuguese into English, *transcribed* and *recorded* as these are factors which influence how much this data is shaped by me.

The categories I use in Table 1.5.1 represent an array of diverse personal encounters and email conversations. Decisions have been made in the midst of practice, influenced by

time constraints and practical considerations, respecting the lives and culture of research participants. Retrospectively making sense of these decisions requires honest analysis in order to highlight the decisions which I have made about what has been included as data and what has not. As far as possible I have not altered the content of conversations other than to adjust syntax and sentence structure for stylistic purposes. These decisions have been ethical dilemmas as I wrestle with the difficult position of authorial privilege.

In the next section I discuss these ethical dilemmas in detail, beginning with a consideration of the institutional ethical approval I sought and gained at the outset of the research process. From here as I refined and refocussed the research, I reflect on the decisions I took which led me away from my original intentions. All of this is also framed by learning to speak the language of my students and participants. Learning Brazilian Portuguese, which is at once similar and different to European Portuguese, is a major source of ethical concern for me as a practitioner-researcher. This has affected issues of procedural ethics such as obtaining informed consent, confidentiality and anonymity and therefore has shaped the ways in which I have ultimately collected and created data. Betraying conclusions that have arisen in the order of living rather than the order of reading, relational ethics have emerged as an important aspect of my learning journey. Making sense of this through the methodological literature now, as Tamas (2013) also observes, gives me 'bigger words' to describe what I have already been doing in critically reflective practice.

1.5.2 Research Ethics

Although securing voluntary informed consent is often assumed before the research process begins, this has not been the case with my autoethnography (see Appendix 3 for the declaration of consent that I used in addition to obtaining verbal consent throughout the research process). The autoethnography itself, the written product of my learning journey, can only be written during reflective moments and periods of gestation, culminating in the final writing process in Phase 5 of my research. In Phase 4 I began to seek voluntary informed consent from research participants through renegotiated narrative and elicited feedback. As such I began to provide detailed information about

how various contributions would be incorporated into the thesis. As far as possible, consent was therefore continually renegotiated.

At all times I have respected the rights of all participants to withdraw at any time. I have always insisted that they think seriously about the potential implications of publishing their stories although I felt that my position as a researcher or someone from a 'developed' country meant that no one would have said no to my requests. For this reason I kept revisiting participants who more often than not simply laughed away my concerns telling me that they were happy to contribute in any way possible. It will become clear to the reader that I seek ethical relationships with others, and my research participants have evidenced this in their own words. I do not want to abuse the trust that any of them have placed in me or my work and so much of what they have shared with me, aside from translating Portuguese into English, has been left unedited by me. The issues of translation are significant and I will focus on these in the next section.

Whilst I have followed BERA (2011) guidelines and gained ethical approval from the university ethics review board, this anticipation of my research practice 'sits at odds with qualitative research' (Miller, 2012, p.30) given the unknowable ethical questions which arise during the research process. Securing ethical approval does not suggest that ethical issues are resolved and it is important to acknowledge ethical issues that arise before, during and after the data creation and collection process. In the particular circumstances of this project, unknowable ethical questions emerged as the most important questions to ask as I moved into the Global South. Refocussing on my learning journey rather than on the children I was teaching, I foregrounded the ethics of conducting research in a traditional sense and attempted to turn around my gaze as a researcher (Kapoor, 2004). Ellis (2004; 2007) suggests that asking questions, critically reflecting, and talking with others about my research is in itself an ethical stance, a view echoed by Miller (2012), who also highlights the importance of the conversations with my supervisors as part of ethical practice.

For example, in the section 2.2.5 (*Dança do Moleque)*, I write about the children who I saw during a walk around the community with Raimundinho. At the time I was considering using a visual narrative in the final thesis and the footage Raimundinho

filmed that day was part of the imagery which I wanted to include. Having a conversation with Fran about this footage and the shock I felt during this experience helped me to renegotiate how I might portray these children in the thesis, and if I should at all. I have since made the decision to include photographs which have been 'gifted' to me by Raimundinho. In his interview he talks about his work to portray his community in a more positive light (beyond violence, street children, prostitution and poverty) and so I made an ethical decision to support his work.

As a practitioner-researcher attempting to be more 'open, honest and connected' (Manning, 2008), there is no other way to admit that I married a research participant and have 'gone native' in that I now work for IPOM. I cannot, nor wish to, 'fight familiarity' (Delamont, 2007). Whilst I have obtained informed consent from the participants whose contributions I share in Part 2, to present this as a neat and finished preliminary stage of my research would be misleading. As Miller and Bell (2012) argue, 'the precise nature of 'consent' for the participants might only become clear eventually, at the end of a study, when the researcher's impact on shaping the study is visible' (p.62). This was also a major concern for me with regard to using a visual narrative. Although I attempted to obtain informed consent from parents and guardians, I felt that the children themselves had not been informed of my research before the photographs were taken and for that reason I have not used them as data.

For Hannah and Tori, informed consent almost became 'consenting to something along the lines of 'anything you say or do could be used as data'' (Miller, 2012, p.34) and it is very difficult to draw boundaries as the final narrative unfolds. I overcome this challenge by sending redrafted copies of the thesis to them so that there is an opportunity for consent to be renegotiated. Miller (2012) shares the views of a participant from her book, *Making Sense of Fatherhood*, whose comments make me glad that I have included large sections of (transcribed and translated) conversation with my participants. Although my inflection on their words is inevitable as I construct the narrative, Miller's participant comments that 'a very long extract of me talking at length doesn't count as evidence, whereas a short extract of me talking along the same lines as other men saying similar things does' (p.37). I wanted to retain the original conversations and contributions as far as possible because those individuals show

unique insights which I have not thematically analyzed but critically reflected on and incorporated into my practice or thinking. In my view, this breaks down the authority that a researcher holds as the key interpreter of data. The idea that I would edit and cut large chunks of text did not seem to be an ethical decision that I wanted to make, I wanted to include as much of what was said to me as possible. Whilst Miller's ethnography is a different research context to my experiences, the feedback from this participant is invaluable for me, conducting (auto)ethnography. The idea that participants *gift* their words to me, providing me with lenses through which I can critically reflect is one that resonates strongly with my ideas about interconnectedness and *ubuntu*. This is where different writing styles can facilitate ethical responsibility, as Marcia comments in her interview, it is not only my voice but hers too 'will come out beautifully'.

In doing an autoethnography I therefore become aware that ethical guidelines are contingent and that meaning is renegotiated with participants; my reflexive analysis too, further shapes my ethical responsibility as I write (Ellis, 2007; Birch & Miller, 2012; Edwards & Mauthner, 2012; Tamas, 2013). As I put together the final autoethnographic product, I can reduce my impact on what others have said by including those conversations, warts and all. An example of this messiness is the research conversation I have with Bia (see Section 2.4.1). As an interview this conversation might be viewed as inadequate ethnographic fieldwork in many ways. I ask questions which are emotionally charged and there is a moment when I interrupt Bia just as she might have said something powerful about coming from the Global North to teach in the Global South, but it doesn't matter. That's what happened. I am not going to disguise myself as an unfeeling methodological research machine. As Ellis (2007) reminds me, 'relational ethics requires researchers to act from our hearts and minds, acknowledge our interpersonal bonds to others, and take responsibility for actions and their consequences' (p.3). Although I enter interviews with sound methodological knowledge, there are feelings that go beyond following protocol and a structured schedule of questions.

I cannot deny the psychological and emotional effects that a sustained period of hyper-reflexivity (Andreotti, 2011) has had on me. At that time to discuss, with a Brazilian

directly involved with the project, the theories I had developed and tried to put into practice was a rare injection of confidence in my work. The space of mutual understanding that we were able to create depended, at that time, on both our fluencies in English and Portuguese as well as an overlap in academic interest and study.

The biggest challenge has come from the blurring of traditional dichotomies whereby, as I mentioned earlier, I find myself on both sides of the teacher/learner and researched/ researcher divide. It is very difficult to know where my responsibilities as a teacher are in conflict with my responsibilities as a researcher and consequently I have not yet gone far down the path of co-writing with students. Perhaps even this is not ethical, but not all things are possible at the same time. My focus in this research project may have begun looking towards my students but ultimately has refocussed on my own learning and how I have made sense of the complexities of being a practitioner-researcher from the Global North, acting in the Global South.

Whilst the students who participate in the Wide Open Minds project have and continue to teach me, acting as a lens for my critically reflective practice, I have not included explicit reference to their individual stories here. I feel that I would betray the trust that they have put in me, since I was unable to explain from the outset that I was doing research whilst setting up Wide Open Minds at IPOM. At no point do I wish to confuse Wide Open Minds and the work I have done as a teacher in the community, with the research that I am writing. In other words, my research has not focused outwards on the participants of the Wide Open Minds projects as research subjects. In the narrative section, Marcia helps me to partially negotiate this kind of disclosure by insisting that I include the story of her grandson who, neglected by his mother, was sexually abused on the streets before his grandmother took him into her care. As his primary carer I asked her several times about whether or not I ought to include these details and she remarked, "well, that's what happened to him so why hide it" (my translation). For her, it serves as a reminder for all who know about his particular case that the children who are free to run beyond the care of their parents, alone on the streets of her community are at risk from all kinds of violence, that is why our work at IPOM is so important: we offer a space for children to spend time with caring, responsible adults (Noddings, 2005). For me, this is an important reflection on this journey. These are conclusions which did not

preempt my engagement with the children at IPOM. Once again, it is the relational ethics that have emerged as an important part of my learning. For this reason I turn to relational ethics as a grounding for research ethics.

1.6 Essential Care

Care is one of four principles set out by Boff (2010) in a 'new paradigm' of ethics. The other three principles (respect, unlimited responsibility and universal solidarity) all, in my reading, stem from the essential care that Boff proposes is 'an ethics of human nature' (2007). Gilligan (2011) too refers to the ethic of care as 'a human ethic'. Boff aligns essential care with interconnectedness, a consciousness that sees itself as part and parcel of the universe (2007, p.7). On this view, care is a fundamental mode-of-being which represents 'an *attitude* of activity, of concern, of responsibility and of an affective involvement with the other' (p.14). I find that an attitude of essential care intersects with my understanding of *ubuntu*. In a similar position, Gilligan (2011) suggests that, in reference to the women whose acts saved hundreds of lives during the Second World War:

> rather than asking how do we gain the capacity to care, how do we develop a capacity for mutual understanding, how do we learn to take the point of view of the other or overcome the pursuit of self-interest, they prompt us to ask instead: how do we lose the capacity to care, what inhibits our ability to empathize with others, and most painfully, how do we lose capacity to love? It is the absence of care or the failure to care that calls for explanation. (p.164-165)

I conceptualised Wide Open Minds around an ethical engagement with the other (Andreotti, 2011; Spivak, 2002; 2004). Once again, as Tamas (2013) suggests, I am finding 'bigger words' in Gilligan's work for what I am already doing in practice. Gilligan (2011) argues that an ethic of care is integral to the functioning of a global society, a 'resistance both to injustice and to self-silencing' (p.175). I therefore feel less inclined to justify an attitude of essential care and more inclined to continue questioning an absence of care or of the capacity to love 'difference'. Writing of an 'affective involvement *with* the other' in the context of ethics, Boff's work also intersects with

postcolonial arguments to know *with* the other (Andreotti, 2011), as an ethical engagement with the other. Boff (2010) poses the question, 'What attitude should I take before the other that emerges in front of me?' and, as Andreotti (2011) speaks of a 'friendship to come', the attitude of essential care is one which foregrounds an ethics for 'improved dialogue, engagement and mutual learning' (Andreotti & Souza, 2008). Gilligan (2011) suggests paying attention to what happens 'when you substitute curiosity for judgement' (p.176) and although I encounter her work as I author the final autoethnographic product, I find that these are appropriate words for the way I have positioned myself as a researcher. This has consequences for how I have made sense of my engagement with theory emerging from within the Global South, for teaching others from the Global South and for (un)learning my culturally and historically situated perspectives. Throughout the thesis, I draw on insights from these ethical frameworks as I negotiate my way through complex ethical dilemmas in practice.

1.7 Learning Portuguese

In addition to the procedural ethics and relational ethics discussed above, another major aspect of becoming ethically responsible lies in my willingness to learn Brazilian Portuguese. I never considered it to be an option *not* to learn the language of a country I first visited originally as a backpacker in 2007. Since then, Brazilian Portuguese has become one of the two languages in the hybrid space of my relationship with my husband.

> *"Oi, bom dia!"* Good morning!
> I smiled at the waiter hovering by our plastic table and chairs in the sand. The wind blew my hair across my face. I still hadn't managed to enact that effortless Brazilian beach style, my glossy locks failing to tumble glamourously onto my shoulders. I swiped at a fly on my leg. *"Traz um cocó, bem geladinha, por favor."*
> The waiter looked at me quizzically. I looked to my friend who was trying to control herself. She spoke to the waiter, *"traz um CÔCO para ela!!"* she exclaimed, laughing hard.

Oh no, I thought, had I really just asked for a cold poo instead of a chilled coconut water? I looked around at my giggling friends. Yes... I clearly had.

I am surely not the only person who has experienced an embarrassing situation because of an unfortunate mispronunciation when trying to communicate in a language other than my mother tongue. Watson (2004) refers to these 'doltish' and childlike mistakes in her own geographical fieldwork. The subtle phonetic difference between cocó (coh-COH) and côco (COKE-oh) meant a not-so-subtle difference between asking the waiter for 'a cold poo' and 'a chilled coconut' water at the beach. Funny stories aside, the implications for conducting research in another language raise some serious ethical issues. These issues manifest themselves in two ways. First of all there is the issue of communicating in a different language in the Global South; there is also the issue of the translation of data created and collected into the language of my home institution in the Global North.

When I worked in England I quickly learnt the value of my 'charming' Northern Irish accent as a difference which set me apart from my mainland British colleagues. I quite deliberately avoid a discussion of my own (post)colonial experience of (Northern) Ireland because I was born into a conflict which brings nothing but witness to horrific violence (on both sides of the religious and political divide). The bomb which killed twenty-nine innocent people and two unborn babies in my hometown during a so-called ceasefire in 1998 is enough for me to know that essential care, ethical responsibility, is not born of violence. As I mentioned above, Gilligan (2011) helps me to take a different view, that essential care comes before any search for mutual understanding. The day that bomb went off, Protestants, Catholics, Republicans and Unionists were killed alike. For me those labels do not hide the pain and grief of the families who then buried wives, daughters, brothers, sisters, husbands and unborn children.

I am skimming on a thin surface over a complex issue, but this is my resolve for now. I use (Northern) Ireland to describe the region of Ireland that I come from, an island divided by a colonial line which as Ingold (2002) reminds me, many have died for. The parentheses demonstrate my reluctance to enter into a discussion of this violence now. It is similar to what I witness in Brazil. Although slavery was officially abolished in

1888, the inherited structures of violence and oppression will take much longer to disappear. In an attitude of essential care I am more interested in how the past can be healed through present action, for in such conflicts it is both the victims and the perpetrators that suffer (Tutu, 1999). Our differences can be powerful tools for healing.

In England, when colleagues don't understand that "What's the craic?" has no relation whatsoever to an inquiry about crack cocaine but means "How are you?"; when teaching indices my students hear me say "par" when I'm actually saying "power"; I found that sharing these expressions, laughing about them, and learning from them is a way to begin a conversation with someone who may not have wanted to speak to me. The reluctant student who doesn't want to know about indices starts giggling at my accent and suddenly there is an open door to share laughter and smiles, before you know it I'm talking about the "wee" numbers and the "pars" and they're mimicking my accent whilst learning how to talk about indices. Brazilian Portuguese, like English, is full of accents and regional expressions - so much so in the North East that locals often joke with me about learning two languages: Portuguese and *Cearense*[2]. Like Alsop (2002), I know that my foreign accent will always be present and so I will always be an 'outsider', in Brazil and in England. How I use this unique differences in my speech and language can build walls or open windows in communication, especially in the classroom. I invite students to correct my Portuguese and am a diligent student because I see it as my ethical responsibility, an act of reciprocity, to continually learn their language as I share mine.

"How old are you?" Carla asked, smiling.
"Twenty-eight" I replied, wondering why she was asking when she already knew we were the same age. She looked so relaxed, I envied the ease with which she spoke English as I struggled with my own frustrations in learning Portuguese.
"No, what age are you in terms of speaking Portuguese?"
"Oh. Uff. Probably about four!"

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[2] Fortaleza is the state capital of *Ceará*. People from Ceará are called *Cearense* and the same word is sometimes used in reference to the regional dialect.

"Owwwn! Bebêzinho!³" She laughed and took a sip of her drink.

I'd never thought of it like that. Maybe I was six... I frowned and sighed. I was six.

Whilst my ethical responsibility ensures that my 'cultural fluency' is not a mere tool to lubricate the extraction of data from the Global South in order to complete my doctoral thesis, Veeck (2001) raises an important point in arguing that proficiency and competence in speaking Portuguese have enhanced my practitioner-researcher 'fieldwork'. The public mistakes I make, like my 'cold poo' incident, are similar to Watson's (2004) 'doltishness' and are small steps on an ethically responsible political path. As a researcher, to take the time to learn the language of my students and colleagues means that the conversations, insights and understandings we co-create will be radically different than those mediated through (always partial) translations. Learning Portuguese is therefore a unique feature of my research and one which represents 'a step towards shifting the balance of power between the researched and researcher', particularly in the 'global periphery' (Watson, 2004, p.59).

It has been difficult, frustrating and incredibly disempowering to have my speech limited in personal relationships as well as in my research. Feeling like a six year old is not something I wish to present as an undesirable position, but in an adult world of signification it has been very difficult to navigate seemingly invisible cultural norms when primarily concerned with technical proficiency. Simple instructions which I expressed with good humour and a measure of fun in my classroom in England translated into awkward, direct commands in Portuguese. For some time, particularly throughout Phase 1 of my research, simple exchanges and pleasantries became the core of my conversations as I learned to listen to the new language and culture around me. This was compounded by the speed at which the children in *Titanzinho* speak, when I thought I had made progress I would arrive at IPOM and find myself completely bewildered amongst clamouring voices and musical accents. This experience forced me time after time to unlearn my position as an authoritative teacher, carefully pacing and leading students using the techniques I learnt to apply in my classroom practice in England.

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³ the ending *-zinho* is a diminutive used a lot in Brazilian Portuguese. It is usually an affectionate way of speaking to someone; in this case, added to *bebê*, it literally means 'little baby'. In *Titanzinho*, as I mentioned in Chapter 1, it means 'little Titan'.

One of the most frustrating experiences for me has been that making jokes was often confused with a lack of understanding, or perhaps I ought to wonder if I was just making bad jokes. Rather than raising a laugh, on many occasions I have raised only another patronising (but well-intended) explanation about the topic of conversation. Being silenced by my limited Portuguese almost forced me to uncoercively engage with others and allow the previously unimaginable to emerge. Only now, after two years of living in Brazil, am I able to appreciate the personalities of the people I work with and the things that they laugh or cry about.

(Un)learning my (dis)comfort in speech has prompted me to reflect on the richness of language and the different corresponding ways of knowing the world. In Brazilian Portuguese, there is a word for running your fingers through someone's hair as a gesture of affection. '*Cafune*' expresses something which in English is communicated in a completely different way and to me represents (in a unique and partial way) the significance of physical contact and affection in Brazilian culture. In my research and practice I cannot measure the effect(s) of communicating in Portuguese and then translating my conversations and experiences into the written English text, where one word has no direct translation and the cultural meanings implicit in the language are not honoured in translation. The things that the children can or cannot communicate to me because of cultural and linguistic (mis)understandings are things that might only enhance our relationship and will only emerge as I continue to 'come into presence' in Portuguese as well as in English.

All of this might seem like superfluous detail to someone who is not bi-lingual or has not conducted research in another language. Since I am not merely visiting a field site and collecting data in another language but living with Brazilian family and colleagues, I include these details to highlight the inadequacies of language. Translation is not just a matter of my social comfort in a different culture but a serious issue in the interpretation of research participants' contributions. Like Maydell (2010) I position myself in the 'double interpretation' of translating what participants have said into another language, and then attempting to interpret the meaning of that translation. If the two can be separated I am not yet convinced. My husband's input was invaluable to me

during these processes of transcription, where I sat alongside him as we listened to the recorded conversations as he typed the Portuguese transcriptions. I then translated these transcriptions into English using my own fluency and returning to him to validate or check the translations. Neither of us can claim complete fluency over the other's language but in the hybrid space of our relationship we carefully and patiently negotiated and constructed these translations.

The Brazilian Portuguese words like '*cafune*', which I feel lose too much meaning in translation, I have footnoted throughout the thesis in order to retain narrative flow. At times I also retain the original Portuguese spoken by the participant in order to share the experience of flitting between English and Portuguese in an encounter, such as in the interview with Bia; or to share with the reader words which were at one time quite alien to me, such the nicknames Dona Mariazinha ascribed to me when I first arrived at IPOM, calling me a 'beautiful white mannequin', the translation of which horrified me as I was trying to ethically negotiate differences which might historically and politically place me in a racial hierarchy above women of colour. When I do this, I translate the Portuguese in the following lines as I translate in my own head, so as to bring the reader with me on what has been quite an arduous linguistic journey.

1.8 Conclusions

The experience of writing the thesis has left me thinking that, as Ellis (2007) also admits, 'I would have trouble now doing research on anyone, though I would be happy doing research with any number of people and communities in an egalitarian participative relationship' (p.13). I have worked hard to capture the experience of leaving England and unknowingly transforming the way I think about research and education. In Part 2, I have reconstructed fragments of the journey which highlight some of the most uncomfortable twists and turns in my thinking but which ultimately celebrate more than what I thought would be possible when I got involved in IPOM. There are experiences which shape who I am and the way I think which have not been explicitly included so far, but they creep in through the telling of the story. I do not wish to write conclusions before I begin the story, but the order of reading is not the order of writing.

The next part of the thesis tells a story of becoming ethically responsible in twenty-first century education as I leave England and move to Brazil. Beginning with reflections on the tacit knowledge I bring from my past to present and future experiences, I share some of the joys and agonies of joining a local non-government organisation and setting up an English course for children in a marginalized community in Fortaleza, Ceará. I grapple with unforeseen complexity as I negotiate the ethical implications of teaching in the Global South and create space for something new to emerge from the coming together of difference. The story is told in a way which attempts to reflect the messy iteration of autoethnographic research, weaving together voices from the literature and research participants to critically reflect on a journey of becoming ethically responsible. Messy though it is, the story follows a reasonably chronological order which moves from July 2011 through the five research phases set out earlier, concluding at least partially, in the tranquility of recollected emotion and critical analysis.

PART 2: Doing Research and Living a Life

There are four sections in Part 2. I begin with a section focussed around the knowledge rooted in my experience of teaching in England and becoming a critically reflective teacher (Brookfield, 1995; 2000; Schön, 1983; 1987). From here I use postmodern philosophy for education to think education 'otherwise', problematizing modern assumptions about education and accountability as local symptoms of global injustice in twenty-first century education (Mansell, 2007; Harvey, 2007; Hill & Kumar, 2009). I reconfigure my role as a practitioner using insights from Biesta (2006; 2010, 2012) and Rancière (1991). In the second section I extend these arguments in postcolonial contexts. I focus on arriving in Brazil and recount how I conceived the Wide Open Minds project based on a pedagogy of unconditional love (Andreotti, 2011). The third section is based on becoming ethically responsible in practice, as I worked with others from the Global North, all of us bringing the Wide Open Minds project into presence. In the final section I collect the contributions from those participants from the Global South whose feedback was gifted to me as I began to construct the narrative and reflect on my learning journey.

2.1 Thinking Education 'Otherwise'

2.1.1 Goodbye England

"Andrea joined us five years ago having spent a term with us as part of her teacher training course. She impressed us from the start and shone as an exceptional (that's above outstanding) teacher. You would think that there was only one way to go from there, but she jumped on the good old Sigmoid curve and impressed even more not only in the classroom but also as a talented, skillful and committed tutor. Her tutor group are a credit to her and they would walk on hot coals for her, a mark of authentic respect. Andrea's contribution to the college is enormous. Above all, she is a caring and fun loving colleague who is always willing to get involved with events whether they be productions, sports or ballroom dancing!"

My cheeks burning red, I took a sip from my glass of wine. It was all I could do not to cry. "What the hell are you doing?" I asked myself, "why are you leaving all of this?" My eyes met Dave's and he continued reading. "It was clear to me very early on that Andrea was no ordinary teacher. She has a real passion for education and a deep rooted interest in learning more about it." I looked around the room at almost all of the school staff, gathered for the end of term leaving speeches. Lots of people were leaving that year, it was always going to be emotional.

"These qualities made studying for a Masters a breeze - although I'm sure she would not have said this at the time. Her approach to her studies is an example for others to follow. She cleverly weaves theory and practice together and is highly reflective, knowledgeable and pragmatic. I have mentored Andrea throughout and more recently acted as a sounding board for her Doctorate studies. I always look forward to our conversations but she doesn't half make my head spin - concepts are never taken at face value!"

I smiled at Dave, we had accumulated many hours of critical conversation about practice and research since my first day as a trainee teacher. He continued to read a quote which I recognized from one of those conversations:

"Above all, she has sympathy and insight. When a colleague or a student comes to her with a grievance she knows whether she is dealing with a chronic grumbler or a wronged person. The grumbler can be pacified by a word or chastened by a rebuke; but a person burning under a sense of real injustice and wrong will never be efficient again until their injuries are redressed. If a colleague, again, comes to her with a scheme of work, or organisation, she is quick to see how far the scheme is valuable and practicable, and how far it is mere fuss and officiousness. She is enormously patient over this sort of thing, as she knows that an untimely snub may kill the enthusiasm of a real worker, and that a little encouragement may do wonders for a diffident beginner... She can tell if a student is lying brazenly, or lying because they are frightened, or lying to screen a friend, or speaking the truth. She knows when to be terrible in anger, and when to be indescribably gentle."

(Modified from Hay, 1914, p.31-32)

The room erupted in whistles and applause as I stood up. Dave stepped forward and embraced me in a hug and handed over the paper copy of his speech. A painful lump in my throat rose as I tried to hold back the tears.

Sigmoid is a word derived from the Ancient Greek σιγμοειδής (sigmoeidḗs), combining σίγμα (sígma) or σῖγμα (sîgma) + εἶδος (eîdos, "form, likeness"), meaning 'S' like. A sigmoid curve, therefore, is a curve shaped like the letter 'S'. Sigmoid curves begin with a slow rate of change which increases logarithmically before slowing again. They are often likened to cycles of learning, in which learning begins slowly and accelerates over time, before petering out onto a plateau and declining. The key to success apparently lies in jumping onto a new Sigmoid curve before that decline begins.

As the Assistant Head of the school and my professional development mentor for almost six years, Dave was better placed than most to use this model to describe a cycle of learning which took me from initial teacher training through the first five years of my career. As such, I can position the reader in the context of my professional development as I jumped from one curve to another when I moved to Brazil in July 2011. This model of learning has been used to lend insight in educational management (Handy, 1994; Davies, 2002; Walters, 2009) and helped me to analyze my professional learning journey in a specific context. I have since found the model somewhat limited in that it suggests simplicity where there is complexity, and that these sigmoid curves appear to be discrete and unrelated. The 'I' which connects them is invisible. For me, there is never really a single Sigmoid curve. I am well known for 'taking on too much', my husband says my brain is 'light years ahead' of everything else, ideas come to me and I try to realise them as they arise, thinking always of possibility in a state of inquiry. This emerging entanglement of ideas is put into constant interaction with others. For these reasons meshworks have become a more appropriate way of understanding my journey.

Drawing on the work of Mexican theorist Manuel de Landa, Escobar describes meshworks as a type of 'flexible, non-hierarchical, de-centralised and self-organising' network (Escobar, 2004a, p.352). Escobar argues that meshworks welcome diversity, developing through encounters with their environment. This appeals to me as an

autoethnographer who, as I explained in Part 1, makes little distinction between life and doing research. Relationships, practice and literature are entangled in a growing meshwork of knowledge which emerges through my writing. Andreotti (2011) proposes that 'all knowledge is an ignorance of other knowledges', and this postcolonial view of knowledge helps me to see my journey as a growing meshwork of my situated, unique and partial understandings.

2.1.2 Excellence in the Classroom

I poked my head around the door of the bursar's office, "Good morning!"
She looked up from her desk, a cup of coffee steaming next to her computer. Before she had time to speak, I walked right in and took a seat, smiling brightly.
"It's a lovely morning, isn't it?"
"Yes, it is beautiful" she said, returning my smile.
"It's not long until the weekend, is it?"
"Yes, thank goodness it's Friday tomorrow!" she said, as I mirrored her cross-legged position on the chair.
"Yes indeed, it's been a long week, I'm sure you are looking forward to a rest."
She laughed and agreed, as I launched the final loaded question, "My desk is broken, you'll be able to order me a new one, right?"

I was using a technique from my latest Fast Track Teacher training course to weedle a new desk out of the school bursar. This technique, known as 'leading', is used in conjunction with 'pacing', to meet people where they currently are in order to take them where you want to go (Churches & Terry, 2007). Neuro-linguistic programming (NLP) is often said to have originated in the behaviourist studies developed by Bandler & Grinder (1979) and more recently used to study 'excellence and effectiveness of people in all walks of life and across all disciplines and fields' (Churches & Terry, 2007, p.1). In 2008 I attended two neuro-linguistic programming courses designed for teachers and school leaders, but the techniques emerged as tools which I used more for building rapport with my students than for furthering my career.

The Fast Track Teaching programme was an 'accelerated leadership development programme in education, designed to develop leadership skills and thinking' (see Appendix 4). I began the programme in 2005 when I applied to do my Post Graduate Certificate in Education at the University of Exeter. In the four years on the programme I attended a range of courses 'aimed at developing interpersonal and intrapersonal leadership competencies', consistently showing 'strong potential for rapid promotion to a senior leadership post' (see Appendix 4). However, I felt (and still feel) that unless I could be excellent as a teacher, I could not demand excellence from future staff once I was in a position of senior leadership. I mention this because despite the investment that was made in my 'leadership potential', I was (and still am) of the opinion that school leadership does not really affect what happens when the classroom door closes shut. No one else sees what goes on in the classroom, except when there is a visitor, but most of the time the teacher(s) and learner(s) are intimately connected in an environment where many politicians, parents, teachers and students assume that education somehow *happens*.

It is rather problematic to talk about being excellent as a teacher because it depends on (amongst many other things) who one is being excellent for, for what purpose and for whose benefit. In the context of my early teaching career in England, I was striving for excellence against the standards of my profession as set out for Qualified Teacher Status (TDA, 2008). My own white, middle-class private all-girls weekly boarding school experiences and the forces which ensured my own academic success, led me to believe that discipline and hard work were what anyone needed in life if they wanted to achieve. It would be some time before I would understand the infrastructures that also support those achievements within a wider context of cultural politics.

During the first five years of my career, the New Labour government was placing greater and greater emphasis on accountability, where schools and teachers were under pressure to deliver outstanding results as part of a wider school improvement drive. From this perspective, an excellent teacher was one who could produce exam results which met the targets set by subject departments, the school, the local authority and inspectorate.

In a lesson observation at the beginning of my third year of teaching, my Fast Track Teaching Personal Learning Tutor made the following notes:

> Some features of "Outstanding Lessons" - evidence seen:
>
> - high expectations, behaviour & effort, throughout
>
> - very good relationships - friendly but authoritative, very good use of humour, admission of errors
>
> - very clear purpose (learning objectives)
>
> - ensuring individuals are on task
>
> - clear instructions/explanation (board & oral)
>
> - ongoing feedback - personalised praise, checked for understanding
>
> - excellent use of questioning - probing, understanding, scaffolding learning
>
> Even better if a) all students on task
>
> b) exam conditions for part of lesson eg. silent working challenge
>
> - October 2008
>
> Year 11, Set 4 of 7 (30 minutes)

I had a clear purpose with this class. That purpose was to ensure - as far as I could - that each student would achieve a Grade C or higher in their GCSE (General Certificate of Secondary Education) Mathematics examination at the end of the academic year. Knowing a clear outcome is the first principle of neuro-linguistic programming. After that it is about having sufficient sensory awareness of yourself and others to know when you are moving towards or away from your outcome; being flexible enough to change your behaviour until your outcome is achieved; and lastly, taking action now (Terry & Lidiard, 2008, p.6). As I progressed through my career I retained this outcomes-based focus of teaching, developing an awareness of myself and students to steer us towards good examination results:

> You demonstrated a considerable range of skills and techniques in planning and delivering this lesson to a group with very particular needs. I was particularly impressed by your relationship with the group and knowledge of each individual. Your focus on the objectives was relentless while sustaining the

interest of the students. Pace and challenge were clearly appropriate and you used the in-class support and ICT well. An excellent lesson in which students with significant difficulties were able to explore the mathematical ideas and make progress. The students are clearly gaining in confidence from working in the sheltered and carefully structured environment you have created.

<div align="right">Lesson Observation by Deputy Head, March 2009</div>

<div align="right">Year 7, Set 4 of 4, 8 students (1 hour)</div>

Teaching was underpinned by outstanding subject knowledge. This allowed the teacher to break concepts down into manageable chunks, react to students' misconceptions and generally keep the pace of the lesson high. I particularly liked the rapport between the teacher and the students. The quality of this relationship was mirrored in the way students worked productively with each other. Planning was exemplary with key learning objectives identified, SEN [Special Educational Needs] provision clear and excellent content mapped. This careful planning did much to enable effective learning to take place. There was clear evidence of 3D teaching [teacher-student / student-student / student-teacher interaction] with an appropriate balance between teacher explanation, student questioning and peer/group work. The use of mini white boards to practice answers and exhibit responses was highly effective and I also like the AFL [Assessment for Learning] traffic light technique used to check understanding. The homework task was entirely appropriate and built on the lesson content. When the group became a little too loud the teacher skilfully, quickly and effectively got them back on track without compromising the excellent working relationships.

<div align="right">Lesson Observation by Assistant Head, September 2009</div>

<div align="right">Year 9, Set 4 of 7, 29 students (1 hour)</div>

Excellent subject knowledge and phenomenal planning! The work was differentiated and challenging. You had high expectations and kept the students focused through direct and specific questioning. Behaviour was excellent. Books were marked and all pieces of work had an objective and a grade.

<div align="right">Lesson Observation by Head of Department, June 2010</div>

Excellent subject knowledge and a well prepared lesson. You are a master of the mini-whiteboard which you used in conjunction with questioning to draw out previous learning and to lead them into the next level. This was then put into practice with the paired sorting activity. Your guidance and encouragement on how to use thinking maps previously meant that the students were very comfortable to tackle this problem independently. Students are giving all work a level and there is some traffic lighting (12 books seen). Differentiation in the form of the "Super Challenge" was seen. Homework is set regularly and all books were marked with useful comments. The "Tick or Trash" plenary was a very effective way to assess students' understanding and to address any misconceptions immediately. Your relationship with the students is great and they clearly want to do well and have respect for you and each other.

Lesson Observation by Head of Department, June 2011

Year 9, Set 3 of 7, 28 students (1 hour)

As well as being outcomes-focussed, you might notice that these lesson observations also commented on the relationships I had with my students. Behaviour was 'excellent', it was clear that students respected me and each other, I kept students focussed 'without compromising the excellent working relationships'. I can attribute excellent rapport and good communication to neuro-linguistic programming techniques, and one could easily accuse me of coercing these students into behaving excellently in order to achieve this dynamic in a controlled learning environment. In my experience, children do not come to school because they want to prepare for exams.

In 2009 I completed my Master's dissertation, a mixed-methods hermeneutic study of a behaviour called learned helplessness (Seligman, 1975). In the wake of an OfSTED inspection which labelled the school 'Satisfactory' and set off a whole school improvement drive focussed around student motivation, I wanted to better understand why some students appeared to give up before trying in mathematics, whilst others simply got on with their work. This study led me to build three case studies of individual students I was teaching at the time, using the Myself as a Learner Scale

(Burden, 2000) to assess academic self-perception along with semi-structured interviews and group responses with my Year 11 class of 28 students. These students were a priority for the college in terms of the overall exam results against which the performance of the college was judged, given that the previous year showed a substantial drop in GCSE performance from 55% A*-C in 2007 to 49% A*-C in 2008, including English and Maths.

Learned helplessness is a state where a learner perceives a non-contingency between their responses and outcomes, creating an expectation that outcomes are beyond their locus of control. The expectation of future non-contingency may then generate cognitive, emotional and motivational symptoms of depression (Weiner, 1992). These 'faulty habits of thinking' (Bandura, 1997) mean that personal 'failures' such as getting a 'wrong' answer in a mathematics question, are then over-generalised and magnified in a way that negatively distorts self-explanation.

My Master's research began to sensitize me to the learning experiences of my students in ways which I had not previously considered. What I now perceive as a disconnect between relational ethics, essential care and the objectives of 'effective' teaching began to emerge. Issues about mental well-being were raised as I spoke with children who, at the age of 15, were taking anti-anxiety medication. One student was consumed by the thought of failing, viewing exams as harrowing and terrifying experiences (Blair, 2009, p.44). Another girl, at the age of 16, was self-harming and experimenting with recreational drugs. A third student also had issues with exam anxiety and stress, her learning support assistant informed me that she also suffered from depression and had self-harmed. These three cases opened my eyes to issues beyond exam results. I observed that 'low academic self concept and learned helplessness in my classroom is almost too little, too late' and that 'GCSE maths is a minor issue alongside the other issues that this student faces in her life' (p.46). Statistically, these girls should have been attaining higher grades.

During this time, another experience was leading me to similar tensions between ethical responsibility and school effectiveness. Since I began my career I was the pastoral tutor for a group of 27 students who I accompanied from Year 7 through to Year 11. Given

my Fast Track Teaching obligations to move rapidly into senior leadership, and perhaps on another Sigmoid curve, I also began working closely with the pastoral Head of Year. As a tutor, I saw my tutor group twice daily on almost every school day for five years, watching them grow, learn and negotiate the system of examinations. There is too much to say about this experience here, but it was the best experience of my career in England. As an Assistant Head of Year I began to work with the students who were posing behaviour problems for other teachers and others who were often overlooked as 'unsung heroes'.

As I began to see some students with whom I had 'excellent relationships' flounder and struggle in the school system, I questioned more deeply exactly what it was that I was supposed to be doing. I knew that I could be an excellent teacher, focussed on grades and examinations, but this was not enough for those students who found themselves excluded because of social or behavioural issues. Students were put under pressure because school statistics coerced them into attending extra classes or having an 'assertive mentor'. As I became critically reflective, I therefore began to look at forces beyond my classroom and the school in which I worked. What are we doing to young people in school? I would later come to realise that the preparation for economic life surpassed the preparation for an ethical and democratic life.

2.1.3 Critically Reflective Practice

When I began my EdD I was introduced to reflective practice and this marked the beginning of profound changes in my thinking. Reflection could be likened to a meditation on my teaching practice (Hunt, 2005): I engage in a deliberate and complex process of thinking about my experiences in order to create new knowledge. In the context of teaching, reflection has 'the intention of finding out more about our own learning processes and how they affect our professional practice and working relationships' (p.234). Reflection can be understood in terms of questioning assumptions which would otherwise remain unexamined in practice. Schön (1987) argues for a reflective practice which develops 'an inquiry into the epistemology of practice' (p.145) and is directed against 'technical-rationality'. This means that I

became less concerned with improving my practice and more concerned about to what end my practice should be improved.

Schön (1983; 1987) argues for the tacit, experiential knowledge that teachers create in practice. He makes a distinction between 'reflection-in-action' and 'reflection-on-action' to explain the 'theories-in-use' that teachers continually use and develop. Reflection-in-action refers to drawing on past experience and reflecting on actions in situations as they unfold; reflection-on-action retrospectively develops a repertoire of questions about practice, building up 'a collection of images, ideas, examples and actions' (Smith, 2001; 2011) in a meshwork of knowledge. Becket (2009) reclaims tacit knowledge as an 'understanding by doing' which highlights the social reflexivity of teaching and 'the socially-located practitioner, working relationally in ways that construct learning through perspectival and dynamic experiences' (p.6).

Wellington and Austin (1996) offer five interdependent orientations to reflective practice: the immediate, the technical, the deliberative, the dialectic, and the transpersonal. When I encountered this framework it was the first time that I had reflected on the question of education as a domesticating or liberating process. The use of dichotomy is quite deliberate in this context: 'framing the questions as dichotomies forces practitioners to recognize, articulate and characterize their teaching with respect to extremes' (Wellington and Austin, 1996, p.313). Figure 3.1 below illustrates the series of questions that are used to prompt the kinds of reflection which help me recognise some of the lenses I used to view my own practice.

Figure 2.1.3 Orientations to Reflective Practice (Wellington & Austin, 1996)
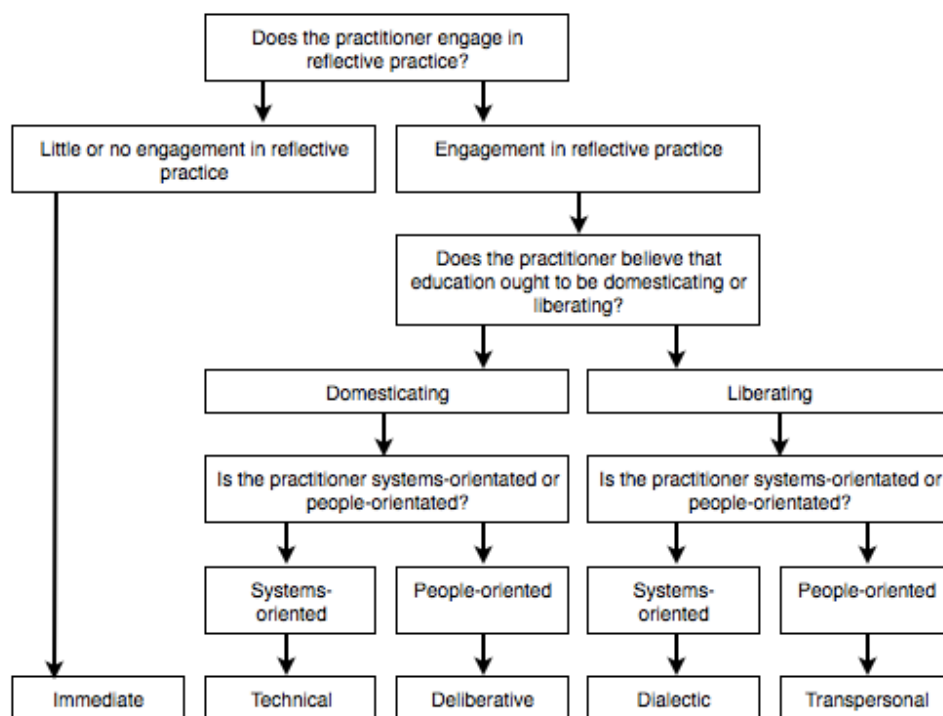
Of course, if I locate myself in the transpersonal orientation in one context it does not follow that in other contexts my orientation is fixed. Indeed, Wellington and Austin (1996) argue that each question represents a continuum. In what Hunt (2005, p.246) describes as a multifaceted concept of reflective practice, each of us as individuals will find answers which are inevitably based in the context of our own cultural, historical, political and personal experience. A meshwork would put these different orientations into interaction, allowing me to be oriented to different reflective practices at different times, in different contexts.

Whatever orientation to reflective practice one might have at any given time or place, Brookfield (1995) suggests that without a habit of reflection 'we run the continual risk of making poor decisions and bad judgements' (p.3) because our actions are based on unquestioned norms and standards from our own (limited) experience and worldview. Reflection is not inherently critical (Brookfield, 1995; 2000). Reflective practice can question the 'nuts and bolts' or technical aspects of practice without being critical. Freire (1970, 2008) argues however, that teaching is a political act. By not questioning

the wider political framework within which my practice is situated, I risk uncritically reinforcing this ideology in practice and creating a hidden curriculum (Hargreaves, 1982) of uncritical thinking for students:

> Classrooms are not limpid, tranquil ponds, cut off from the river of social, cultural and political life. They are contested spaces - whirlpools containing the contradictory crosscurrents of struggles for material superiority and ideological legitimacy that exist in the world outside.
>
> Brookfield (1995, p.9)

Critical reflection is a process of questioning. It means subjecting what is considered 'normal' to interrogation, challenging the hegemonic assumptions which underpin the status quo (Brookfield, 1995; 2000). Since 'normal' practice during the five years of my teaching career in England was centred around examination results and OfSTED inspections, as I became critical this is exactly what I began to question.

The questions I posed took me beyond the confines of improving technical aspects of my practice. Having established myself as an excellent teacher in England, facilitating effective learning within the framework of my professional training, I began to question the ends of education and how I might understand my role as a teacher within wider social, political, cultural and historical contexts. I was looking forward (somewhat naively, but with the best of intentions) to working with a non-government organisation where I would be free to design and teach a different curriculum, without the pressures of accountability that existed within the English education system. I was looking forward to realising the values that brought me into teaching, the somewhat romantic image I had in my head of what I thought being a teacher was all about - remembering the individuals who had cared, inspired and facilitated my own success at school.

What was being emphasized in my professional life was excellence through an outcomes-based focus. My early career was shaped by the school effectiveness research paradigm which attempts to measure a so-called 'school-effect' using assessment data to make judgements on student progress and performance. Students' personal information, such as their gender, ethnicity, and whether or not they qualify for free school meals, are

reduced to factors in complex calculations used to produce target grades and levels (Gorard, 2010). This factory-style approach (Robinson, 2008) to education introduces competition between teachers and schools. This is often attributed to the Thatcher regime of the 1980s and set the foundations for the marketization or commodification of education based on a free market economic model (Tomlinson, 2005; Hamilton, 2007; Harvey, 2007).

When I made my decision to come and live in Brazil, I was disillusioned with my work as a secondary mathematics teacher in England. Around this time, Dave gave me an article about the validity of National Curriculum assessment (Stobart, 2001) under the school effectiveness paradigm and I can remember sitting in the department office during a study period with a lump in my throat as I read that article. My head spun. What *are* we doing to our young people in schools? The validity of the research against which I, as a teacher, was judged effective was *questionable*?

2.1.4 School Effectiveness and Improvement

Against a background of 'hyper-accountability' (Mansell, 2007) there is constant pressure on schools and teachers in England to constantly raise standards. In such a context, Tony Blair's 'education, education, education' (1996) could be read, as it was by the chair of the Professional Association of Teachers Geraldine Everett in 2001, as 'examination, examination, examination' (Mansell, 2007). The central role now I played was to prepare students for the many examinations with which they are faced throughout their school career.

Based on a model informed by neoliberal policy with the aim of spreading a single global economy, accountability in education has meant 'the financialization of everything' (Harvey, 2007). Parents and students are now seen as 'consumers' in competitive school markets (Gerwirtz, 2002). Hill and Kumar (2009, Chapter 2) argue that one implication of the 1988 Education Act which gave parents the right to choose a school for their child is that inequalities between schools have increased because 'the "parental choice" of schools has become the "school's choice" of the most desirable parents and children - and rejection of others'. In this binary knowledge system, by

creating a category for best schools or best students, a category is also created for the worst. No matter how much improvement is made, within this system there will always be 'worst' (Gorard, 2010; Stobart 2001; 2008). There is no room for 'different'. This raises questions for me as a critically reflective practitioner about who or what exactly is desirable within this competitive 'free' market - and who or what is undesirable. The situation is one where 'the primary question is no longer what schools can do for their students but what students can do for their school' (Biesta, 2004, p.241).

As the culture of accountability emerged in education in the 1980s, a wider social transformation was also taking place (Biesta, 2004). This transformation can be recognized in the increase of audit culture and verification where accountability can be understood in a technical-managerial sense. In education, the effects of this technical-managerial approach have become symptomatic of (over)development because the relationships between state and schools, teachers, students and parents, become reconfigured in economic terms. The same could be said of human relationships with food and nature (Boff, 2007; 2010), suggesting a lack of essential care. Biesta (2004, p. 239) argues that 'economic relationships seem to have replaced political relationships and the sphere of the political itself', making it difficult to establish ethical relationships.

> In the end, we are left with a situation in which systems, institutions, and individual people adapt themselves to the imperatives of the logic of accountability, so that accountability becomes an end in itself rather than a means for achieving other ends.
>
> (Biesta, 2004, p.241)

The ends of education have therefore become shaped by competitive values, favouring a Darwinist-style system of exclusion. The role of the teacher is centred around preparing students for examinations through which they become qualified - or valued - within the capitalist economic system. Subject to the principles of market forces, education had, by the time I was training to become a teacher, 'become a competitive enterprise and commodity, rather than a preparation for a democratic society' (Tomlinson, 2005, p.1).

Neoliberal policies have dictated that assessment results have become increasingly significant both in teachers' and head-teachers' careers and in the survival of a school itself. It is what Sparkes (2007) refers to in the story of the "Big Fellah", only in the higher education context. In this often 'brutally efficient system of accountability' (Mansell, 2007, p.4), decisions are made about complex and inter-dependent aspects of the education system including, amongst others, school and local authority funding, ranking, inspections and target setting. Performance seems to matter more than a sustainable future, essential care, or the well-being of the young people affected by education systems.

Hamilton (2007, Chapter 2) argues that effective schooling is now a global industry which 'stands at the intersection of educational research and social engineering'. Operating on a pathological view of education, he maintains that school effectiveness research is progressive 'because it seeks more efficient and effective ways of steering social progress', social-darwinist 'because it accepts survival of the fittest' and eugenic ' because it privileges the desirable and seeks to eliminate the negative'. These three criticisms of the school effectiveness paradigm are echoed throughout the literature (Gorard, 2010; Harvey, 2007; Mansell, 2007; Slee et al, 2007; Coe & Taylor Fitz-Gibbon, 1998).

The assumptions which underpin these practices are so deeply embedded within school culture and government policy they remain unquestioned whilst effective teaching for improved performance is under constant scrutiny. What I found difficult to understand was that there seemed to be an assumption that teachers themselves were not concerned about raising standards, it was as if improving was something that had to be *driven* through schools. I know that I never set out to be an ineffective teacher, or to worsen my practice. The whole experience rested, in my view, on coercion and conflict where the ends of education were masked by examination results and school league tables. I couldn't wait to leave.

2.1. The Limits of Modernity

> Do not educate your child to be rich, educate her to be happy
>
> So when she grows up, she'll know the value of things, not the price.
>
> - Anon

If the purpose of education is based on the financialisation of human interaction, we educate our children to value the system of financialisation, we teach them to participate in the capitalist 'free' market because it is presented as the natural way of things. Capitalism has failed (Robinson, 2012) and questions are being asked about the sustainability of models rooted in violent structures of patriarchy (Gilligan, 2009; 2011). Arendt (1954, 2006) calls for educators to reconstruct relationships and social bonds around the concept of love, or caritas (Bergström, 2009). After some time in Brazil I began to understand this call as a way of developing sustainable human relationships based on ethical responsibility, but I am getting ahead of myself.

I turned to postmodern philosophy for education to try and rethink my role within education. Biesta (2006; 2010) distinguishes between three different functions of education as a 'composite concept': qualification, socialization and subjectification. He argues that current (Western) educational practices are organized around qualification. Qualification as the purpose of education is characterised by the culture of hyper-accountability which I have discussed above. Socialization is concerned with insertion of newcomers into existing social orders. Subjectification has an orientation towards freedom because it sees democracy as 'sporadic' and democratization as that which 'interrupts the existing democratic order in the name of equality' (p.8). My path through the literature fuelled by my discontent with the school effectiveness paradigm led me to Biesta (2006), who questions the assumption that qualification exhausts the task of education and problematises education as 'the production of a particular kind of subjectivity' (p.80). He argues that education becomes 'uneducational' if it only focuses on socialization and qualification. Education, he writes, 'should always also have an interest in human freedom' (p.75). That freedom, is a freedom to be unique subjects in an emergent and interconnected world.

Subjectification can be thought of in terms of the 'coming into presence' of unique subjects in 'a process that is not only radically open toward the future but at the very same time is intrinsically democratic' (Biesta, 2010, p.105). This implies that standards become individualised not in a Western modern sense, to conform with standardised testing, but in such a way that allows individuals to make knowledge their own.

I began to theorise how I would go about teaching in IPOM. In the context of what would become Wide Open Minds, the curriculum content was the English language and putting English into interaction with what the students already knew could therefore provide opportunities for the ways in which they would come into presence. I began to visualise Wide Open Minds as a space where instrumental language instruction would not be the objective but where the idea of the classroom as a 'laboratory for purposeful experimentation' (Brookfield, 1995, p.264) could be realised. I focussed on creating space for new becomings and different ways of 'doing' education, to find a balance between socialisation, qualification and subjectification as (possible) ends of education (Biesta, 2009). This language of possibility therefore helped me to (re)imagine my teaching practice in response to Biesta's call for 'an orientation towards the future and what comes to us from the future' (2007, p.26).

French philosopher Rancière (1991) argues that explaining, or explication, makes students 'stultified': by explaining something to a child, we are simultaneously teaching them to be dependent on our explanation, that they are unable to learn unaided. This then has implications if we are concerned about freedom. I reflected that this is sometimes the hardest thing to do, to resist explanation to a student, and instead oblige them to use their own intelligence. For me this has been one of the greatest insights of my professional life, and it has had a significant impact on my practice. I meet why? with why not? I wait longer for students to think for themselves. I avoid giving immediate answers and try to facilitate different ways to view or think about a question. If Biesta (2006; 2010) is calling educators to reorient ourselves toward the future, I attempt to do so by not always explaining my limited understanding of 'the way things are'. The possibility that withholding explanation might be unethical is not excluded here. This means that these ideas are always renegotiated and critically reflected upon in practice. In this way, Andreotti's (2011) call to think education 'otherwise' and

become 'comfortable with uncertainty' intersects with Biesta's call to orient ourselves (as educators) toward the future.

Gustafson (2010), too, emphasizes a need to open to 'the tumult of undecidability' if teachers can change their assumptions about intelligence: if I assume that all my students are equally intelligent (that does not mean that they are all the *same*); that they have a learning potential that I cannot predetermine or imagine in advance, then I bring the possibility of equality into the educational encounter. In this sense, Gustafson (2010) proposes that intelligence is relational, and 'the idea of strong emergence affirms an engagement with the unknown, made possible by an increase in complexity of the educational environment' (p.93). Thus my ethical responsibility toward the future and 'for the world as a world of plurality and difference' (Biesta, 2006, p.206) can be facilitated in practice. Similar to what Freire (1970) called *concientização* (conscientization), if I assume that all my students can learn whatever they want to learn, the role of the teacher shifts towards the role of catalyst, creating space for equality and democratic practice.

In his story of Jacotot, Rancière (1991) raises some important issues. He argues that the art of explication or explanation is the 'myth of pedagogy'. Explication teaches students dependency on explication, the relationship between teacher and student is therefore based on inequality. The superior teacher explains to the inferior student. In traditional schooling, using a prescribed curriculum and predefined outcomes, the teacher as explicator therefore 'stultifies', teaching students that they need an explicator in order to learn, to understand.

Rancière considered will to learn to be different from intelligence. Teaching to emancipate rather than 'stultify' the teacher does not allow the linking of one intelligence to another in a dependency on explication:

> Whoever teaches without emancipating stultifies. And whoever emancipates doesn't have to worry about what the emancipated person learns. [S]He will learn what [s]he wants, nothing maybe. [S]He will know [s]he can learn

because the same intelligence is at work in all the productions of the human mind. (p.18)

Rancière views emancipation in terms of 'the act of an intelligence obeying only itself even while the will obeys another will' (p.11). In the classroom this means that the student is 'obliged to use his[/her] own intelligence' (p.15) therefore moving away from loading the memory in what Freire (1970) refers to as the banking model of education, the kind of exam preparation I found myself doing in England. What if, as Osberg & Biesta (2007, p.49) suggest, schools become 'places which facilitate the renewal of the world rather than its replication'?

These were the philosophies *for* education (Biesta, 2012) that I had begun to build out of my critical reflections as I made the move to Brazil. I was not aware of it at the time, but I was thinking of 'a transformation that is being guided by a commitment to live as fully as possible values and understandings that carry hope for the future of humanity' (Whitehead, 2012, p.12). From here I would begin to think of education as a way to face humanity (Todd, 2008) rather than the economy.

2.2 Hello Brazil

2.2.1 Fortaleza, the fifth most unequal city in the world (UN, 2012)

> *Tia! Lembra daquele homem que assaltou aquela menina na semana passada tia?*
> I looked at the eight year old student beside me. Last week a visitor had her brand new camera stolen by a *ladrão*[4] at the front of the building.
> *Sim, eu lembro.* I remembered.
> *Aí é tia... ele morreu!*

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[4] *Ladrão* - I find this word very hard to translate. The precise word-to-word translation is simply 'thief' but to me this does not quite sum up the cultural situatedness of *ladrão* which refers to manifestations of violent, threatening, nasty behaviour from a person, usually (but not always) male and abusing drugs like crack cocaine. In Brazil, *ladrões* can hide themselves in *favela* communities marginalised from city centres, neglected by public services and often inaccessible to police. *Ladrões* sometimes wait and watch for a vulnerable target with obvious belongings like a handbag or a wedding ring which they can sell underground. I have seen *ladrões* stealing bags and cameras from people on the beach and I have been approached by a *ladrão*. My husband was carjacked at gunpoint by *ladrões*. When I use *ladrão* I am referring to a person demonstrating violent, threatening behaviour. I discuss this further in section 2.2.5.

I blinked. He *died?* She looked at my face expectantly. I didn't know what to say.

Furaram ele tia. E ele 'tava usando a mesma roupa. Eu vi.

What? They stabbed him. She saw? He was wearing the same clothes? How did she know? I asked her what happened.

'Tava lá! She gestured to the street that runs along the back of the classroom. *E eles mataram ele porque ele 'tava assaultando no onibus né?*

Foi né. The *ladrão,* she said, was the same *ladrão* who had been involved in recent armed robberies on the local bus services. I remembered the week before seeing a news report about it. There had been a *ladrão* robbing a bus with a shotgun on the local news[5]. The image of another dead body came to mind. I shivered. I had seen a *ladrão* a couple of weeks earlier. Apparently he had attempted to steal a car at a traffic signal and was shot dead by a policeman in the car behind - or so the man in the gas station told my husband after we drove past a body lying on the road surrounded by a small group of people.

Paulo Marcelo and I met over five years ago when I travelled to Brazil on holiday. Back then I would have called myself an independent backpacker, but nowadays I understand that the idea of independence is one based on a modern illusion of separateness. I depend on my historically, culturally and socially constructed economic status and political power in order to travel freely to the Global South. Travel, intimately connected with research, is not ahistorical or apolitical. Grounded in the grand expeditions of Imperial Europe (Sharp, 2009), explorers who set out to research strange and distant others helped to construct Eurocentric knowledge about the world based on a fundamental assumption that 'we' in the West (Global North/First World/ Developed World) are superior to those exotic, undisciplined and promiscuous others beyond our borders (Sharp, 2009; Said, 1978; 2003). As a backpacker I had travelled to and around Brazil via a network of colonial lines (Ingold, 2007, p.81); now I was entangled in a meshwork of relationships where lines did not simply connect places. I was not prepared make strange a culture and people who were becoming my family and network of friends.

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[5] *TV Verdes Mares (2013) http://g1.globo.com/ceara/noticia/2013/03/assaltante-usa-escopeta-e-assalta-transporte-publico-em-fortaleza.html*

2.2.2 Paulo Marcelo

"My name is Paulo Marcelo and I live in Fortaleza. I am 32 years old and I used to surf competitively. I decided to help the children in a local community where I used to surf every day so now I am running a non-government organisation called IPOM. Our relationship began when I met Andrea about five years ago. I was on holiday in a place called *Praia da Pipa* where I usually go to surf. Since then we have talked a lot and shared a lot of memories and experiences. I spent some time living with her in England, but we lived a long-distance relationship for three years before she moved to live full-time here in Brazil. Today we are husband and wife.

The project that Andrea has created through her research is transforming the lives of lots of children and adolescents in *Serviluz*. It is a neighbourhood where few people try to do social work through teaching and learning, normally these projects are related to sports, like surfing, or the arts. Her work valorises the knowledges and abilities of each participant, bringing the quality of advanced knowledge and educational techniques. This is how she created Wide Open Minds. To see the development and the emotion of these young people learning a new language / culture, Andrea's research is something I feel great pleasure in helping or being able to contribute to. Wide Open Minds is a new vision of the world for those who didn't have or don't have opportunities in life."

2.2.3 IPOM

My decision to go and live in Brazil was probably the most irrational thing I have ever done. I moved because I fell in love, not because I wanted to come to the Global South and leave the comforts of living in a 'developed' country. I left a good job. I sold my car. I gave away my furniture. I moved out of my flat. I moved against the global flow of wealth and resources. I moved from a 'developed' country to a 'developing' one. I put my full faith in love, and leapt unknowingly into the unknown. Even now I have only a partial understanding of how this dynamic has affected my thinking in research and practice.

As regular surfers and non-residents of *Serviluz,* Dado, Paulo Marcelo and two other friends founded IPOM with a view to help people in the community. These four young men are in a similar political community as myself: 'those (translators and catalysts) in-between political communities who both benefit from and are critical of ethnocentric global hegemonies and who aspire to use their privilege/lines of social mobility in the work against the grain of ethnocentrism and hegemony' (Andreotti, 2011, p.8). The four founders have negotiated a form of 'social entrepreneurship' which they see as 'trying to resolve social problems in an objective, innovative way, generating a sustainable and efficacious result' (Dado, 04/06/02013). IPOM now supports the infrastructure of an educational space in the community, based in the *Associação de Moreadores do Serviluz* building. IPOM is a factory for turning good ideas into reality, and the community leaders support IPOM in the community:

> It started as a dream. We wanted to help people in need, people who shared our love for surfing and contact with the sea. We started with local thinking, in *Titanzinho,* with a vision of creating opportunities for IPOM students... we started learning about ourselves and today the dream grows as more people join us.

> Dado, 23/02/2013

When I first came to visit IPOM I was on holiday visiting Paulo Marcelo. I remember accompanying him on a visit to *Titanzinho*, armed like a tourist with my DSLR camera. This was the first time that I would set foot in a *favela.* I could speak very little Portuguese, and therefore was forced to observe what was going on around me before I could enter into meaningful conversation with anyone. I had only my 'imagined geographies' (Sharp, 2009) of what it was like inside a *favela*. City of God (2002) is a Brazilian-directed film based on the story of a young boy who grows up to be a journalist photographer, in a Rio *favela*, against a backdrop of drug-trafficking and gun violence. This is the 'single-story' (Adiche, 2009) of the Brazilian *favela.* The violence, the struggle to survive here, leaves me with a heavy heart, and I feel guilty for the lifestyle I have. I leave *Serviluz* and return to my apartment block, with manned security gates and private entrance. Mignolo (2000) aligns happiness with the logic of coloniality, so I know that the freedoms I have rest upon the sacrifices of another. In

this sense, modern well-being is an illusion based on an idea of separateness, an absence of *ubuntu*, a lack of essential care for the other. How can I be happy when I know the violence suffered by the other? The guilt consumes me.

Local and national news stories portray a different kind of 'single story' (Adiche, 2009) than the media's popular images of Brazil's football heroes, tiny bikinis and sexual promiscuity. This reality is an urban reality which has emerged with Brazil's development and, in recent years, the introduction of crack cocaine.

> If you go into the community you see thousands of children in the little streets, just riding about and playing with the others. When they get older, they don't have any opportunity. The schools are really vague and they don't want to enjoy the natural sports, like surfing or football, so they are excluded. They go straight to marginality, to *ladrões*, to drug-dealers... because that is the closest, fastest offer. The drug-dealers want them because they can't be sent to prison. They start selling drugs, they start going to crime.
>
> Paulo Marcelo 12/02/2013

> There are forty children in the public school classroom. They are hitting each other, the teachers, there is drugs, prostitution... Life is difficult for these children. I see it all on the "inside"[6] and *os trafficantes* [the traffickers], they came and they killed a person, they stabbed him eighty-three times on the street... I don't want this life - this death - for my grandson or my friends' children, but the children see all of this violence.
>
> Marcia 16/04/2013

Raimundinho and Paulo Marcelo have explained to me that the kind of freedom that some children in *Serviluz* have is created because many parents are not able to spend time with their children. The children end up running around the streets, with no interaction from interested or caring adults. Marcia, who has lived in the community her whole life, her grandson, she says, used to wake-up in the morning, skip school and run around the streets away from home getting into trouble with other boys. In another

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[6] *'to vendo lá dentro...* meaning the inside of the community, the narrow out of sight streets.

reality, some children are stuck at home in a tiny house because it is too dangerous for them to go out alone (Titan Kids, 2010). Sometimes there can be up to three families living in the same house or a whole family sleeping in the same bed (IPOM Documentário Buca Dantas, 2011). I did not know all of this in the beginning, or at least, I know it but I did not have relationships with those who live this story, my Portuguese kept me at a distance.

2.2.4 Raimundinho

The door opened and Raimundinho appeared. Only Hannah and I were in the Wide Open Minds room, quickly turning around the resources between classes. *"Bom dia! Tudo bem?"* I walked around the desk and leaned forward to kiss into the air on both cheeks as he shook my hand. *"Beleza!"* he replied, turning to greet Hannah as well. I rummaged in my bag and pulled out the sets of his photographs which I had printed. I showed them to him, telling him that these were the ones I had themed to go into the thesis. Nodding, he looked through the images, I asked him about the fishermen he had photographed. These men leave home before sunrise to spend the whole day at sea. Raimundinho laughed at my curiosity, "I would love to go with one of them!" I said, this must have sounded so absurd. I asked Raimundinho if he would mind answering a few questions about Wide Open Minds, "I could send them to you by email". He said he would prefer to talk and, seizing the opportunity, I began to record the conversation. "So, who are you?" I began, my mind immediately going blank.

*"My name is Raimundo Cavalcante, known as Raimundinho, and I have lived here in the community for thirty-two years. *Serviluz* is of great importance to me, basically because I grew up here and always surfed here, and I'm still surfing today. I was a surf champion and always surfed, nowadays I live surfing, taking photographs and contributing... *Titanzinho* nowadays is marvellous!"

Raimundinho paused and looked expectantly at me for the next question. "Can you explain what your relationship to me?" I said, tripping over my words in Portuguese, using the questions I had sent to my colleagues to get feedback on the project. Raimundinho's contribution would help me to contextualise Wide Open Minds from a local perspective.

"I do not remember the first time I met you", he laughed and I admitted that neither did I. "I met Andrea here in the community through her husband, Paulo Marcelo, and we have a great relationship. She needed some things from my work that I do here in the community, the photographs... [see Appendix 5] I don't remember the day we met for the first time, but we have a great working relationship. I am contributing to her work and she is contributing to mine, *engrandecendo*[7]!

Misunderstanding *engrandecendo* for *agradecendo* (being grateful), I smiled and said it was me who was grateful. "Why do you want to make a contribution to my work?" I asked.

*"My work here contributes to the people, like IPOM and others who come here, who we [community leaders] think will do something good for the neighbourhood, and my contribution is showing *Titanzinho* in another way, not marginalised, but a neighbourhood developing every day, so that the politicians look more towards here, with more heart, to develop the beautiful work that IPOM does here. I think it's very important to work with developing the children, because this is what we want, that they grow up with good relationships and friendships so their future is much better than what was in the past here. We didn't have hope for a child, and nowadays these children of the street, children who are the street, there are some who we see playing... I know what we did... that now all of them enter too easily into marginalisation. Surf takes these children off the streets, takes them to the water and then IPOM arrived with a surfing mentality, and Andrea now is calling me to do this work taking photographs, to develop her work telling a story of the neighbourhood. I think that you will *engrandecer* even more our work here, on the "inside"."

Breaking away from the questions I had begun to ask, I wanted to know how Raimundinho understood development. "You talked about 'developing' a few times, how would you define development?"

"Development for us in the neighbourhood would to clean everything up, this is very flawed here. I think the local government could come here "inside" you know? Fix up our homes, we are paying taxes for this. The health service here is precarious, the health centres do not work in the way they should. The public schools are just a façade, there is no good education here. It is even worse for those who do not have financial

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[7] *engrandecendo* is the present participle of the verb *engrandecer*, meaning 'to make grand'. *Engrandecendo* therefore means 'making grand'.

conditions, they are not well attended in the schools, even by the directors. So I think development for us here is school, health, a well-made infrastructure and a good standard of living. We live in an area of risk, at the same time it is an area of privilege - with the fishing, the surf, football and leisure space - as we should. We have lived here for many years, I think for about seventy years there are people living here in Serviluz so we can't just leave, it has to improve."

"Since we are here in the Wide Open Minds room, can I ask you, do you know what *mentes bem abertas* means?"

Raimundinho shook his head.

"It means to open the minds of the children, and our goal here is to bring children new experiences, different cultures - such as Hannah is from Germany, I'm Irish, we have some American students - in a kind of exchange of culture, language. For example, I do not speak perfect Portuguese, the children are teaching me. When I first came here, I had no concept of the reality here, so they are teaching me that too. It is not only an English course because the relationships that we have with children are the most important thing in the project. You have already been here during some of the classes, so, what you are seeing here, what is the meaning of this project within IPOM?

Every day I become more impressed when I arrive and see these children speaking English, I never saw a thing like this in my life. I don't know, it's emotional, I get emotional with this here, I arrived here and the children are presenting themselves in another language that I don't even know how to speak - I only speak Portuguese, and even that is bad! It is a beautiful work of yours, a work of the heart, you do it with love and its very well done. It's very pleasurable for the children, I always say that to the surfers, because a lot of them don't bother to come here and they're missing out and they will come here because they know that this is very important. We see these children speaking English and we live right beside the harbour. A lot of *gringoes*[8] come on these ships and they always pass through here on their trips, so it's important. Some day one of these *gringoes* will arrive here and one of these children will be speaking English with them. I think that the day this happens, the people will see, the community will see, they won't believe what they are going to see. I think that they are going to

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[8] *Gringo (pl. gringoes)* is the word used by Brazilians to refer to foreigners from outside Latin America.

think that they are dreaming, because a lot of people haven't seen the reality of IPOM, this English work with you..."

"I'm thinking that maybe in the future, because I do not think they should learn a new language, only if they want to, that they will learn to speak about where they are from, to tell the truth about what the community faces, the challenges of the community and such. This is a vision of the future because we are just getting started. To what extent do you think that is possible?"

"The children here are very intelligent, they have a very strong local culture. They are fighters, spending the whole day in the middle of the streets, on the beach, created free on the shoreline, this isn't something we see everywhere. They are very strong, they learn things easily, they are bad at studying because they want to be free, they don't want to be like those children locked inside a classroom. I think they see this difficulty, they feel this difficulty in their skin, what is it to teach them? They are very free children, free from the family, because the family liberates them a lot. The father has to work or the mother has to work or the parents are separated, so the children live in the middle of the streets. It's really difficult to teach them, but for those who want to learn it's really easy because they are really smart and they pick things up very quickly."

"Have you heard anyone talking about the project here?"

"Yes, there are some girls who speak so well about this project, they think it is very cool that it is here. They already speak your names and everything, we are so proud because there isn't another project like this in the neighbourhood. They are small but we have some, like *Boca do Golfinho* surf school with Carlos Alexandre, the surf school with João Carlos and Fera. They are doing projects, but it is more with surf and there isn't the kind of social education, about relationships and language. IPOM came to do this, didn't they, to help the surfers. When the time comes for them to do an interview, they will know how to speak, and you are untwisting their tongues."

"Do you want to say anything else?" The children had opened the door for a fourth time, eager faces poking into the room, ready for the next session.

"I want to thank you all for the opportunity you are giving us, to see these children grow up with a future like citizens, this is what it is about!"

"Thank you!" Another child burst into the room, *"Tia, vai ter aula?"* (Aunty, will there be a class?) "Yes! We are just finishing!" I smiled, Hannah and Raimundinho laughed as the child scampered out of the room, calling the other children.

Raimundinho extended his hand to Hannah, and then to me. His eyes always twinkling with kindness, he said "*Valeu*!"[9]. Slowly and deliberately picking up his camera, he left the room.

Seconds later the children were inside.

2.2.5 Dança do Moleque[10]

A few days later I slowed my car and creaked over the awkward speed bump on the road leaving IPOM. I saw Raimundinho standing under the shade of the surf shack. The sea glittered behind him as he waved and returned my thumbs up hand signal. He hoisted himself up from his perch on the wall, his camera in his hand. The water full of surfers, young and old, carving out manoeuvers on the waves below, Raimundinho would spend hours photographing them. The shack was a corrugated tin roof held up by six posts, perched on the edge of the large boulders installed during the building industrial port as one of two enormous breakers to stop the sand drift. It provided the perfect vantage point from which to watch the waves breaking onto the beach below, offering protection from the sun's rays directly overhead. I stopped and Raimundinho bent towards my car, leaning his free hand against the doorframe. "*Tudo bem?*" (Everything good?) he inquired, smiling. "*Tudo joia!*" (Everything jewel) I replied, returning his smile.

He agreed to take me on a walk around the community the next day. This walk would give me a unique glimpse of an imagined unknown, "the inside". I was too scared, and had been told that it was too dangerous for me to walk around alone. I had always driven 'in' and 'out' of the community by car, always by day. I do not feel safe, the way I do 'at home', inside my condominium apartment or in the UK. Raimundinho's company, as a man and a community leader, would ensure that no *ladrões* would approach me as we walked through narrow streets lined with open sewers. Some streets

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[9] *Valeu* literally translates as "it was valid" or "it was worthwhile"; it is often used as an informal valediction or instead of saying "thank you".

[10] I noticed that Raimundinho saved the film footage from this day on his computer in a folder called "Dança do Moleque" meaning "Dance of the Imp". *Moleque* is a word used as slang for a young boy of colour, loaded with a variety of etymological meanings relating to Afro-Brazilian ancestry, but not used as a derogative in this context. I have not included the images of the children, for ethical reasons. There is scope here for a whole thesis in itself.

were sandy paths, strewn with uncollected bags of rubbish, as we walked to the *Mucuripe* lighthouse at the edge of *Serviluz*. The lighthouse was constructed by slaves between the years 1840 and1846. Nowadays it is quite symbolic of the social exclusion of the community, on the periphery of Fortaleza's postcard cityscape. The lighthouse was deactivated during the 1950s and is at the centre of a proposed development project which threatens to remove current residents from their beachfront homes.

As we walked up the steps of the lighthouse Raimundinho explained that the state and city governors were locked in a bitter argument about who was responsible for refurbishing and maintaining the lighthouse. Meanwhile it stood on uneven concrete steps amongst the tumbleweed, it's walls wearing peeling paint covered in graffiti or *pixação*. The inside of the lighthouse had a feeling of unease. The obvious signs of transient occupants ranged from the human excrement on the floor to the *pixação* covering every inch of the walls. The floor was covered in dust and broken cement. We made our way up the rusted iron staircase that seemed to float up the central shaft of the lighthouse. It moved with every step but I felt ridiculous to be scared, Raimundinho stepped ahead of me and offered me a hand to steady myself. The view from the top of the lighthouse was breathtaking. I stood and took in the bizarre blend of beachfront, industrial port, shipping yard, the prohibited green space meeting the perfect waves on *Praia Mansa*, cityscape, the *favela* on the *morro* beyond, and the *Serviluz* community stretching from across the railway track. Raimundinho told me that there are around 15,000 people living in *Serviluz*. My head spun at the number and I looked across the vast sprawl of jumbled red brick houses squeezed beside and on top of each other, a swollen and entangled meshwork of lives.

We descended, my legs shaking on the swaying spiral staircase. I eyed the broken joints that had torn themselves away from the concrete walls and tried not to panic as I imagined the whole thing falling away from underneath me. At the bottom I followed Raimundinho around the back of the lighthouse, the sun now behind us, it was a relief to stand in the cool shade. There were some children sitting around. They were dancing to funk music from Rio de Janeiro, battering a crumbled old wooden shack and staring at me and Raimundinho, who continued chatting away to me me unperturbed. My own mind was racing, looking at the children, I was a little bit speechless. Dressed

in too-small and worn-out clothes with sun-bleached hair and skinny limbs, they seemed so abandoned to my Western gaze. Their dance was, to me, overtly sexual and although Raimundinho laughed, I admitted to being rather shocked by what I saw. They looked and smiled so shyly. I shuddered to think of who else might approach these children, one of whom was jiggling her bottom in front of Raimundinho's camera. The children peered into his viewfinder to see the recording. I wanted to 'reach out' to all of them, invite them to IPOM to play and learn and have fun in a 'safe' environment, but the longing to care was balanced by the voice in my head asking 'what right do you have, to judge? ...to offer something better?' I didn't say anything to the children, I simply returned their stares and shy smiles. I knew that this kind of 'reaching out' was based partly on pity, an emotional reaction to what I saw. Even though by now I had carefully examined my own cultural norms, I realised that it was hard not to judge these children by my Western standards of living.

These children, children of the street, are somebody's children. Many have been abandoned by parents and by society. I think this is saying the same thing as Boff's (2007; 2010) attitude of essential care. If I am love, do I assume that these children are not human just because they live on the margins of society? What is their experience of life? These are questions which I cannot answer but they torment me all the same. Much later I come to realise that theirs *is* an experience of a human life. Perhaps this is what Todd (2008) suggests when she writes of 'facing humanity'. If I locate this within Boff's (2007) conception of essential care, it helps me to be gentle with myself. I do not have to give something to these children to make their lives better. I watched how Raimundinho shared the video footage with them, leaning down to chat with two or three children, speaking in his gentle, smiling voice. There is something in this idea of *facing* humanity, as Todd (2008) suggests, which isn't something that ought to be avoided in education but somehow 'rooted in the difficult relations between actual persons' (p.3).

There are children and adults on the street throughout the city, painfully thin figures begging at traffic lights or pushing rubbish carts. Sometimes the squirt of suds hits my windscreen and I jump, then a toothless smile reaches across with a squeegee and I watch lines of bubbly water and dirt dribble onto the wiper blades. The signal turns

green and I lower my window just enough to squeeze a fifty cent coin into an outstretched hand. "Never drive with your windows down!" I am reminded by friends and family, "it's too dangerous!" The *catadores*, the rubbish collectors, who walk barefoot picking up scrap metal or plastic, are a shocking sight for me. I regularly drive past other nameless adults two blocks away from my apartment condominium, smoking crack beside overflowing rubbish carts at the side of the road. An Al Jazeera documentary (Brazil: Forced to the Streets, 2013) speaks to children and teenagers on the streets of Rio de Janeiro, one of whom explains that surviving repeated rape attacks becomes part of daily life for the girls, but the worst part of street life is the lack of attention and love, the fact that no one cares. This makes me cry as I write, it makes me so sad. It twists my heart and hurts my chest. Friends and family tell me that I cannot let these things upset me, that I am doing 'my bit' in IPOM, but I still struggle to understand how an attitude of essential care allows me to drive on by in a bubble of modern life.

Raimundinho turned his camera onto me. I am smiling like an idiot, uncomfortable being filmed. He began to talk to the camera, "We are here at the lighthouse of *Titanzinho*, with Andrea who is from Ireland, getting to know our people, our culture. Andrea, what good have you seen here? *Já viu alguma coisa legal?*"
Still smiling, I reply, "*eu só vi coisas boas aqui!*"
Inside my head I was asking myself "What are you saying? You only see good things here? Really? These street children, right next to you, and you're saying that all you see is good? My head was spinning as the words came out of my mouth. My tongue twisted in front of the camera. It was good for me to feel the 'other' side of the research and be questioned but it surprised me how nervous it made me.
"The children who I teach here are marvellous, it is such a pleasure teaching them. Everyone who I have met here is good, *todo mundo que eu conheco aqui é de bom!*"
That was true. The people I have met have been wonderful, and the children too. I wondered how much of that was because I was a foreigner, but then I had not seen much conflict - people just speak their minds here, and everything gets worked out somehow. Even when voices are raised, the dialogue seems to continue until the discussion is resolved. I am wary of writing universal conclusions about Brazilians, but it seems to me that there is less pretence and more openness about who one is in the

Brazilian culture. My attitude of always wanting to improve myself, comes with a judgement rather than a curiosity about who I am. I find that this judgement stops me knowing myself.

"*Você é a professora voluntaria do IPOM*" Raimundinho interrupts my thoughts and introduces me to the camera, putting words in my mouth. I nodded, nervous and awkward, but still smiling, "the project we have here at *Titanzinho*, Andrea teaches the English course for children up to what age?" he continued.

"Until sixteen" I replied.

"What are the children like there?" he asked.

I laughed, thinking of how I would describe the children. Full of life? "Some days they are a little bit *danado*[11], but children are just like that! They are learning a lot, you already saw some of them speaking English, didn't you?"

Raimundinho replied "*Legal*" and stopped filming. Perhaps I was not a good interviewee. The words in my head were often louder than the words that come out of my mouth, especially in Portuguese.

No one had ever asked me what the children at IPOM were like. Raimundinho got me thinking. I think of one six year old boy whose character is big enough to light the biggest lighthouse. Every once in a while his grandmother drags him into my classroom by the ear, retreating without comment only to shout a warning at his glum little face which I think I understand to mean he should be with me and not alone on the street. That's the thing about what IPOM offers, the aim is to *prevent* children ending up on the street. Dado tells me that we can only work with children who have a legal parent or guardian who can give permission for the child to attend IPOM. To take in street children would invite legal action from the state, it is a complicated and contradictory process to set up a non-government organisation and of course child protection is paramount. Perhaps in the future we will have a way to include these street children, Dado writes, but 'our focus is to occupy the time of our students with activities that will help them to have a sustainable future' (personal communication, 28/08/2013).

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[11] *danado* literally means 'injured' but it commonly used to describe bold or naughty behaviour in a child, implying that they are hard work for parents or teacher to look after!

2.2.6 Dona Mariazinha

I walked around the corner and along the narrow street to Dona Mariazinha's house. Her name, *Mariazinha*, literally and somewhat ironically means 'Little Maria'. She is a short but immense woman, her thick ankles resting on a footstool as I knocked on the wooden gate and greeted the gaggle of elderly women gathered at the carport where Dona Mariazinha was seated. There is nothing little about her, she is formidable and strong, in body and spirit. At the ripe old age of 81 I am eager to spend time with this wise old woman. She has seen *Serviluz* grow from a small fishing colony relocated from the beach across the bay in the 1960s. I take in the array of plants that cheer up the otherwise grey concrete wall topped with rusted curls of barbed wire. The other women look towards me, smiling and nodding silently. I took this to be a good sign and hope that some day I might converse with them too. Wrinkled old eyes and strong shoulders sat in the mid-morning heat, the guardians of history and morality in the neighbourhood, these old women could be found squeezed comfortably into the plastic chairs gathered around street doorsteps at sunset. Accepting an offer for a cool drink of passionfruit juice, I smiled at one of my Wide Open Minds students and her baby brother at the door of the house. This was the first time I had come to visit Dona Mariazinha with the purpose of recording our conversation. I felt uncomfortable as I produced my iphone to do a soundcheck. She took it in her hand, her arm resting across an enormous breast as she began to speak. It seemed like she had done this a thousand times before, and needed no prompting from me as she began to recount her story. I had brought with me copies of old photographs of *Praia Mansa*[12], before the port was built and the *Serviluz* community was relocated to where it is today. Dona Mariazinha waved them aside.

"My name is Maria Ferreira Dias and I was born in the interior of *Acaraú*, in a place called *Cajueirinho*. My father was a master of the salt mines, he became a director and from small beginnings we came here to Fortaleza. When I was growing up my father put a teacher in the house for us to study. I grew up, started dating, my father was very strict and would not let us go out with everyone. If we went to Mass we had to go with the old lady who was a neighbour of ours. When I was young, I went to the colonel's

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[12] *Praia Mansa* means "tame beach"

house and my friendships were with these people. I spent a vacation at my grandmother's house and that's where I met my husband. I ran away, five people carried me, and my husband put me in his uncle's house. My mother was here in Fortaleza, so I went there, got married, stayed for a while with my mother-in-law and after going back and forth to Fortaleza my husband and I came to live at *Praia Mansa*.

As she paused for breath, I asked her when it was that she came to *Praia Mansa*. It was an empty beach with a fishing village in the 1950s, *Serviluz* did not even exist.

"We were married and already had our children, they were little boys and little girls growing up... my husband was a fisherman."

"What were the houses like?" I asked her, fascinated.

"The houses on the beach, were mud and board... but everything there was happiness, a lot of people arrived from a small, good town in the interior but it was really nice, very good, the happiness was good... there didn't exist these *vagabundos*[13], crack didn't exist, nothing existed... only Father Zé Nilson, from the fishing colony, it was a life of heaven.

Then the time came where the dockers needed the land, so they registered all the families and we moved here. When we arrived here they didn't give us anything, just some basic material to make our homes, it wasn't even bricks. They gave us clay, tiles and wood, the little things to get us going and we started building. After everyone stayed, they started to make their houses with bricks and tiles. When we arrived here we started to meet with the mothers, to know what the people would like to have here. There was only one street, *Rua Zé Monteiro*, just one house, nothing else. There was a shelter for the fishermen, we went around asking for help. We set up the school *São Pedro*, me and some other mothers. We also set up the school *Nossa Senhora Navagantes*, and Father Zé Nilson was in charge of everything and the colony put together a document with him to make the schools. *Titanzinho* didn't exist then. It was me and a group of mothers who walked around looking for help, to put together everything for the schools. I know I left *São Pedro* in order and with money in the bank but I got fed up and left. The people asked me to make another association, and we had five assemblies where they voted for me to take over. We made the *Serviluz* Residents Association and started working there around the time of Tarus Jereissate. We made our

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[13] *vagabundos* - literally translates as "vagabonds" which in English means a person who wonders from place to place with no fixed employment. In Brazilian Portuguese, to call someone a *vagabundo* is very offensive and demeaning.

homes under the raffle and urbanization started, the water, light, everything was working in the association. The school *Alvero Costa* was our claim. The school *Elenita Mota* was the same work that we did here in the association. *Elenita Mota* was the name of the governor's mother at the time. The dockers donated food and we built the building that we have here now, and it grew from there. There was nothing from the council, it was all ours. Me and my children made it there. Govenor Gonzaga started working with us and helped us, the community, the organisation."

Unable to catch all of the detail in what she was telling me, I simply asked "Was this in the 1960s?" I was trying to match her story to the photographs of Praia Mansa and the construction of the industrial port which I had brought with me. I knew it would be a long time before I would appreciate a fraction of what Dona Mariazinha had seen and done in *Serviluz*.

"It must have been around 1968, because the association was registered in 1986 and before that we did a lot of work in the community, building schools and the church. The raffles and the work of Gonzaga Mota and Tarus Jereissate that did the raffles. I fought hard here for the people in *Serviluz*. We made the church, *Nossa Senhora dos Navigantes,* and supported a lot of people there. I know I did a lot of good here for our community, at the time there was just 800 houses. Today we are still working for health, schools, the surfers, that other house over there was for the elderly, and there is also another college. Up until today I am still alive and fighting, I raised this community with my colleagues. I am the chairperson of the local and regional health council, the president of the board of the Military Police. My colleagues and I started a federation of neighborhoods and *favelas* in Fortaleza, and various types of work I always did on the inside. I was the president of 33 associations, in short, from here to the *Caça e Pesca* neighbourhood, I have work to do every day. Although not to the same extent today, I am resting due to problems with my health."

Half-knowing, I asked her age.

"Today I am 81 years old, my husband is 86 and we will celebrate 64 years of marriage soon. We had twelve children, eleven of them are alive. We have twenty-something grandchildren and great grandchildren, with God's help I would love to have a great great grandchild. I feel happy to be here, and my life is this. We had a school of around

400 children before IPOM came. We had the project supported by *Petrobras*[14]*,* with music, the elderly, the work of *Coelce*[15] for the seamstresses. I always worked to bring these courses here, to help the young people learn and to give opportunities for the mothers as well. It all stopped because the municipal government said that the projects associated with the school were illegal, so they took them away. IPOM came to the association and brought a group of 150 university students who did a cleaning and painting project. The boys came to me and liked what I was doing here in the community and asked me to support IPOM in the association, and I accepted. I told them that I would accept whoever comes to do good for our community, and we made an agreement for one year at first, then two years, and here we are. It is very important to work with the children, they have lots of projects - the computer classes, English, clay modelling, *Maracatú*, and Fridays with the psychologist. There is a whole week of activities within the association and other work. The firemen do classes for the elderly, we are supporting more jobs in the association, with God's will, as long as I am alive. Now I have to create a board of directors, to take account of everything because I cannot be there in person. I will put other people to help me do all the work, but they have to be people who want to work and attend the meetings because I cannot walk to them all."

Dona Mariazinha had been advised to start 'taking things easy' by her doctor. I did not want to cause her any stress by asking about the things that she was no longer able to do. "Do you want to say anything else about the neighbourhood?" I had mentioned to her that I wanted to describe *Serviluz* by using the words of local people, to give local perspectives on the context within which I was working with IPOM.

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[14] Petrobras is a Brazilian oil company set up by President Vargas: "Petrobras was established on October 3 1953, by then president Getúlio Vargas, to undertake oil sector activities in Brazil on behalf of the Union. "It is, therefore, with great satisfaction and patriotic pride that I sanctioned the bill approved by the legislative, which is a new milestone in our economic independence," he already predicted more than 50 years ago.
The creation of Petrobras was the outcome of the popular campaign that started in 1946, under the historical "The oil is ours" slogan." By 2013, their website states: "We operate in 24 countries, in addition to Brazil. We operate as an integrated energy company in these sectors: exploration and production, refining, trade and transportation of oil and natural gas, petrochemicals, distribution of oil derivatives, electricity, biofuels, and other sources of renewable energy. Our 2012-2016 business plan foresees investments in the order of $236.5m" See: http://www.petrobras.com/en/about-us/our-history/

[15] Coelce is a Brazilian electricity company: The website states: "The company is the third largest distributor in the Northeast of Brazil, supplying energy to approximately 3 million customers." See:https://www.coelce.com.br/sobrecoelce/conheca.aspx (my translation)

Nodding and business-like, she said, "I want to say that our neighbourhood is not what the people say about us. That building where the police are now, it was me who made it together with the colonels when we first came and nothing existed. There was no crack cocaine[16] or violence and it makes me sad now, this violence is caused by the same young people who are killing each other because of crack. I'm sure that if we didn't have the problem of crack, this violence would not exist. I have faith in God that we will be able to end this, or reduce this, because God is powerful. Crack is the saddest thing in the world.

A few weeks after our conversation, this violence would escalate and there would be shootings on the street outside every day for a week. Marcia explained that the black car would arrive and everyone would just drop to the ground in case of stray bullets. It was nothing to do with the children walking home from school, or the old women gathered around doorsteps at sunset. I asked Dona Mariazinha if she saw a change in the commity with the arrival of crack cocaine:

"Yes, I saw a change because there are many projects here, in the church, both Catholic and Protestant. There is no lack of projects here in *Serviluz*. Those who err on the side of drugs make that choice. The problems are not because of a lack of projects, thank goodness it has got a lot better. There are a lot of surfers, I made the house for the surfers. So I just have to thank God and ask for happiness, peace and tranquility in the hope that we will live without this outrage of crack. It has already improved a lot and will end with the power of God. Taking away this drug, the would violence end."

"What about the opportunities for children, can you talk a little about the schools?"

"This is what I'm saying, there are many opportunities. Only those who don't want to go will not go. The family is the beginning of education, if the family has no interest, who will? They have to look for the opportunities, the projects have something very important to offer. Take the example of IPOM, or also my sister Joyce, there are many

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[16] crack - I have translated "*droga*" which means literally "drug" as 'crack cocaine' here because when people in Serviluz talk about "*droga*" they are usually referring to crack. Other drugs do exist in the neighbourhood, marijuana is usually referred to as "*maconha*" and although it causes problems for some youths, the effects of crack cocaine are much more devastating to the life of the user and their relatives. Crack cocaine is not the kind of cocaine that middle and upper class elite drug users use as a recreational drug. Crack cocaine is highly addictive and very cheap. It appears as an off-white nugget of rock which gives a user an intense high, usually accompanied by strong desire for another hit. See: http://en.wikipedia.org/wiki/Crack_cocaine (last accessed 30/05/2013)A rock of crack costs around R$5 or around £1.50. The minimum wage in Brazil is around R$650, or £200 per month. For a crack addict, income is usually around R$300 per month which he might earn from a drug errand he runs for a trafficker, or from other informal work. (Paulo Marcelo, 30/05/2013)

good projects. There is a lot of good here. I just have to be grateful. Today is 5th May 2013 and I trust Jesus that from today onwards things will continue to improve."

I notice that she doesn't mention the public schools, she talks about the community projects as the opportunities available for the children. A couple of weeks later she would find herself terrorized by the arrival of a *ladrão* in her own home as he fled the police. Knowing he could scale the fence and cut through Dona Mariazinha'a backyard, the *ladrão* jumped into the backyard where I had sat to speak with her. Brandishing a gun, the *ladrão* did not threaten anyone but, as Marcia later told me, was high and capable of anything. He scrambled over the curls of barbed wire at the back wall of the house onto the street behind.

2.2.7 Storytime: Becoming comfortable with the unknown

When I first started visiting IPOM, Dona Mariazinha was the President of the *Associação dos Moreadores do Serviluz*. Since then, her health has deteriorated and she has handed the presidency of the association over to her daughter Marcia. In September 2011, before I could speak Portuguese fluently and before I had been able to talk at length with Dona Mariazinha about her life and history, I visited IPOM twice during the Friday morning session with the psychologist, Jonathan, and began to interview the children about their interest in and knowledge about English. Looking back, I realise how little I understood about the lives of the children.

My friend Carla accompanied me on these occasions. Carla was a translator, both in terms of communicating in Portuguese and conversing with very young children. My teaching experience was limited to children and adolescents between eleven and eighteen years old, here I found myself speaking with children as young as six. In groups of two or three we introduced ourselves and asked the children for their names, nicknames, birthdays, what school and which grade they attended, what their favourite subject/sport/food/place/animal was and what was their greatest dream.

The children asked us where we were from and why we were there. I understand now why they seemed so confused when I told them I was not Brazilian, but from Ireland. Most of them, as I would later find out, did not know a country called Ireland existed.

And why would they? We told them that we were planning to start teaching English at IPOM and wanted to see if any of them were interested. A few of them knew some words in English from school, and shared their aspirations to become professional surfers or to have a house of their own. Carla and I asked them to write and draw their responses, our primary intention being 'to meet the children, to have a first positive contact with them' (Carla, 29/09/2011, my translation).

In those first interviews, Carla's perception was that 'the children appeared very agitated outside the classroom door, excited to enter. To do an interview was a novelty for them. They all wanted in.' (07/10/2011, my translation). I too felt a building sense of excitement from the children, they seemed anxious to complete the task, but I did not have the linguistic or cultural awareness to understand what effect our presence might have on them. Looking back on it now, I realise the positions of power we held as two white, (almost) bi-lingual teachers, arriving by car with paper, pens and crayons. Moreover, we were showing attention and interest to children whose opinions were rarely sought or valued. Carla and I deliberately had no predefined outcomes or specific expectations for what would arise out of the encounter, and so in this sense we opened a space for something new to emerge; but we also had a very partial and limited view of what we were doing in a wider context of cultural politics.

In October I returned to the UK to attend the EdD residential weekend and had my first supervisory conference with Dr Fran Martin. It was such a crisp, cool morning when I walked onto the campus at St. Lukes. The atmosphere was a sharp contrast to the hot edginess of life in Fortaleza. I walked around to Fran's building, pulling off my jacket as I entered the stuffy heat inside, looking at the colourful displays on boards belonging to the current cohort of primary teacher trainees. Slowly climbing the stairs I could feel my heart beating in nervous anticipation for the conversation that lay ahead. Clutching my learning journal, I knocked on the door and waited.

"Come in!" a voice called from inside.

I stepped into Fran's office, immediately drawn to the array of books along one wall, interesting books. My eyes flicked across the titles. And the photographs, "she's been to Africa", I thought to myself. Fran stood up and extended her hand to me, beaming a smile. Wonderful. She gestured for me to sit down.

After some time introducing myself and the work I had been doing in Brazil, Fran posed a question to me which took me by surprise.

"How have you been presented to the children at IPOM?" she asked. I had shared ideas for my research proposal and my mind was racing. I looked at her, wondering what she was getting at.

"What do you mean?"

"Have you been introduced as a teacher?"

"Of course!" I replied. "*I am* a teacher!"

In that moment my well-intentioned goal of teaching English to these children, to 'help' them because they were poor, fractured into pieces. My certainties were disrupted. Through the cracks I slowly began to desconstruct my own unexamined charitable benevolence. What right did I have to enter the *Serviluz* community and assume that I could 'help'? What did I think I could do *for* these people? Andreotti (2006, p.49) warns that 'if educators are not 'critically literate' to engage with assumptions and implications/limitations of their approaches, they run the risk of (indirectly and unintentionally) reproducing the systems of belief and practices that harm those they want to support'. I began to problematize my presence (and intentions) in *Titanzinho* from a postcolonial perspective. Subsequently, the decolonization of my own mind and methodologies emerged as a major focus of my work. Almost over-anxiously, I began to use insights from Andreotti (2006; 2010; 2011) and other postcolonial theorists and set about an attempt to open an educational space that did not colonize.

2.2.8 Carla

"I am a psychologist and a teacher in Fortaleza, Ceará, Brazil. I taught English as a second language for about 15 years at a well known language school in Brazil. I started as a student, then became a monitor, a teacher, a coordinator and I am now one of the principals from one of the schools.

I met Andrea through her husband Paulo Marcelo four or five years ago. We became very close friends; we shared the same interests and wanted to make a difference in the world. Two years ago we started to act upon our dreams, the interviews started, and the

project began to draw itself. The dream became closer to reality and I was really happy because I always wanted to share with someone like Andrea (a person so similar to me) what I felt and was not able to express in action, until I met her, she gave me the courage and means to make it happen.

To me Wide Open Minds is an opportunity for everyone to become better as human beings. It is a therapeutic and safe space where students, teachers and collaborators discuss not only about the importance of a second language but also to learn the basic structures of the English language in a very delightful way. The thing which we always emphasize with teachers and collaborators is that we are there to share and learn with each other and our experiences, trying our best to find a way to give the children the opportunities they need to express themselves in English showing and developing their capacities. One of my favorite parts of the project is the Storytime which takes place on Friday mornings and collaborators make their best to evoke their inner child and share a story with the students."

2.2.9 Decolonizing my imagination

In our first interviews, Carla and I had planned the questions we were going to use but as time went on we would arrive at IPOM and 'let things happen'. I now see that we were both 'over-socialised in the practices of modernity' (Andreotti, 2011). We had not considered consulting the community leaders or the children themselves about the possibility of learning English at IPOM. IPOM opened a space for us to enter the community and in this sense made it easier to ignore what was going on in the community. By the end of 2011, any ideas I had about doing research on the children in IPOM began to come undone as I reflected on my own complicity with Western ways of knowing the world. Beginning with interviews I can, on reflection, say now that I began my interaction with the children with a view to know *about* them, rather than know *with* them. I was beginning to plan how to teach English based on my own culturally and historically situated understanding of teaching. Postcolonial theory thus prompted me to (re)conceptualise my role, my practice, away from reading difference as deficit. I began to shift away from describing the students as 'zero-beginners' (a phrase I had picked up from doing an online teaching English as a foreign language

course). In addition to the postmodern ideas of emergence which I described earlier, I began to move towards being open to the children and who they are, 'in context', resisting the temptation to project myself onto their world (Andreotti, 2011). I recognise now that it is a privilege to have the economic and political freedom to enter the *Serviluz* community and spend them with the children there.

Dona Mariazinha was always stationed outside the breezy classroom in those days, her deep throaty laugh carried by the incessant *maresia* (sea breeze) that leaves a coating of sand on everyone and everything. Always smiling, her eyes twinkle with wisdom and all those years of community organising. She loves to joke, when my Portuguese wasn't so good she would pull me towards her, laughing because I couldn't understand her very well, calling me "*minha bonequinha linda!*" (my beautiful little doll). It used to make me feel uncomfortable, those nicknames, *"minha branquinha"* (my little white one), but after a time I realised that it was only ever a display of affection. These translations, as I mentioned in Part 1, horrified me as I was trying to ethically negotiate differences which might historically and politically place me in a racial hierarchy above women of colour. Much later, when Marcia started calling me *gatinha* (sexy little thing), I began to smile and sway my hips to raise that soulful laughter when I was in the IPOM kitchen looking for a mug of her sweet coffee. This is a communication between women that transcends racial lines.

My first "Storytime" session in early February 2012 was the one I prepared the most resources for, and I think it was the worst. Far away from the intimacy I enjoy with the children now, I had chosen to read The Very Hungry Caterpillar by Eric Carle (1969), having loved the book as a child. I had printed lots of flashcards to use with the children and to teach them some vocabulary. Even after all the theorizing I had done, it seemed so difficult to put this theory into practice. I look back now and see that I had no caring, loving relationship with the children and I was not really responding to them. The time and space we used was an 'add-on' to the activity Jonathan did with them, yet I had no real understanding of the kind of work he was actually doing. I had not met Raimundinho yet and I could not converse at length with Dona Mariazinha. There was no soulful laughter, no essential care. Any *ubuntu* was lost in translation. It was me alone who had decided to bring the storybook to the children, totally submerged in my

own ethnocentric perspective, I didn't even consider how it might relate to the children or how they might relate to the book - or me.

A Brazilian colleague from a private language school was with me observing the 'class', further compounding a divide between 'us' (the teachers) and 'them' (the poor children). That particular visitor asked me about the project, "what exactly is your objective here?" At that time, I struggled to articulate the idea that having an objective was not the most important thing, that I was trying not to reinforce a violent structure of power by delivering standardised English classes. I wasn't trying to *make* the children learn English. On reflection, perhaps I was. I was stuck between my bad Portuguese and explaining complex ideas in English to non-native speakers. Afterwards, he posted in the Facebook group:

Andrea and I arrived at Titanzinho at about 4 PM, as we were supposed to. And as soon as I got acquainted with the space they have, she took me to the place she uses to tell the stories to the kids.

They are special, they are lively and bright. And they also need us. They not only need our support and the English we may offer, but also our affection and our care. This afternoon, as Andrea and I sat side by side to tell them the story of a caterpillar that, after eating apples, plums and pears became a huge and pretty butterfly, I could understand the message: we are in charge of taking part on this project and being the food they need (and want!) and help them in this transformation process.

It would be superbly amazing if you could join us! More than amazing, it would be gratifying, believe me.

You should see the looks in their faces. The admiration, the care, the curiosity. We can do more, people. We can serve. Give something back.

I honestly hope we can all help each other and thus, help them. It would be great if we could think about ideas of what to take there, spend some quality time there, and help with material as well. All support and help is welcome! So hey, ho, let's go! We've got work to do!

They need us, he wrote. They need support, affection and *care*. He saw admiration, *care* and curiosity in their faces. Admiration? That made me feel uncomfortable, when I was trying not to project myself as superior. The sad irony of this though, is that this teacher never did come back, nor did any of his colleagues to whom this post was

addressed ever set foot in the community to 'give something back'. This pattern would continue with a number of other Brazilian volunteers who come and go. Those with the political and economic freedom to *care*, chose not to act. Even Carla, who seemed so committed at the beginning of the project, was starting to fade into the background. I was confused and frustrated, but I continued to visit the community.

Until July 2012 the primary focus of the Storytime sessions was on building my relationships with the children, and it gave me time to improve my Portuguese. These relationships, the essential care, preempted any attempt to define objectives or outcomes for the learning of English. Even after the Wide Open Minds room was ready and more formal classes began, I continued to do Storytime sessions on Fridays. Apart from anything else, it was an opportunity to continue to open space for friendship and new beginnings, to have fun with a story book. I felt that the Storytime sessions were an enactment of Biesta's subjectification by giving the students 'free rein' to respond to the story book, me, each other, or whatever else they choose to bring to the space. Storytime was often a high energy, unpredictable session. I tried to give the children freedom to create the session, intervene only if I perceived a lack of essential care.

2.2.10 Wide Open Minds - what's in a name?

The name, Wide Open Minds, emerged out of a conversation with Paulo Marcelo in January 2012 as I was preparing to do a presentation for the teachers at Carla's private language school about my studies. Storytime was preempting *some* kind of English course at IPOM but I wanted a name for the project which helped to signify the theoretical frameworks which informed it. A project where meanings would be constantly (re)negotiated in context. I wanted to frame encounters around relationships before any desire to teach, correct or explain. To have a wide open mind in the teaching and learning of English, in my perspective, was to refrain from judgement about how and why one ought to teach or learn English; to be open to doing education differently and thinking 'otherwise; to open space for something new to emerge; to not make presumptions but to enter a hybrid space of postcolonial ethics and essential care. My aim was to create spaces for dialogue, where everyone could participate and differences would be respected: curiosity before judgement (Gilligan, 2011).

2.2.11 A Pedagogy of Unconditional Love

Wide Open Minds was ready to start dialogue and the negotiation of meaning by recognising different ways of knowing and being in the world. This translation of theory into pedagogical process was facilitated by what Andreotti (2011) proposes as a pedagogy of unconditional love. The assumptions underpinning the approach are those which underpin my research.

Interconnectedness and interdependency mean that we are all equal because we are all different; that we all make a unique, non-predetermined contribution to a collective and at the same time are always insufficient because of our dependency on the other (Andreotti, 2011, p.178-180). This is central to an understanding of ethical responsibility because it is through my connections with others that I can (re)negotiate meaning in context. Palmer (1993) suggests that curiosity and control are 'joined as the passion behind our [Western] knowing' (p.7). He proposes that there is another source of knowledge that originates in 'compassion, or love - a source celebrated not in our intellectual tradition but in our spiritual heritage... the goal of a knowledge arising from love is the reunification and reconstruction of broken selves and worlds' (p.8). This way of knowing, Palmer argues, is an act of love which enters and embraces the reality of the other and of allowing the other to enter and embrace our own. Acknowledging this suggestion to search for an education which heals rather than wounds, a pedagogy of unconditional love offers a framework for postcolonial educational practice.

Actioning this theory in the classroom means that my role as a teacher is to support the development of a reflexive ethic, aiming not to teach from an ideal of what learners should or ought to know or think (Andreotti, 2011). As a teacher I aim to open possibilities without attempting to coerce or manipulate. My focus is on opening spaces and possibilities for something new and previously unimaginable to emerge. As Martins (2011) explains, 'both the student and the teacher mutually contribute to the construction of their understandings of the world, which makes education a dialogical,

critical, reflective and polyphonic process... a collaborative construction of knowledges' (p.69). Traditional classroom structure is deconstructed and I do not teach from behind 'my' desk at the front of the classroom. I insist on a large table in the centre of the room as a shared space where I do not assume superiority or adopt an uncritical stance towards students as we teach and learn with each other's differences.

From the postmodern perspectives I discussed in Section 2.1.6, Biesta talks of responsibility which is oriented toward the future, and the coming into presence of students. Rancière's work helps me to rethink my assumptions about my practice, to challenge the 'myth of pedagogy' and work to oblige students to use their own intelligence. Postcolonial readings can further shift learning foci toward 'the making of the future in the present, through relationships marked by inherited structures of violence that need to be undone before any other possibility of the future can be contemplated or woven in the present' (Andreotti, 2011, p.181). This idea of opening spaces, and non-judgement, in this approach makes possible 'a reorientation of will towards learning to learn (from difference within and without): of caring to (unequivocally) know from and with the Other (while being aware of the limits of knowledge production)' (Andreotti, 2011, p.181).

At the end of June 2012, I left Brazil with Paulo Marcelo and we got married in Belfast, (Northern) Ireland. After we got married, having seriously underestimated the complexities of immigration law and visa applications, I was not able to travel back to Brazil until the end of September. I anxiously waited and watched the Wide Open Minds room as it was refurbished and made ready for classes I was not even there to teach, and that's when Hannah happened. All of the theorizing I had done over the last year of "Storytime" and critical reflection had led me to a super-sensitized awareness of myself, in-context, as the following conversation with Hannah begins to show.

2.3 The Global North in the Global South

2.3.1 Hannah's arrival

Hello Andrea, how are you?

-

Hi Hannah, I'm very well thanks. How are you enjoying Brazil? Paulo Marcelo told me that you are interested in getting involved with Wide Open Minds. Hopefully I will be there soon. What would you like to do?

Hannah: Brazil is great, everyone is so welcoming here and it is very hot compared to Germany. I would like to do some English teaching. My mum is English, so I grew up bi-lingual and I have visited an English sixth-form college. I have brought some English games and workbooks over with me with beginners exercises as I didn't quite know how the level of English would be. Have you got a lesson plan for Wide Open Minds yet? Looking forward to meeting you soon.

-

Hi Hannah, I'm glad that you are enjoying Brazil so far. Fortaleza is very hot but you will get used to the heat!

A few questions...

Have you done any language teaching before?

Why do you want to teach English?

Why have you chosen to come to Brazil?

How do you think your presence in the community will affect the children?

In answer to your question, Wide Open Minds doesn't use generic lesson plans because every teacher is different and has different cultural assumptions about teaching English. The project doesn't work from predefined content but more through dialogue with the children. The sessions can be quite unpredictable and vary from having a group of seven children sat quietly reading with you on the floor to thirty of them running around and drawing or colouring pictures and words they've learnt that day!

The Storytime sessions we were doing up until the end of June this year were very informal sessions based on some storybooks I brought from the UK. Most of these books are related to surfing and the sea in some way because *Titanzinho* is primarily a fishing and surfing community. The main aim of these sessions was simply to spend time getting to know the children, and for them to get used to hearing English words and have a little fun with the stories.

Storytime sessions were running on Friday mornings and if you want you could continue with this while I am away. A friend of mine who is an English teacher has been helping out and could be around to help you get started. If you have something that you would like to do with the children go ahead and see how they respond to you. Perhaps talking to them about where you are from and why you are there would be interesting for them. Can you speak any Portuguese?

They can count up to twenty, say the colours and some animals and other words like sun, sky, sea, clouds, flower...; they know the body parts and face parts. Their competency is oral and their written work is very limited so I wouldn't be too ambitious about using workbooks yet.

We have a group on Facebook, I will add you so you can see what we have been doing. There are lots of photos on there so you can get an idea of the space you would be using.

I think the whole experience will be very interesting for you. If you are interested in participating in my research do let me know. I have attached a document which explains what my research project is about and it goes into a bit more detail in terms of the theory behind the project (which may seem a bit chaotic in practice for those used to a controlled, measured and outcome-focussed environment!).

It is important to remember that these children have very different backgrounds to those of us who have grown up in Europe or in European contexts. You cannot underuse praise or encouragement, and at the heart of Wide Open Minds is being open to dialogue with the children as individuals.

If you are already bi-lingual I'm sure you will find it fairly easy to pick up some Portuguese. It will help you a lot if you can speak a little before going to the community.

I hope I haven't overwhelmed you with all of this information. I am really looking forward to meeting you in person and want that you feel very welcome to get involved

with Wide Open Minds! Please don't be afraid to contact me as much as you want with any questions at all.

I can arrange for you to go to the community next Friday 14th September and just watch my colleague do the Storytime, or if you would like to get started straight away let me know.

All good wishes,

A

-

Hey Andrea,

First of all I would like to answer your questions:

1. I have done some English tutoring in Germany. But I haven't given English lessons at a beginner level yet. I have a lot of experience with children. For three years now I have worked at a summer camp at the international school where I live.

2. I read an article about Surf & Hope in a Frankfurt newspaper and then contacted Lee-Ann and Andre to say that I would like to get involved in their project, and they suggested teaching English. I would happily get involved in something else as well. For example, I am a qualified gymnastics teacher and have given art lessons in Germany too. I have brought some pens and drawing stuff over for the children.

3. I grew up in Germany and England in a very different environment. I never had to worry about anything and I had a very good education. In my secondary school we supported a lot of social projects and had to get involved and I always liked doing this. We supported a school in Tanzania and visited an old-peoples-home on a regular basis. I have finished school now, and wanted to get involved in a social project before going to Germany and then I stumbled upon the Surf and Hope project. So I didn't choose the country, I choose the project.

4. I am not quite sure how I will affect the children, as I have never worked or lived in an environment like this before. Therefore, I am happy about any advice you can give me.

In general, how do the children respond to this project? Are they eager and interested in learning English?

I would be happy to continue with your Storytime sessions, and it would be great to meet the other English teacher.

Over the weekend I will have a look at the information you send me and will think about how I would like to teach. For the beginning I have a few games and exercises in mind, to get to know the children and that they get to know me.

I can only speak a little Portuguese. I had a three week summer course before I came over. I did Latin for eight years at school, so I can read more than I can speak, but I am working on it and am noticing progress everyday.

I have't been to *Titanzinho* yet, but your husband wanted to show me the community on Monday - André is coming back from Europe on Sunday and wanted to introduce me to everyone, too.

It would be great if you could arrange for me to meet up with the other English teacher on Friday the 14th and watch her doing the Storytime.

I will read through your attachment about your research tonight!

Looking forward to hearing from you,

Hannah

-

Hi Hannah

Thanks for answering my questions, it gives me a good idea of where you're coming from since we aren't able to meet just yet. There's no right answers, you'll find your own way, I'm just interested to hear about you. When you read about my research you'll see I'm really interested in ethics and critical reflection. I think it's important to reflect on where you're from and your motivations for doing work like this because sometimes coming from Europe we can end up on a bit of a 'civilizing mission' just because of the way other cultures/people are portrayed to us in our own cultures. If we can think about these kind of issues we can be more open to local knowledges and ways of being, for me, that opens up so many possibilities to learn from and with the children (and others in the community) who we are working with. It sounds as though you have lots to offer Wide Open Minds and I think you will really enjoy the children, *Titanzinho* is a magical place. The children are really enthusiastic about English and have enjoyed the Storytime sessions a lot! There are a couple of boys there who are demonstrating a real commitment to learning English and we are hoping to offer them a scholarship to a private language school in Fortaleza, but it is early days yet.

How long are you staying in Brazil? I'm really looking forward to working with you. Do you surf as well? The great thing about IPOM and especially Wide Open Minds is that

you can bring whatever you want to the project. If you wanted to teach some English through gymnastics or art, for example, that wouldn't be impossible. Some of them may even be interested in learning some German!

The only advice I would give you is to be wary of going there with a plan. Things are really quite unpredictable. It is difficult because it is so different to formal classes, sometimes if you try to do something you miss out on a lot of what the children have to offer because you get preoccupied with doing what you'd planned to do! There's a fine balance between planning a session but working with the children, and having a plan so rigid that you end up just wanting to keep it all under control and lose what the children can create themselves. Questions are really important, for example, answering their questions with questions of your own helps them to think for themselves and be more reflective. I always try to avoid creating situations were I am 'giving' knowledge or answers (obviously there are limits on that because they don't know English so you have to share new vocabulary! - hence reflecting on why they 'should' learn English in the first place is important). This is about avoiding creating a dependency in them as learners and young adults and to help them develop critical literacy which will stay with them for life.

Marcia is wonderful, I'm sure she is looking after you. It is great that you have this opportunity to learn Portuguese as well, I'm sure you will be improving every day! You will have a great time on Monday when you go to Titanzinho, everyone there is really welcoming and there is a really positive atmosphere.

I will arrange for the other teacher, her name is Carla, to meet you in the community on Friday morning (usually around 9.30am) and you can see her in action. It's been a while since she's been there - since May I think - so it will be exciting for the children to see her again. Normally there is a psychologist there on Fridays, he is called Jonathan. He does lots of different activities with the children to help them work together or as therapy through art or crafts. It is a real pleasure watching him work, he is very good at what he does. The Storytime session is a bit of an add-on to his class, sometimes we work together and sometimes he finishes early for Storytime at the end.

I have lots of books and other resources for the project in my apartment. If you need anything like scissors, paper, pens etc just let Paulo Marcelo know and he can sort that out for you.

In the meantime, have a lovely weekend and I'll be in touch soon.

All good wishes

A

2.3.2 Paralysis

With Hannah's arrival the Wide Open Minds project came into presence in a way which was previously unimaginable to me. Suddenly life threw us into interaction - an anxious theorist from (Northern) Ireland with a bi-lingual German girl, both of whom were willing to devote their time and energy to the children at IPOM. I was anxious that Hannah was also from the Global North. My newfound understandings of my positioning as a practitioner-researcher from the Global North, living and working in the Global South, had left me paralyzed. I felt trapped by four lenses of critical reflection, but it was a somewhat mute reflection, and my understanding by doing was yet to come. I felt like I was drowning in a sea of guilt, so 'privileged' in a world of such violence and oppression. The lenses set out by Andreotti (2011), developing the work of Spivak (2004), extend my critical reflection in postcolonial contexts and overwhelmed me.

Spivak (2004) argues that there is no "uncontaminated" space outside discourse, culture, institutions or geopolitics therefore actioning postcolonial theory means to persistently critique hegemonic discourses and representations even as I inhabit them. I identified myself in the fifth of five political communities set out by Andreotti (2011) and considered myself to be working with those in the other four communities:

> 1. those in the global North (and in the north of the South) oversocialized in the ethnocentric hegemony of Eurocentric modernity and benefitting from it;
> 2. those in the south of the global North and in the global South aspiring to benefit from the ethnocentric hegemony through voluntary socialization and defence of Eurocentric modernity;
> 3. those in the south of the global South and the global North suffering the effects of ethnocentric global hegemonies and fighting to reassert their right to self-governance or self-determination;

4. those bearing the brunt of the violence of ethnocentric hegemonies whose main priority is survival and who cannot afford to be engaged in political mobilizations;

5. those (translators and catalysts) in-between political communities who both benefit from and are critical of ethnocentric global hegemonies and who aspire to use their privilege/lines of social mobility in the work against the grain of ethnocentrism and hegemony.

(p.7-8)

Postcolonial theory prompted me to conceptualize the Wide Open Minds project as 'an opportunity for the first and second communities to expand their imagination, to rearrange their desires, to establish more nuanced relationships of solidarity, and to pluralize the future of all communities' (p.8). I placed *Serviluz* into the third and fourth communities, both 'fighting to reassert their right to self-governance or self-determination' in the face of a proposed resettlement project; and 'those bearing the brunt of the violence of ethnocentric hegemonies whose main priority is survival'. I interpreted the lives of those people with whom I had come into contact, trying to understand how we were connected, so that a paradigm for education might shift away from reproducing the same ways of knowing, thinking and relating which created the problems it is trying to solve (Andreotti, 2010a, p.9). I realise how problematic this is now, that I interpreted the lives of others, which leaves me less inclined to theorize and more inclined to act from a position of ethical responsibility. I have more to learn from community leaders like Dona Mariazinha, who emphasizes that the major problem in the community is crack cocaine.

I sought to become hyper self-reflexive, to acknowledge and be scrupulously vigilant in relation to my own complicities with a colonial present (Gregory, 2004; Spivak, 1999; 2003; 2004; Moore-Gilbert, 1997; Andreotti, 2011). I reflected on how I might respond to the 'lines of privilege' in my own life which allow me to take advantage of the 'enabling violations' of Western/Enlightenment history, and if I was doing that by choosing to join the work of IPOM. I began asking Hannah the same questions that I was asking myself: Am *I* acting on 'unexamined charitable benevolence'? What are *my* motivations for being in North-East Brazil?

I had begun a painful process of '(un)learning' in what Andreotti (2011) describes as 'clearing the way for an ethical relation with the subaltern' and Spivak (2004) as an undoing of the 'consciousness of superiority lodged in the self' (p.534). Andreotti (2011) and Spivak (2004) respectively refer to 'learning to learn from below' and 'unlearning privilege' which confers a hierarchical sense of the learner from the Global North as superior and privileged whereas now I prefer to use 'unlearning' to describe a tool for deliberate critical reflection in hybrid global and local contexts. With Hannah's arrival and my increasing fluency in Portuguese, these painful reflections became un-muted and I was able to overcome paralysis to engage in critical conversations where all have the potential to "unlearn".

(Un)learning is both unlearning and learning. Unlearning ethnocentric arrogance in order to ethically engage with difference, alterity and diversity is 'a suspension of conviction that I am necessarily better, I am necessarily indispensable, I am necessarily the end product to which history happened' (Spivak, 2004, p.532). In practice it is 'stopping oneself from always wanting to correct, teach, theorise, develop, colonise, appropriate, use, record, inscribe, enlighten' (Kapoor, 2004, p.642). It is in these challenges that my own learning would be and had been provoked, as I learnt how to negotiate the complexity of ethical responsibility in my research.

Even 'ambivalent structures of "enabling violations" like human rights, which generally promote the righting of wrongs as the burden of the fittest' (Andreotti, 2011, p.49) were up for question. This meant learning about the legacy of the position of the dispenser of rights (and his sanctioned ignorances); the historical conditions/contingencies for the emergence of the Universal Declaration of Human Rights; the current use of the human rights agenda for political and economic ends. This can be thought of as an 'openness towards the imagined agency of the other' (Spivak, 2004) or a 'responsibility toward, rather than responsibility for, the Other' (Andreotti, 2011). It runs parallel to Rancière's (1991) argument that a student will learn what he or she wants to learn, if obliged to use their own intelligence. The teacher, or those 'oversocialised in the practices of modernity', need not assume superiority:

It is also about dissolving 'a monolithic autonomous and independent self (oversocialized in the practices of modernity) into "whats" and "whos", and from there, leave learners themselves the question of what to do with their own existence in their own learning and search for their own unique (and insufficient) contribution.

(Andreotti, 2011, p.180).

These perspectives mean that not 'learning to learn from below' can result in an unexamined reproduction of ethnocentrism and imposition of concepts (such as "democracy" or "development") as universal, natural, good and unproblematic, forgetting historical contexts (Kapoor, 2004, 2008; Andreotti, 2006, 2011). The aim is to perceive 'that we carry a 'cultural baggage' filled with ideas and concepts produced in our contexts and this affects who we are and what we see' (Andreotti, 2010b, p.246). Everything seemed so complicated. What seemed like an innocent desire to help in a community where children faced a violent reality became an ethnocentric desire to develop the Global South.

Becoming aware of the sanctioned ignorances of Euro-North American cultures meant recognising a disavowal of the role of colonialism and slavery in the creation of wealth in the 'developed' world. Postcolonial theory positions globalization as an attempt to universalize and naturalize the interests of those in the Global North where poverty is constructed as 'a lack of resources, services and markets, and education' rather than an 'enforced disempowerment' or lack of control over the distribution of global wealth and resources (Andreotti, 2011, p.39). This has created a global elite 'marked by internet access, culture of managerialism and international NGOs involved in development and human rights'. This global elite then project and reproduce the ethnocentric and developmentalist "mythologies" onto the 'Third' World "subalterns" they are ready to "develop". Was I a global elite? I had internet access and was managing a project in an non-government organisation working in development education...

As a teacher coming to the Global South to work with those 'less privileged' than myself, Andreotti (2006) warns of a new 'civilising mission' of the generation who are motivated - or outraged - into action. Oxfam guidance for global citizenship in schools

suggests that a global citizen is someone 'outraged by social justice' (2006, p.3). It is easy to look upon economic inequality and be shocked or outraged by it. This becomes problematic when that outrage is based on a deficit view of those people most affected by poverty. It is easy to feel sorry for those 'less fortunate' or 'less privileged', but at some point it is important to recognise that these feelings are grounded in an attitude of cultural superiority and lacks critical literacy. The children at the lighthouse for example. I felt sorry for them, I wanted to help, and I assumed I *could* before I considered if I *should*[17]. That same attitude often justifies the 'development' done to the 'underdeveloped' by those, like myself, who have access to the social mobility and financial structures of the modern world. I run the continual risk of projecting my own beliefs and myths as universal which, when understood from a postcolonial perspective, 'reproduce power relations and violence similar to those in colonial times' (p.41). Oftentimes 'we' do not think or problematise our actions and presence in other countries, simply taking away a collection of photographs and somehow owning 'independent' travel adventures. The holder of the camera, the researcher, the well-intentioned German volunteer who wanted to help out... it was all so complex!

I became aware of an invisible structural violence embedded in world systems (Suryanarayana & Vangapandu, 2010). My (perceived) *conscientização* of an interconnected, interdependent world and the appeal of complexity (Escobar, 2004) grew into a recognition of how modern discourses ignore colonization, as if there was a discontinuity between past and present. *Conscientização* is the term Brazilian educator and educational philosopher Freire (1974; 2008) uses to mean becoming aware, a critical consciousness. Critical consciousness seeks an in-depth understanding of the world, allowing for the perception and exposure of social and political contradictions. For example, modern development discourse, based on the sanctioned ignorances of the 'First' World, places 'responsibility for poverty upon the poor themselves and justifies the project of development of the Other as a "civilizing mission"'(Andreotti, 2011, p. 39). In the 'First' World, this results in a reinforced (Euro-North American) ethnocentrism as 'people are encouraged to think that they live in the centre of the world, that they have responsibility to "help the rest"' (Spivak, 2003, p.622).

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[17] Andreotti (2011, 2012) draws on an imagined scenario, where babies are being thrown from a boat into a river, as a way to negotiate these feelings.

This marketisation of poverty which targets and 'outrages' young people into action is one of the implications of the global flow of information, internet access in particular. In this case, the boundaries between nation states are invisible and large numbers are united in a fight against poverty. Without developing critical literacy, children and young people can be seen as 'victims' of a marketisation of poverty and a new 'civilizing mission' that Andreotti (2006) warns of is set in motion.

Sometimes uninformed action is better than no action at all, unless it reinforces violent structures of oppression. It is hard to judge when this is applicable to a specific local action, but deconstructing and decolonising my own mind prompted a disruption in my previously held certainties about my actions to 'make a difference', so when Hannah arrived she was met all of this uncertainty in me. Even when I thought I wasn't, and when I was trying not to be, I was on my own civilising mission in IPOM. I found myself with a new kind of autonomy where I was with IPOM as the teacher/coordinator of an English course, but the content and boundaries of my teaching practice were not stipulated. I did not have a National Curriculum to follow or corresponding levels to assess. I had a 'blank slate': a space to create something new. Like Dado said, IPOM is like a factory of good ideas, and turning those ideas into reality. Andreotti (2006, 2010, 2011) prompted me to question the 'good' of those ideas - good for whom?

> If we want to work towards ideals of justice, we need to understand better the social and historical forces that connect us to each other.
>
> Andreotti (2012, p.1)

I wanted to help, to organise, to act. I had a plan for Wide Open Minds, I had developed a philosophy and a methodology for the project, but it was difficult to communicate what was behind my thinking and understand the local perspectives about my proposals given my limited Portuguese. Even more disorientating was understanding those social and historical forces which connect Brazil to Europe based on hundreds of years of colonization and slavery. It was a blessing for me to be unable to speak in the beginning because I was forced me to spend time, to listen and to experience relationships.

Spivak also proposes the acceptance of failure, or seeing failure as success. This is part of practicing non-violence towards the self in the yogic tradition and in postcolonial theory translates into a need to be open to the limits of our knowledge systems and 'the long term logic of our profession: enabling the subaltern while working ourselves out of our jobs' (Kapoor, 2004, p.644). I had to accept where I was in order to move forward. This was about recognizing and valuing the 'enabling violations' of the imperial project (whilst never underestimating the destructive impact), likened by Spivak to children of rape. I had a whole set of skills as an 'excellent teacher' and I was trying to negate those skills because I was importing them from the Global North. Then I realised that I could still share those skills, what mattered more was the way I thought about it.

Like myself, Hannah could be described as a product of the 'sanctioned ignorances' (Spivak, 2003; 2004) of the Global North. That she describes herself as happening to 'end up in Brazil' underlines the invisible political and economic infrastructures which grant such freedoms for many people in Europe. Educated in the UK, I might think I have 'the knowledge seen as necessary to deal with today's complex and increasingly communicative presumed "global village"' (Roman, 2003). I have been encouraged to develop an 'intellectual tourism' which presents binary oppositions such as western or non-western, developed or developing, 'us' or 'them. This has the potential to exaggerate and reify the differences I encounter in my research, drawing me into a process of 'othering' which has shaped the research endeavour for over five hundred years. These binary oppositions can be traced back to colonial times and the 'imagined others' from faraway places (Sharp, 2009). Sharp explains how, during the Middle Ages, 'Europeans were always seen as the reference point, Europeans always represented what was right and normal' (p.14). This process of 'othering' continued throughout Imperial exploration into the Enlightenment period, industrialization and the project of modernity (Quijano, 2007). Postcolonial[18] theory goes some way in moving

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[18] There is an important distinction between postcolonialism and post-colonialism (with a hyphen). The 'post-' of post-colonialism is understood to mean 'after' colonialism whereas the 'post' of postcolonialism represents 'an interrogation of' colonialism. From this perspective post-colonialism is said to overemphasize a break between past and present. Using the term postcolonialism is therefore intended to emphasize the continuity between colonial past and 'colonial present' (Gregory, 2004; Sharp, 2009; Moore-Gilbert, 1997). This continuity can be located in the origins of present forms of globalization. Read as a form of (neo)colonialism (Andreotti, 2006, 2011; Spivak, 2003, 2004; Sharp, 2009; Kapoor, 2008), globalization can be read as different forms of colonial violence, exploitation and dominance.

my thinking beyond these binary oppositions by seeking to interrogate the continued dominance of western ways of thinking. Throughout my research I have identified, often with acute discomfort, instances of this binary thinking and its manifestations in my practice. That Hannah now speaks of a 'big family' at IPOM and the importance of the relationships that she has built with the children as well as having been taught herself, perhaps represents a shift in her previously Euro-centric perspective.

Reflecting on my own learning experiences of global citizenship in school rather than through 'an ethical engagement with 'the Other' I recognise my own (neo)colonialist tendencies and how hard it is to break these patterns of thinking and acting. I used the language of 'making a difference', myself exposed to the marketisation of poverty that Andreotti (2006) refers to as 'promoting a new 'civilizing mission', the slogan for a generation who take up the 'burden' of saving/educating/civilising the world' (p.41). These dominant ways of knowing in the Global North are so powerful because they are hegemonic and thus have become universalized to the extent that they are often seen as the only way to know (Bottery, 2006). Instead of adopting a paternalistic approach to empowering others to act, 'according to what has been defined for them as a good life or ideal world' , acting as a critical global citizen means 'to imagine different futures and to take responsibility for decisions and actions' (Andreotti, 2006, p.48). This kind of critical literacy can expose 'the system of knowledge, beliefs, expectations, dreams and fantasies upon which the modern/colonial world was built' (Mignolo, 2000, Preface).

2.2.3 Hannah

In the summer of 2011 I was doing an internship at a law-firm, as I want to become a lawyer. It was the summer before graduation and then I got thinking "do I want to go to university straight away? Continue studying? Law is a long course, eight years..." and so I decided to take a year off between university and school. I was open towards everything and was scanning the travel section of a major German newspaper when I came a cross an article "surfing as a way out of poverty". It was about two pro-surfers founding an organisation to get the children off the street by offering them an alternative - surfing. I was intrigued and googled the organisation to find out more. I was impressed

by what I read, and how much the organisation had accomplished so far, supporting the children. The children in the photos looked so happy and carefree, and in the back of my head I was comparing that to how they lived and that amazed me. Living in and having only travelled to first world countries, the poverty and housing I saw in photos and videos was shocking, and completely new to me. For me it stood in complete contrast to what the children seemed to say through their smiles. I had enjoyed working with children as a gymnastics teacher and in holiday camps for several years, so I thought to myself "why not go to Brazil for a few months? I could learn a new language and culture and meet those children, work with those children, teach them English and just help out with the project."

So I got in contact with the people responsible, emails were exchanged, everything quite relaxed "no worries, we'll sort everything out, just book your flight" - not the typical European way to organize things, but I went with it. My mum, especially, was very worried about me flying halfway around the globe not knowing what to expect. A year later I flew off to Brazil. Before I met the children, I lived with a Brazilian family for a week and got to know a few cultural differences. Family life is different, so many hugs and kisses, looking back I remembered telling my mum that I felt quite uncomfortable being kissed by people I don't know, but on the other hand, I had the feeling I was cared for - privacy did not exist. Everything was so relaxed and laid back, I didn't visit the community for a week because it was always said "tomorrow, tomorrow..."

I remember being quite dazzled driving into the community, seeing in reality how the people lived, some of them so skinny and hardly wearing any clothes... I was shocked. These kinds of living conditions do not exist in Germany. When I walked into the school, the children came up to me straight away asking so many questions I was hardly able to understand.

The first week I just spent time with the children, sat in their other classes and tried to build a relationship with them. They started to call me "*tia*" straightaway, hugged me when I left and some even gave me a kiss on the check. I built up a close relationship with the children - a relationship that would probably be considered "inappropriate" in Germany. Even in first grade you call your teacher by their last name and any contact

between teacher and student is "unwanted". Having this kind of relationship with the children made teaching so much easier in the beginning, because the language barrier didn't seem to pose as a problem, the children were so eager to learn English they were very patient with me. Eight and sixteen year olds were put together in the same class and worked well together. Not only did I have a close relationship with the children, but between them they were so close and helped each other out. I was amazed by the atmosphere! Whenever different age groups were mixed together at the summer camp I worked at, the children complained "oh I am too old for this, this is boring, I wanna do something else". Where as the children in IPOM seemed to take whatever they were offered, at least they tried it out with great enthusiasm!

Having never taught before I was glad Andrea gave me a plan, but with this plan she also told me "but feel free to do whatever". But what does "whatever" mean? I could basically do everything, for me this was more difficult than it may sound, because there was so much I wanted to do, but where to begin?

So I started teaching, I taught the same way I had been taught in Germany and England for years, I - the teacher - was standing in front of the board the children facing me...With time this changed, a huge, round table arrived, so now all of us were seated around this table. Instead of teaching the children, I was learning with the children. I still use the board occasionally, but we start every class by all sitting around this table, having a conversation. This helps me take into account what the children want to do in the lesson and they learn that their voice is heard and valued. I have never seen as much laughter in a classroom, than in ours!"

2.2.4 Creating a space for something new to emerge

Another arrival from the Global North compounded the issue. My best friend since we were four years old, Tori had taken a sabbatical year from her work in London as an events coordinator to travel around South America. "It's like you're *reluctantly* teaching them English" she said to me one day, and she was right. I was preoccupied with a fear of (re)producing (neo)colonial power relations based on my own cultural heritage, but it had taken me two years of doctoral study and critical reflection to

develop this understanding. It panicked me because although I tried, it didn't seem as though I could communicate the complexity of the situation to her or to Hannah.

Before Hannah arrived, IPOM designated a room in the *Associação dos Moreadores do Serviluz* building for the Wide Open Minds project. They installed air-conditioning and asked me what colour I wanted to paint the walls. I chose white, so that the room could be filled with colour by the students. The implications of it being *my* choice, and not something negotiated with the children bothered me immensely, but I found myself trapped into a position of authority whose opinion was sought and acted upon. It seemed to be impossible to turn things around and ask even my own husband, what do *you* think? I was working within IPOM, and as the person responsible for setting up an English course, my opinion was sought by those with the means of creating a structure for the project but I did not want that authority. The room was ready for use at the end of September 2012 and the white walls represented a physical space for the emergence of that which was previously unimaginable. In 2011 when I first started to visit *Titanzinho* the room was a storage room full of old books and school materials from Dona Mariazinha's younger years. The books were cleared out into another room, a new floor put down, the walls painted white, air-conditioning installed and there it was: a colonised space in the middle of a *favela* community in North-East Brazil.

It is hard to admit because for so long I really was *reluctantly* teaching English and fearing the projection of my own cultural norms onto those 'less fortunate' in the global division of economic wealth. With Hannah and Tori, I came to realise that I could not erase my cultural history, I was a living example of Spivak's success-in-failure. Hannah and Tori were major catalysts in helping me to overcome paralysis. I had to act from *somewhere*, whilst being open to (un)learning and carefully examining my assumptions, I could continue to think education 'otherwise'. As far as possible this colonised space became a hybrid space, a space where the unimagined could come into presence. My concerns were balanced by Hannah and Tori's relatively unexamined charitable benevolence, and the classroom came to life, the walls painted by the coming together of difference.

2.3.5 Tori

"I am Tori Thompson. I have taken a year off from my job in events organising in London to travel and live in South America (Brazil, Argentina, Chile, Bolivia and Peru). Andrea and I have always been friends, since we were very small - she was my best friend in primary school! Whilst not always in close contact with each other, we have been able to keep in touch - usually catching up over a glass of red wine, and I feel lucky to count her as one of my oldest and wisest friends.

I have told Andrea this before, but just to reiterate - she is an inspiration to me and many others. Andrea has always seen the world differently to most people, and she has continued and developed this approach with her ideas on education, most specifically with IPOM and Wide Open Minds. I was lucky enough to have the opportunity to volunteer for a short period at IPOM with the Wide Open Minds project and it was an incredible experience. Talking to Andrea about the challenges and rewards of the project was really interesting so I was more than happy to contribute in any way I could.

Personally I had not given much thought to the consequences of teaching English as a foreign language - to me, it was a great opportunity for the children to learn one of the most popular/useful languages so that they could use this to create a better life for themselves. However, Andrea challenged my "western" perception of this and of education in general - why should our ideas be the best? why should we put emphasis on learning English? I admire that Andrea was able to pull herself out of this way of thinking, challenge these traditional concepts of education and create a new means of educating, one that doesn't impose our mindset on the children, and come up with a mutually rewarding educational structure for children and volunteers/teachers, taking into consideration the cultural impact as well.

Wide Open Minds means... maintaining an open mind/ not falling into the traditional way of thinking/ being open to new and different methods of doing things/ being an

inspiration - having a wide open mind and thus inspiring this in the students that one teaches. Showing that there is not necessarily one "right" way/ taking into consideration the viewpoints and opinions of others and learning from these different viewpoints."

2.3.6 Curriculum: What do you teach when no one tells you what to teach?

Wide Open Minds was born when I returned to Brazil at the end of September 2012: *tia* Andrea, *tia* Hannah, *tia* Carla and *tia* Tori - we entangled themselves in the meshwork vision of becoming ethically responsible in twenty-first century education. From those beginnings, without pre-defined objectives or a plan for what to teach, we began with the conversations that we were already having, greeting and getting to know one another. From there, themes emerged from the bringing together of difference, everyone seemed to contribute, as far as possible. I had organised for the classroom to be arranged around a large, shared table in order to promote discussion and collaboration. Each individual in the class, including the teacher, would sit around this table and it created a shared space, or as Hannah often called it, an 'invisible bond'. This table broke a traditional power structure between teachers and learners, opening a space for dialogue and rapport. By December 2012 the project had over forty students attending classes regularly, by June 2013 this had grow to over eighty.

In those first three months we talked about different countries around the world and different languages, since we had a mixture of Brazilian, German and British teachers and later received some North American study abroad students. We used an "Under the Sea" theme and played with masks. On the *Dia da Consciência Negra*[19] we talked about Afro-Brazilian history and the story of "Zumbi". Hannah made pumpkin lanterns at "Halloween" and we moved from scary masks on our faces to the rest of "My Body" then celebrated "Christmas". In January we reconnected with "Animals" and pets which took us into "My Family", into "My House" and, as I will explain below, we returned to numbers through telling the time and finding a connection to "Nature and Weather".

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[19] "Black Consciousness Day" is marked on the anniversary of the death of Zumbi dos Palmares (1655–1695), the last leader of the Quilombo dos Palmares.

All of these themes brought with them more concerns about ethical responsibility on my behalf. Practising epistemological non-violence had to be central to any curriculum which emerged. The topic of Halloween for example, was led by Hannah - after the children asked about it in class. Halloween is not a local cultural celebration in Brazil. It can be argued to have origins in Irish pagan festivals celebrating the end of the summer, which overlap in the Catholic All-Saints Day (*Dia dos Finados* or 'Day of the Deceased' in Brazil) and the idea of ghosts and evil spirits as well as in the dances and rituals of the Afro-Brazilian *Candomblé* religion.

The links we drew with the *Dia da Consciência Negra* felt superficial as we attempted to explore different cultural heritages in Brazil and not simply the commercial manifestations of Halloween (such as Halloween candy in America). Hannah's sense of having fun with the children was balanced against my anxiety about focussing on ahistorical Euro/North-American imagery and stereotype but in practice what lasts are the memories of good fun for the children. Our positions were juxtaposed further because at that time Hannah was in the classroom on a daily basis with the children and I was having an email conversation with her about the classes from my hotel bedroom in Salvador on a study abroad trip with work. My theorizing was in theory and her good fun was in practice. As this year's Halloween approaches, the children have already started to ask me about making pumpkin lanterns again and last year's experience, as a reflection-on-action, will help me to integrate different cultural heritages into the theme so we can have fun whilst becoming more ethically responsible!

"Under the Sea" is a theme intimately connected with the physical environment of *Titanzinho*, and one which is constantly revisited because the students love to talk about sea animals. One of our sea animal storybooks, has been used so much that the silhouette pages and sliding tabs have come apart and week after week the students use them to stencil whales, sharks and colourful octopuses and I wonder how they never seem to tire of it! I do not stop them, instead I look for more and more resources related to "Under the Sea", to facilitate new avenues of exploration and inquiry for the children.

A common strategy when teaching English as a foreign language is to only use English, the target language, in the classroom. In Wide Open Minds we do not use this strategy. I talk to the children in Portuguese and English. In the first "My Family" class, I asked the students *"o que é o significado da família para vocês?"* (What does family mean to you?) Some students wrote their responses in English, showing me vocabulary that I had not taught them. Others wrote their responses in Portuguese, sharing sentiments with me which we had not previously discussed. If I had approached the topic from only a qualification perspective, ie. speaking and permitting only the target language, perhaps these feelings would not have had space to emerge.

The children would include their pets in the list of family members, already having learnt the names of the animals, and the question then became: Who do you live with? I began the theme with the children's imaginations and asked them to draw a dream house. We used some flashcards of different houses around the world and talked about the different houses people live in because of different types of weather. This conversation wouldn't be possible in English yet, but the children already know how to say house, door, rain, snow, hot, cold, and so the beginnings of a conversation about their own homes started to evolve.

Something happened during this theme that had not yet happened during Wide Open Minds. I received a message from one of the Wide Open Minds teachers asking for the vocabulary to be more related to the children's realities. I felt frustrated at the message that I received, confused as to how talking about "My House" was not related to the children's lives outside of IPOM. I assumed that with the same resources, the teacher in question would be having a similar line of conversation with the students. The resources I provided were not resources that *had* to be used as the core activity of the classes, and I realised how much I relied on my relationships and conversations with the students with our classes. The theme "My House" was rich with possibility in terms of English vocabulary, but I did not predefine what this vocabulary ought to be.

(Un)fortunately I did not assume that I was right to introduce this theme, to extend the "My Family" conversations into the home. I recognised that the task-based, paper resources we had available for the topic were British and American, as is usually the

case, and to concentrate on these tasks for the entire lesson would mean a monotonous, meaningless learning experience for the children. It was some time before I discovered that the teacher in question was doing exactly that.

This learning experience came about for me as I played a role beyond the practitioner-researcher who started the Wide Open Minds project. By December 2012, after Hannah returned to Germany, Carla travelled to Italy, and Tori continued her travels around South America, I was the only teacher left in Wide Open Minds. I suddenly found myself responsible for sixteen weekly classes, for students aged between six and sixteen years old, with various different talents and levels of English. I was also doing work for a study abroad course for undergraduate students and, along with my study time commitments, it was not possible (or healthy) for me to physically be present for every class at Wide Open Minds. I recognize now, that my tendency to 'take on too much' is a question of ethics. In the tranquility of recollected emotion now, I have resolved to release myself from other commitments so that I can be fully present in the Wide Open Minds classes. Even now, as I take time to write up my thesis, I am not in Brazil and the children are sending me messages on Facebook asking when I will return. It breaks my heart, and Marcia points out how the children react when I am not there. This is the crux of ethical responsibility, spending time in relation with others is, as Boff (2007; 2010) also argues, to stand in solidarity with others.

By the end of February 2013 Wide Open Minds had a team of two volunteers, one paid teacher and me. It is not easy to find volunteers - or teachers - willing to do this kind of work, particularly in a dangerous "*favela*" in Fortaleza. Consequently, one of the assurances I offered the people who joined the project was that they would not have to prepare lessons, that I would provide ample material to use with the students. Perhaps this was not ethically responsible, but I am always learning from my mistakes. Hannah and I had met regularly to discuss the lessons and the themes, sharing feedback from the students and bringing ideas for activities to the project which were constantly renegotiated with the children. Other teachers who joined did not spend this time with me and it was not until the success-in-failure of the "My House" theme that I began to reflect on the "training" of the adult(s) in Wide Open Minds (see Appendix 6 for the material I would later create for new volunteers and coordinators joining the project).

Education as I understand it rests on something less tangible than the work I am paid to do, something which Vaughan (2002) refers to as the gift economy, or a concept known as *buen vivir* in Ecuador and Bolivia (Fatheuer, 2011). The unpaid, freely given time outside the classroom, the time spent in reflection, in study, reviewing students' work, planning lessons (knowing they will not go to plan) and making resources, the concern for a less violent world, the awareness that teaching is the *trabalho das formiguinhas,* this is what education rests on. This experience was yet another example that the subject-content of a lesson matters less than the values and relationships, the states of inquiry and the valuing of different perspectives, which are limited or encouraged by the adult or adults participating in the class. The teacher who organises lessons around the subject-content tasks available, limits relationships by focusing on qualification.

After backing down from "My House" and in response to the influx of new students into the project, simple questions like 'How old are you?' which we had concentrated on at the beginning of the Wide Open Minds classes, were becoming difficult for the new students to answer. The more experienced students could count confidently to ten or twenty, so I felt the time had come to return to numbers both as an introduction for the new students and extension for the more experienced. I was never going to make differentiation a problem. All students will forever present different needs and it is my ethical responsibility to respond to these, rather than erase or ignore them. Telling the time was a way of using numbers which was beyond simply counting. All sorts of issues arise when planning a topic like this - digital or analogue? "A quarter past three" or "three fifteen"? As with all of the topics, this vocabulary, taught purely for qualification, is quite meaningless.

I tried to give the students opportunities to make the knowledge their own. Even after all this time, I still make mistakes, but I try to make new mistakes. The children will learn what they want and they want to do what they enjoy. Some of them aren't interested in telling the time. Some of them do not know how to tell the time in Portuguese. It is chaos, but some of them want to make the knowledge their own. As a theme on its own, telling the time was not very well received by the students and so I made connections to local observations of time - the sunrise, the sunset, the high tide

and the low tide - creating a new theme "Weather & Nature". This was well received by the students, and then they enjoyed the chance to make their own clocks. Asking what time the sunset and sunrise were led me into a significant shift towards the sea and celebrating the natural beauty of *Titanzinho*. In the local context I was able to open a dialogue with Raimundinho which was previously unimaginable to both of us. Through my collaboration with Raimundinho, we are working on a collection of photographs of local surfers so that we can use them as resources in the Wide Open Minds. In this way the walls of the "classroom" become windows into the wider community.

This theme also marked the end (or a new beginning) of an intense period of inquiry. For two years, I had been writing and researching, teaching and learning, living the Wide Open Minds project and began to feel that as "Weather and Nature" began, my research began to close. I have learnt to slow down to the gentle sunrise and sunset of *Titanzinho*, the waves, the water, the sea and to take the time to bring English further into interaction with what the students already know. Future plans for revisiting this theme respond more closely to *Titanzinho*. The fishing culture is an important part of survival for many families here, so that signals to me the importance of communicating this in English. Marcia and Raimundinho, as local voices in the writing of my thesis, both comment on the foreign visitors coming into the dock. Instead of seeing these poor people with pity, meeting with individuals who can speak about their local ways of life and survival could make for a different future.

The same thing applies to surfing. Surfers travel wherever they can in search of good waves, and there are plenty of good waves at *Titanzinho*. There are three different breaks in *Serviluz* which have different waves in different conditions depending on swell direction, wind direction, and the speed and time between waves. Given the IPOM's close connection with the sea and surfing, it was inevitable that this would be a theme in Wide Open Minds. I am always mindful of the fact that a large number of the children in our classes do not surf, however there is still a strong interest in the sport amongst non-surfers, and after all, the children will learn what they want to learn.

2.4 Perspectives from the Global South

2.4.1 Bia

After all of this anxious preoccupation with becoming ethically responsible and the coming into presence of Wide Open Minds, in March 2013 I was sitting in the IPOM office discussing the project with Dado when Bia walked in. The first time I met Bia I was sitting in a different IPOM office near the beach where dreamy headquarters had been set up in 2010. Three girls came into the office, graceful and elegant with their long hair and effortlessly stylish look, I immediately felt intimidated. My hair scraped back into a messy knot at the top of my head and my face covered in freckles, I always felt self-conscious around these Brazilian *modeletes* (young models), most of the time because no one spoke in English and I would find myself sat on the periphery of the conversation, left with nothing but the babblings of my insecurities inside my head. This experience makes me even more aware of "the Other" because I was that other, the girl who everyone made assumptions for because I did not have the language to represent myself.

That first meeting came to nothing in a way. The girls wanted to support IPOM in some way, giving their time, acting out their social responsibility, but as so often happens with volunteers, life gets in the way of giving back. Almost three years later, Bia had arranged to meet with Dado to discuss her involvement once again. It was quite by chance (or was it?) that I happened to be in the office when she arrived. It turned out that Bia did speak English, rather well, and she wanted to help out in Wide Open Minds.

In March, Bia began to attend the sessions, she saw what I was doing with the children and began to participate in her own way. She was really interested in me and my research, we arranged to meet me for coffee one evening so we could talk more. I arrived early, anxious about having someone's full attention. Since Hannah had left no

one had shown much interest in the philosophical underpinnings of the project. I was run off my feet planning and resourcing all of the lessons alone. Sitting waiting for her that evening, my coffee and *pão de queijo*[20] steaming hot on the table beside me, I began to type...

"Wide Open Minds tries to move away from traditional power structures and relationships in the classroom. The teacher, therefore is not only a teacher, but also a learner. The class is not the responsibility only of the teacher, but also of the children. That responsibility is enacted only in the present, in the emergence of our unique and partial subjectivities. Thus the idea of creating space for something new to emerge has been a central idea in my practice. I am deliberately creative and spontaneous, responding to whatever my students present to me. This means that I do not predetermine outcomes for every lesson. I do not hold a preconceived idea of what it is that the project is trying to achieve. This removes the coercion that characterizes most formal institutions of schooling and opens space for the enactment of a pedagogy of unconditional love..."

I sighed and sat back in my chair, I found it so hard to put Wide Open Minds into words. The clock in the corner of my screen read 18.56. We'd agreed 19:00. I looked towards the door, took a sip of my coffee and continued typing...

"This means that even though Wide Open Minds is an English language project, there is no battle of wills over what is learnt, how it is learnt and who learns it. This results in a highly personalized and seemingly chaotic educative space, where 'what one knows' is up for examination whilst honouring 'who one is'..."

A few minutes later Bia arrived, smiling and hugging me tightly. It felt so good to be with a friend. I was tired of being an outsider. Bia ordered her coffee and helped herself to one of the *pão de queijo*.

"What I believe is important about this project is because you allow the student to be himself, to create himself, as a person. You know Paulo Freire?" she asks me and I nod,

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[20] a delicious 'cheese bread' made from mandioc flour

"well, he believes that if you let the student create and lead the classes, in that you are not telling him what to do or what to say, then he will be... *se você deixar o aluno se desenvolver você vai deixar ele...*" She broke into Portuguese and started to laugh, clearly uncomfortable about being recorded. I cringed inwardly and urged her to ignore my phone, sitting conspicuously on the table in front of us

"*...então eu acho que a maneira de você ensinar que você ta...*" She eyed the phone again and giggled nervously.

"So, it's ok..." I smiled, and repeated in English what she had said, "you think that I have created a space where the child can be himself..."

"Yes - I think that you create an environment that... *que ele ta a vontade entendeu, que a criança sentir a vontade fazendo o que ele quiser no jeito que ele quiser até como você estava fazendo naquele dia que aquele menina que tem nome de gente grande...*"

The child feels at liberty to do what they want, the way you were doing that day with the girl who has a name like big people...? My brain was criss-crossing from English to Portuguese and back again, she was talking so fast. *"Gente grande?"* I asked, giggling, the direct translation "big people" sounded funny and out of context.

"Yes, like an adult, her name is... I forgot her name..." Bia frowned.

Of course, big people... adult. Lost in translation, I tried to help, "a volunteer?" I ventured.

"No, *uma criança*, a student... she came to me and told me about her brothers and about her... I can't remember... I told you that her father is in prison..."

I nodded. Thinking about several of the students who had fathers in prison.

"I think this happens because you created an environment that makes it happen, you know? If you just make it a formal class and they wouldn't have the trust to contribute... And its even better, they learn even faster..."

Surprised, I couldn't stop myself from interrupting, "do you think so? do you really think so?!"

"I really think so!" she said, nodding enthusiastically, a little puzzled at my frown.

I explained, "...because sometimes I just think 'My God this is mental' - for example, its two weeks ago now since that day you and me were there for Storytime and the two of us were like..." I raised my hands to my head, dropping my jaw and mimicking a shocked face, saying "What? what? what just happened?" Bia laughed, remembering.

"Recently when you weren't here, Carla came and I was mortified because afterwards she said to me "*Andrea, eu estava chocada... eles estão muito mal educados, usando aquela fantasia... eu ia botar uma parede!*" I rolled my eyes and mimicked Carla's shock at the children's behaviour.

"I started asking myself, "oh my goodness, is this a bad thing? is this something I'm doing wrong? or..." and then I stopped, because I let everything happen. It's a deliberate decision not to stop them sometimes... you've seen me stopping them, because I've seen the look on your face when I'm dragging one of the young boys out of the room and they flop onto the floor and you're thinking "oh my gosh, what is going on?!" I stopped abruptly, annoyed at myself for blurting all of that out. I'm not sure Bia caught everything I said, or if she knew how to respond.

"I think, um, I don't know, I think that they really are learning more! A long time ago, maybe two or three years ago I had a project in my mind but then I started working and I couldn't do it anymore... but it's exactly the same thing that you are doing now, that's why I like it so much, because it's the same thing, you let them be themselves and if you do that you manage to get their attention and when you get their attention it's easier for them to learn so there's nothing bad in doing what you do, you know?" Bia blushed and smiled, resting her elbow on the table and propping up her chin.

Relieved, I tried to keep the conversation moving. This was meant to be an interview, but I felt so awkward. More and more my research felt so far away from the reality of Wide Open Minds and the children themselves, "so you think they're learning what - as well as English - what do you think they're learning?"

"I don't know what else they are doing there, what I see in *Maracatú*, that's great - "

"I mean in terms of the English classes, you know, because it is different, because it's not like school... First of all what do they learn, because there's more than just the content of the lessons" I annoyed myself for interrupting again, but I wanted to hear about Wide Open Minds.

"Well I think they are learning how to respect. This is very important because when you say "no, don't do this" they say "ok, let's not do this"... Sometimes one of them is doing something naughty, and the other children tell them "stop, stop, the teacher wants you to stop" so they are learning to respect. In the public schools, if you have a chance to go, the children are throwing the chairs and they're breaking everything, they're hitting the teacher and they just don't respect anything... I think it's just because they are thinking

"I have my parents fighting with me, telling me what to do; I come to school, the teacher is always telling me what to do..." so they are in revolt. When they come to a space where the person who is trying to teach them is gentle, nice, and she is telling them "no, it's not like this, it's like that" instead of "NO!" I think they create respect with you but they create respect for caring"

"That's nice to hear someone say that because that's what I'm trying to do!" I blushed, Bia was smiling, I asked her, "What about you, you came to IPOM just wanting to help and you found out that this project was happening with me. You are obviously really enjoying it, tell me more about how you feel in terms of what you want to get out of it or what you're learning from it."

"This has always been kind of a dream or desire for me ever since I started university. I thought, 'I don't know what to do!' and then I started to think about studying pedagogy and things like this, but I didn't know exactly. When I started the project and I saw how it was, every time I go there I leave IPOM with this feeling inside of me and you're so... you're kind of fulfilled... it's so satisfying because you're making someone, you can see their learning and you are helping them, so for me I don't know if I have the skills to do it or something but it's just..." her eyes started to well up.

"I think for me the important thing is that you have the desire to spend the time with the children, you care to be with them, it doesn't matter what your professional status is, I think the most important thing is that you're there to spend time... because when there's nobody there, there's nobody there, you know, that class, no matter how informal or however crazy it is there is still an adult there who wants to spend time with them and I think that's really powerful."

Recovering herself, Bia continued, "Yeah it's good, I think the whole team, every single person creates the team, because each person is helping with one thing that is important and maybe you can think "no, this is small" sometimes you can... but in the end everything helps right?"

"So if you were going to do this yourself somewhere else how would you go about doing it it?"

"I would ask for your help!" She laughed, "I'm joking! No, for sure not in a traditional way, although some places might not accept it, but I think that this way that you're doing and thinking... IPOM is awesome. I think IPOM is amazing and the work they do, I feel so lucky to have the chance to work so closely with them. My specialism is not

education, but that's what makes me tick, I don't know why, that's who I am, and so I'm really interested how my work complements what IPOM does, in the community, how far the Wide Open Minds project helps or complements all of the other stuff that they're doing in the building. If you think about the impact that IPOM and Wide Open Minds have, I think it's giving to the children like its crazy, if you think, 90% of these children if it wasn't for IPOM they would be on the streets, they would be on drugs, they would be stealing, and its not only the Wide Open Minds its the *Maracatú*, it's the computer class, it's the art, I think that it creates, it makes them create some... like a conscience... of the world, of themselves, and actually I don't know if all of them are not going to be on the streets, but a big part of it I believe is that it is going to help. As for the Wide Open Minds project, it's a big help you know. Even when you were talking about the students who won the scholarship and saying that they could get to work in the World Cup or things like this, it's a big opportunity for their professional futures, for them to learn English, and it's something that not all the organisations do, they never have the staff I think."

"What do you think about the question of somebody coming to Wide Open Minds or IPOM on the basis that they want to help, they want to make a difference, but that is based on an idea like, 'awwh, look at the poor people' and it's like they are, you know in the posture of viewing someone who is poor is kind of based on the idea that they are somehow less of a human being or... do you think that that's a problem here? Is that something that you see within IPOM? What do you feel about that?"

"For the staff, I don't think they are thinking like that. I think that they do it because they love the work, they love to do this. Like Brayner, he loves to work with this, to work with children, so he put his project together. But there are many people who think "I want to help and I want to help because they are poor" and that might be a problem but maybe when they are inside of the project they see what it really is."

"This is one of the things that I struggle with, because back home and in my academic writing there's an idea that because we are from the "developed world" that we are somehow superior. I am doing research here in what we call the Global South - which is a new way of referring to the "Third World" or the "developing world" - you know, there are all those hideous labels... So, doing research here, can be viewed by some people as problematic. I am already in a more powerful position politically and economically in that I am able to come to the Global South to do research. The move I

have made in my life has been possible because of my economic conditions in the world, and that's something which is largely out of my control, but something that I have to think about in this whole exchange. How do I make sense of that? Coming from the Global North, going to the Global South and doing my research, is like reaching my hand in to get the knowledge that I want so I can parcel it up and send it back to the Global North again."

Bia nodded, signalling for me to continue. It was great to speak to someone who seemed like they understood where I was coming from. Bia was studying to become a human rights lawyer.

"Do you know what I mean? It's like another form of colonization. In the sense that you're going to another country, taking what you want, and sending it back home. How do you think or see this, because you've spent quite a bit of time with me in the community. How do think I have negotiated that challenge in the way that I deal with everything there because it's a really different context for me?"

"In lots of ways I think it's difficult for you not to. You were saying once a long time ago, not to introduce the culture and impose the culture... I haven't had much contact with other foreigners but from what I've seen, the students really love "*Tia* Hannah!" All the time they were talking about some foreigner! You, her, everybody just got really involved and immersed in the community in a way that you can see that you're not here acting superior because you are from the developed countries. You're just here at IPOM. I think that from what I've seen of you and from the way that you teach..." Bia stopped abruptly, "why are you making that face?"

"I'm sorry I don't know what face to make, you're saying such nice things and my research is about my practice. I'm actively seeking feedback but you know, as a teacher, no one ever says thank you in the normal course of things. I'm thinking that it's so nice to hear from another person that I'm actually doing what I say I'm trying to do..." I kicked myself for getting emotional again, aware that I had interrupted Bia when she might have had something really insightful to say.

"You should be so proud of yourself, really, and about everyone that you have brought together. I've learnt so much. Like today when I was practising the numbers with the children, I was thinking all the time about the things you had done before and it's very nice. Thank you!" Bia reached across the table and squeezed my hand. I smiled back at

her, grateful for the validation she was giving me. I felt a bit stupid, but it was good to relax with someone and show the vulnerability that came with this dream.

The waitress came to our table and asked, "*vocês querem alguma coisa mais?*"

Bia and I looked at each other and then at my phone, realising that we had been talking for almost two hours. We laughed and thanked the waitress, no we didn't want anything more, it was time to go.

2.4.2 Eduarda

Bia gave me confidence to continue with Wide Open Minds and I started to ask for feedback from the other teachers and volunteers. Eduarda joined Wide Open Minds in February 2013 and has been consistent and reliable, regularly attending classes with me twice a week. She is a very quiet person. So quiet, in fact, that the first few times she came I had an awful feeling that she would not return the next day. Over time we have grown closer and communicate through a glance in the midst of a chaotic session with the students, our hearts on the same wavelength. Our schedules did not permit a research conversation but she kindly responded to some questions via email, she was the only volunteer out of three who did so.

What is the most rewarding aspect of teaching at Wide Open Minds?

To work with children with such different realities to me, increasing my vision of the world. Since I passed from home and into the community, I am challenged to see the world from a different point of view and evolve personally.

What is the most challenging aspect of teaching at Wide Open Minds?

To know how to cope with each individual child, because they are poor children (in all senses). I realise the peculiarities of each child and how to deal with them in the best way possible. I believe that our class is the highlight of the day for most of them, so I seek to take the best care of them so that they enjoy in the most productive way possible.

How did you feel about being asked to use a pedagogy of unconditional love? What was it like trying to use a pedagogy of unconditional love in the classroom, rather than more traditional approaches to teaching English as a foreign language?

I thought it was marvellous! I don't know much about pedagogical techniques, so I didn't have to worry about doing something wrong. I simply follow the natural course of things, because to love these children is not really challenging!

What recommendations can you make to help Wide Open Minds improve?

Honestly, I can not think of anything.

How would you describe the students' general response to Wide Open Minds?

I think children respond very well, they are always willing to do the proposed activities and learn new things.

What have you learnt about yourself as a teacher since teaching on the project?

I discovered that I love to teach! Until Wide Open Minds, I had only been doing one-to-one tutoring and was afraid to do a class for groups... but I need to learn to say no. I do not know, I always feel bad for disciplining children. Rationally, I know that it is necessary for their growth, but emotionally it breaks my heart.

2.4.3 Essential Care

I felt encouraged by the positive feedback I was receiving from Eduarda. The other volunteers too, although they did not have time to send a formal response, were telling how much they enjoyed the project. I started to see that I really had been a catalyst for opening space for something new to emerge. Even for some Brazilian volunteers, Wide Open Minds was opening their minds to different ways of doing education. Around this time, I shared this extract from Brookfield (1995) in the Wide Open Minds Facebook group:

> ...teaching democratically does not mean that we cease to speak authoritatively
> or that we pretend to be exactly the same as our students. Teaching
> democratically is not to be confused with creating a laissez-faire atmosphere of

intellectual relativism, where anything goes. Neither does it mean an abdication of a teacher's responsibility to judge the merits of what students do. What it does mean is that we make an effort to create conditions under which all voices can speak and be heard (including our own), and in which educational processes are seen to be open to genuine negotiation. (p.44-45)

One of the teachers asked what it meant to 'judge the merits of what students do'. As a classroom practitioner this is exactly what I do to enact essential care:

Andrea Blair Vasconcelos For me, it's about values. The 'merits' of what we do build the future. It's about judging what is acceptable in the classroom and in relationships. What is being learnt? For what purpose? For whose benefit? At what cost? For example, I judge a student who feels comfortable using the materials provided by the school/teacher yet who does not contribute to ensuring that the next student who wants to use those same materials can enjoy them too. To me there's no merit in the actions of a student who leaves a full stick of glue lying on the floor of the classroom with no lid on, because it will dry out and be wasted. It's also part of the invisible work of the invisible woman who comes and picks the glue off the floor and clears away the rubbish. The next time a student wants some glue, there is none. So... if I judge the merits of what the first student did, I will always try to share with them the value of caring for the materials they use so that other people can enjoy them too. The lesson transfers to the environment and how we think about the next generation coming and wanting to enjoy the glue – or, in our case, the planet – except it's all dried up and wasted... I think it's part of a wider responsibility to reflect and interrogate our values as teachers and think about how to model and manifest those in the small things. Those little things can begin to build habits of renewal, care, consideration, love, respect.... É o trabalho das formiginhas! 😊
24 April at 22:32 · Like · 👍 3

These small actions are manifestations of Boff's (2007; 2010) essential care. Essential care, in this reading, therefore helps me to unlearn some of the expectations I have about how students behave in the Wide Open Minds room. It means responding to the effects of imposing my historically and culturally situated way of doing things and recognising that my perspective is limited. It means being receptive to the ways that my students understand the world. One day, Bia organised for her sister (who studies graphic arts in Paris), to come and do a comic-strip workshop with the children in Wide Open Minds. She presented some examples of comics and used some from the library

we have in the room. The children (aged between six and eight) were set the task of creating their own comic strips. Some of them found this very challenging and I found myself prompting them with questions like "Who is the main character in your story? Will you have a boy or a girl in your story? What is the story about, surfing or the beach? Is the story about life here, in *Titanzinho*? etc". The stories that the children produced were beyond my imagination and reflected a different way of understanding the world, bound by history and culture. One of the stories illustrates an example of learning to listen. On my first reading of the comic strip I saw the Incredible Hulk saying "I will destroy", police intervention and the death of the Incredible Hulk. After the lesson was over and I reflected on the behaviour of that particular child and the story that emerged from his work I remembered a conversation with Marcia during lunch a few weeks before:

> "Andrea, *da liçenca*, when you're not here the children say, "*Tia,* for the love of God where is *Tia* Andrea?" Whenever any of you teachers aren't here, each one of them feel your absence. I always pay attention to what they say, and one day, some of them came to me and said, "*Tia*, what's wrong? *Tia* Andrea isn't coming anymore?"

I realise now, that my being there, our being there, with the children, on a daily basis, *spending time together*, is a form of essential care. Whatever violence they see at home or on the streets, when these children come into Wide Open Minds, I do my best to practise non-violence and encourage this culture in the classroom - from the curriculum we create to the way we speak to one another.

> When he arrived here he was rebellious, wanting to hit everyone, sometimes he's still like that. I'm talking to him, I put him into school, extra tutoring, I talk to him a lot, but the situation that he saw, his step-father beating up his mother, beating and maltreating... he grows up with that in his head. He wants to tell his dad everything, he wants to tell about the other boys who abused him. I tell him, don't do that, because one thing is for sure - violence breeds violence. His father lives in a prison. Do you understand?

<div align="right">

Marcia 07/03/2013

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If, through my practice, I model and share ethical responsibility, perhaps my students too will learn this posture in the world. This is part of the renewal of the world. The healing that is needed, as Arendt (1965; 2006) argues, to give children a chance to make the world anew.

> The boy will take care of me, I'm fighting for this, I'm planting seeds with him so that later on I can harvest the benefits, do you understand? For him to bear good fruit. I want him to understand and think "My grandmother took me off the streets, she supported me, she is giving me love, affection, so from now on I'll look after her." Nowadays we have to think of today and of tomorrow, we don't know what tomorrow will bring...
>
> - Marcia 07/03/2013

Marcia's words resonate locally and globally. As adults, we are planting the seeds for the future, but we cannot only (re)produce the present. Zamora and Rizzini (2001) too, warn that the violence witnessed by children in Brazil will shape the way that they view the world. Children bring the previously unimaginable to us from the future (Biesta, 2006; 2010; Arendt, 1965; 2006; Todd, 2008). In this sense we are all teachers and learners, enriched by our interaction with children. The ways in which adults respond to children will shape the future. Marcia's words continue to resonate with me, I hear her voice in my head when I leave IPOM in the evenings as I think about what one child did or another said that day. In Boff's interpretation, 'care is directed fundamentally to prevent future damages and rescue the damages that have already occurred' (2010, my translation). Marcia embodies essential care, she has *ubuntu*.

2.4.4 Marcia

"My name is Marcia Maria Dias de Souza, I have lived for many years here in *Serviluz,* since *Praia Mansa*. I'm 41 years old and I work here in IPOM, making lunches for the children, cleaning, general services, and I love what I do. I love making food, especially for the children, and making lunch for the adults.

Your relationship with me Andrea... we communicate well, we have good chats right here and in your room. I love you, from the first time I met you it was *paixão* at first sight, you are a good person, humble, and a good soul, I feel these things. So as a teacher, I think you are excellent, ten out of ten, 1000 out of 10, a million out of 10! You are a passive person, patient, a caring person with children, attentive, you worry about them, when the children have a problem you come looking for a chat to ask my help, because I know the local children here. I know how their relationship is with their parents, every day I see the local people on the street and the children I saw in their mother's bellies. You are marvellous as a person and to work with. You are a sensational, *ótimo mesmo*, you are an amazing person, and an excellent teacher too. It's as if you were the mother of these children, you do things that other teachers would not dare to do. You are very affectionate, even the stuff you like to buy, when you have a little something to give, you have the greatest pleasure to give. You give the good and the best for these children, this is very important and they even have said that the teacher in first place here is called Andrea. It is very beautiful, I like it very much. When you aren't here IPOM is empty.

The meaning of the English course that we have here at IPOM is very good because these children are learning to speak English and this will serve them a lot in the future. Especially now, in a year's time there will be the World Cup and tourists will come here too to Fortaleza. When they come here to our neighborhood it will be a pleasure, an English speaker talking to one of these children and she can answer him the same language. So this project of IPOM, the English, is very important to here, not everyone, not every parent is able to pay for English lessons and it is free right here. I think the English lessons are important for their CVs in the future, when they go looking for jobs. I don't even know how to speak English, but I think it's beautiful seeing these gorgeous children, like my grandchild, learning. This project is so good because there will be an amazing future right there in front of them, just like going to school every day to learn to read and write, learning to study and how to use information. When someone appears here and speaks English, it will be important in their future. Wide Open Minds is planting a seed they will harvest in the future.

I think that you worry about the well-being of the children, you give the best for them to learn in the English course. I think your work is serious, a work that will be published and will be good for you personally - and for me. My voice will come out beautifully! I think your work is very important, if not, I wouldn't be here talking to you. You have shown me photographs, the things you've said, everything our neighbourhood has overcome, IPOM... these things going outside of Brazil, where people can see our work here 'inside' - our place is humble, poor, but it is a place where we have respect and children are growing up to have a better future."

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Marcia's feedback overwhelms me and I realise that I have reached a point in my journey which is beyond anything that I had hoped for. I have become ethically responsible, and this is a constant state of becoming as I continue to negotiate the ethical challenges inherent in educational practice. Education is therefore an ethical practice before it is a political project. Nabir and Leomir, also residents of *Serviluz* who work every day in IPOM teaching the computer classes (the *Surfista Digital* project, "Digital Surfer"), also send me their feedback. Their perspectives on Wide Open Minds have grown from within our daily interactions at IPOM and I am humbled by their words.

2.4.5 Nabir

"I am Nabir de Jesus Santos, Coordinator for IPOM *Surfista Digital*. I am Andrea's collaborator and supporter of pertinent actions in the application of the [IPOM/Wide Open Minds] project. I want to contribute to this research project because I believe in Andrea's proposals and objectives. To me, Wide Open Minds means a form of bringing something almost intangible close to the children inside their realities."

"It is a valid initiative because it will serve as a first step for the children - it really is the first step, because they see the way that you receive them is totally different from a conventional school. In school they are obliged to complete a specific task within a time limit, in the way that the teacher wants to listen. When the children do not do it in

a particular way, they are given a punishment, a suspension, or expulsion. Here, in the way that you do things, you let them be free, for them to do things in their own time. Each child in their own way, as far as possible, and within this they have the freedom to let go and show their ability. I think this is more or less the first step, to show them that the school system isn't totally perfect and that there are other ways to learn. This is the crux of the problem, and here is a laboratory of experiences, new experiences for them and so they will draw their own conclusions..."

2.4.6 Leomir

"My name is Leomir Ribeiro, I am a *Surfista Digital* monitor in IPOM and for the last five years I have been working with children and adolescents from poor communities. My relationship with Andrea began when I started working in IPOM less than a year ago and I also consider her to be a great friend.

I want to contribute in order to show that all of the children who are part of the project can communicate in another language and inspire them to exceed limits. When they start the Wide Open Minds they think that is an almost impossible task, but what happens is what I admire most in the way that Andrea is with these children, she makes these children open their heads and start to jump the obstacles and they are able to become victorious people.

Wide Open Minds is a way to keep an open mind and use a different method for learning. Well, what I just typed and what I think the meaning of Wide Open Minds is, the more I see I do not know how to express it in words. It is beautiful to see the relationship of these children with Andrea when I see them leaving her lessons with glowing eyes it is simply magical."

Conclusion(s)

Autoethnography is both process and product. The process of autoethnography, as I discussed in Part 1 of the thesis, can be understood as a messy iteration between theory and practice which foregrounds a connection between the personal and the cultural. Rather than suggesting an exclusive focus on the auto-, I argued that, in the spirit of ubuntu, I am because we are. This means that contributions from others in the literature as well as those with whom I encounter in person have shaped the emerging text, the autoethnographic product. I argued that autoethnography can be an ethical approach to practitioner-research, as it moves away from traditional power structures which objectify difference and exclude the relational ethics that flow from our interconnection.

In Part 2 I have foregrounded my personal experience and carefully scrutinized the cultural implications of a move from the Global North to the Global South. Beginning with my growing disillusionment with teaching in England and increasing emphasis on preparing students for examinations as a core aspect of my role, I began to question the ends of education and the thinking that informs the English education system. This led me to rethink aspects of my teaching practice, such as opening space for students to 'come into presence' (Biesta, 2006; 2010; 2012) and obliging them to use their own intelligence (Rancière, 1991). Incorporating this postmodern thinking into the meshwork of my professional knowledge, I continued to critically reflect on the hegemonic assumptions of modern schooling systems, informed largely by neoliberal policy. Understanding education to be a preparation for democratic life, rather than a preparation for economic life, I arrived in Brazil with the intention of starting an autonomous project teaching English with a non-government organisation. In this postcolonial context, my critical reflection shifted towards the cultural politics of my role as a researcher as well as the epistemological violence inherent in teaching English as a foreign language on the basis of 'unexamined charitable benevolence' (Andreotti, 2011). Engaging with community leaders, and others who came from the Global North

to participate in the project, helped me to deconstruct my position. Relational ethics have emerged as an important aspect of my practice in the wider context of becoming ethically responsible in twenty-first century education.

I set out to think education 'otherwise', moving from the object-based logic of my own education and training into a relational logic which has illuminated my understanding of the role that education can play in building sustainable human relationships. In an attitude of essential care, a spirit of *ubuntu*, becoming ethically responsible has transformed the way that I respond to difference in my research and practice. As a teacher, I am usually the object of research, on the receiving end of the kinds of recommendations which tell me what I should or should not do. Well-meaning though these recommendations may be, the kinds of accounts which might begin to transform education and ethically respond to young people in twenty-first century postcolonial contexts are more likely to be found in the meshworks of practitioners' professional knowledge. I have not produced a piece of research which has followed the traditional form of qualitative research, but I have attempted to share a meshwork of critical thinking which affects what I do in research and practice.

There is a history of colonialism and slavery which has somehow been erased from the consciousness of the Global North. Becoming ethically responsible in education means that this memory ought to highlight the failings of a way of thinking which is grounded in these violent structures. Changing the way I think about education, my relationships with students, and the habits which I encourage them to develop, changes the outcomes of educational encounters in ways which continually seek to not reinforce violent structures of oppression, but to open spaces for the renewal of the world (Arendt, 1954; 2006; Biesta, 2007; Osberg & Biesta, 2007). This does not mean that examinations and qualification are not an important part of education, but it does mean that 'best' and 'worst' could be better and less violently understood as differences to be valued. As Biesta (2006; 2012) reminds me, education is always a composite concept and an ambiguous intervention into the life of another person. Rancière (1991) prompts me to rethink a relationship of dependency which I create when I always explain things to others. I can oblige a student to think for themselves. The will to learn is a precious gift and a teacher can but carefully protect and stimulate it without dulling, or 'stultifying',

the inquiring mind of the learner. Andreotti (2006; 2011) extends the postmodern to the postcolonial and deconstructs the unexamined assumptions which I bring from my cultural heritage in the Global North. She reminds me to value the unique and partial contributions that all individuals bring to a collective, emphasizing and celebrating the responsibility that flows from our interconnectedness.

The theorizing in which I have engaged over the course of writing the thesis has been paralyzing, at times leaving me unable to act for fear of reproducing structures of violence and oppression in practice. Others remind me that I have to begin somewhere, that there is success in failure, and not to act at all would have never opened space for Wide Open Minds to emerge. As I write the final words of the thesis, my thoughts return not only to those questions about the purpose of education or my role as a teacher, but to the meaning of research itself. As a practitioner-researcher, critical reflection extends to both my teaching practice and research.

In Part 1 I presented and discussed an autoethnography which seeks to consider and combine others based on the responsibility that flows from our interconnectedness as unique and partial individuals. To involve others in a way which allows other voices to 'come out beautifully', as Marcia says, means that research can be thought and done 'otherwise'. My methodological understandings have shifted towards a view of research as an ethically problematic exercise in cultural politics. Running parallel to my conclusions about the role of an ethic of care in education, ethical responsibility in research means seeking to avoid epistemological violence and having a critical awareness of the connections between the Global North and the Global South. In this sense, Gilligan's (2011) call to substitute curiosity for judgement can avoid (re)producing (neo)colonial views of difference and an ethic of care (Boff, 2010) can inform the methodological decisions of the researcher.

Thinking research 'otherwise' in this way affects what counts as data. In this autoethnography, data has been created as well as collected by my self as a researcher, a writer and a catalyst between political communities. Much in the way that Andreotti (2011) writes of the translators and catalysts between political communities in education, I see my role as a researcher who can translate between paradigms and

different ways of thinking. As a practitioner-researcher in education, this becomes an ethical responsibility in the face of both the gifts and limitations of different ways of being in and knowing the world, almost so that the human encounter is translated for the academy as much as the academy is translated for the human encounter. The beginnings of turning around the researcher's gaze, as Kapoor (2004) suggests, means that data is not simply what I can collect from the other but also includes my own cultural artefacts. Critically reflective writing, and my learning journals, provide me with a rich data source about the changes in my own thinking in response to who and what I encounter in the traditional ethnographic field. Rather than data collection as information retrieval, data creation can be continually shaped by dialogue and experience. In the learning journal anything counts as data and therefore caused me greater identification with my role as a researcher since I was always living, thinking, suffering my research with others. This relationship with the research project demands greater openness, honesty and connectedness, as Manning (2008) argues, as I critically reflect on my motivations for doing research, the relationships that I build with others and who is benefitting from the research.

Participation can therefore be approached in a way which responds to the local knowledges of participants, not as pseudo-researchers, but as other individuals living different lives with unique and partial contributions to make to a collective. As a researcher, I take on a responsibility for the recording of our entanglement. In my writing, a (limited) cross-section of our collective lives is revealed and my inflection can be reduced as I return to participants and renegotiate meanings (and consent). The gifts of retaining original contributions and reconstructing encounters with others means that these entanglements with others are visible aspects of the research. The voices of those who have 'gifted' their words to me are not lost in a silent and invisible sieve of qualitative analysis but thrown open to the reader in a careful juxtaposition of theory and practice. The extent to which parts of these gifted contributions are devalued and discounted as data is reduced. Authority is given not only to the researcher as the individual who decides what counts in the analysis of other's lives and stories, but to the contributors themselves.

To reconfigure relationships in research and practice is a real challenge for education in the twenty-first century. In a continuing effort to action postcolonial theory and an ethical engagement with difference, I hope to develop and share a pedagogy of unconditional love (Andreotti, 2011) and a conception of education which is not based on coercion and conflict. In future contributions to educational research, or research for education, expanding and experimenting with autoethnographic methodology and an ethical response to the contributions of others might mean a consideration of a human right to research (Appadurai, 2013). Perhaps too, learning another language and conducting research in a culture where one is not able to act authoritatively, is an aspect to knowledge production where humility can open spaces for something new to emerge in uncoercive and ethical relationships, in personal, visual, textual and other (re)presentations.

Thank you for reading.

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Appendices

Appendix 1: Research Design

	Linear Timescale	Data Collection	Supervision	IPOM	
Brazil	July 2011				1
	August				
	September			Storytime	
UK	October		Meeting		
Brazil	November		Email	Storytime	
	December		Draft, Email		
	January 2012				
UK	February		Meeting		2
	March		Email		
Brazil	April		Email		
	May		Email	Storytime	
	June		Skype		
UK	July		Skype		
	August		Draft, Email		
	September				
Brazil	October				3
	November		Email		
UK	December		Skype		
	January 2013		Skype, Email		
	February	PM 12/02 Dado 12/02	Email		4
	March	Brayner, Nabir, Marcia 07/03 Bia 12/02	Skype, Email	WOM	
	April	Hannah 24/04 Tori 24/04	Skype, Email		

	Linear Timescale	Data Collection	Supervision	IPOM	
Brazil	May	Nabir 05/05 Raimundinho 07/05 Eduarda 08/05 Marcia 13/05 Dona Mariazinha 14/05 Dado 20/05 Leomir 20/05	Email		4
	June		Draft		
	July		Skype, Email, Meeting		5
UK	August		Email		

Appendix 2: Research Conversation Questions

Set A

1. Who are you?

2. What is your relationship to Andrea?

3. Why do you want to contribute to this research project?

4. What does Wide Open Minds mean to you?

Set B

1. How long have you been teaching on the project?

2. What is the most rewarding aspect of teaching at WOM?

3. What is the most challenging aspect of teaching at WOM?

4. How did you feel about being asked to use a pedagogy of unconditional love? What was it like trying to use a pedagogy of unconditional love in the classroom, rather than more traditional approaches to teaching English as a foreign language?

5. What recommendations can you make to help WOM improve?

6. How would you describe the students' general response to Wide Open Minds?

7. What have you learnt about yourself as a teacher since teaching on the project?

Appendix 3 Declaration of Consent

Name of

Participant: ....

I have been <u>fully informed</u> as to how my contribution to the thesis will be published. I give consent to be <u>fully identifiable</u> in the final thesis, in a <u>photograph</u> or with the use of my <u>real name</u>. I understand that I have been a participant in an ongoing educational research project based on Andrea's experiences in Brazil and at IPOM. I understand that I am not the primary subject of research.

I have the right to request access to view the final thesis, or any examples of Andrea's work or photographs relating to the research, at any time. I understand that my consent can also be withdrawn at any time.

Should the final thesis differ from what has been outlined above I understand that the researcher has a duty to obtain further consent from me.

Signed ....

Date ....

Appendix 4: NCSL Fast Track Teaching

Inspiring leaders to improve children's lives

National College
for Leadership of Schools
and Children's Services

Clyst Vale Community College
Station Road
Broadclyst
Exeter
Devon
EX5 3AJ

10 December 2009

Dear Sir or Madam

Fast Track Teaching letter of participation

This letter has been written to confirm that Andrea Blair was on the Fast Track Teaching programme from 01/09/05 until 31/08/09.

Fast Track Teaching was an innovative and forward thinking programme, the first accelerated leadership development programme in education, designed to develop leadership skills and thinking. It invested in teachers who demonstrated the potential to progress rapidly to senior leadership and become part of a new generation of leaders within the teaching profession.

In order to join the programme Andrea had to pass a rigorous selection process and assessment centre in which the following behavioural competencies were assessed:

- analysis and problem solving
- conceptual thinking
- ensuring the delivery of quality results
- communicating effectively
- influencing other
- developing and enabling others
- team working and building relationships
- confidence and resilience
- commitment to self-developments

The programme provided all participants with the opportunity to attend a wide range of residential training courses most of which aimed at developing interpersonal and intrapersonal leadership competencies. Fast Track teachers were also encouraged to take on a wider school focus connected with their school's development plan to create genuine change within the school and link with the school's improvement priorities.

During Andrea's time on the programme she consistently showed strong potential for rapid promotion to a senior leadership post.

On behalf of the National College I wish Andrea all the best for her future development as a school leader.

Yours sincerely

H Watson

Helen Watson
Senior Programme Manager
Fast Track Teaching Programme

National College for Leadership of Schools and Children's Services

Triumph Road
Nottingham NG8 1DH
T 0845 609 0009
F 0115 872 2001
E enquiries@nationalcollege.org.uk
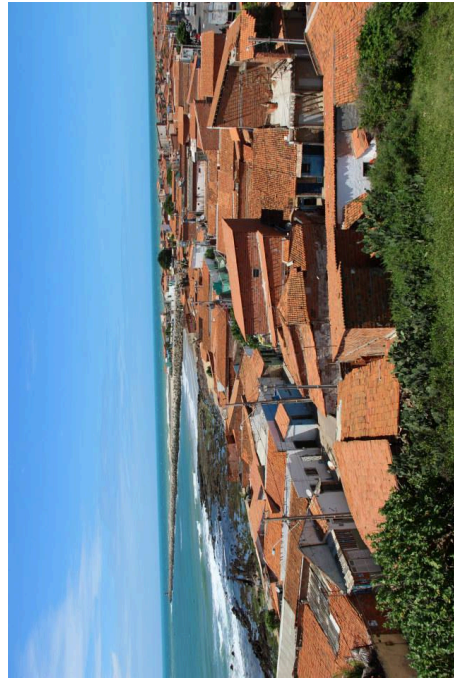www.nationalcollege.org.uk

Appendix 5: Photographs of Serviluz & Titanzinho, by Raimundo Cavalcante
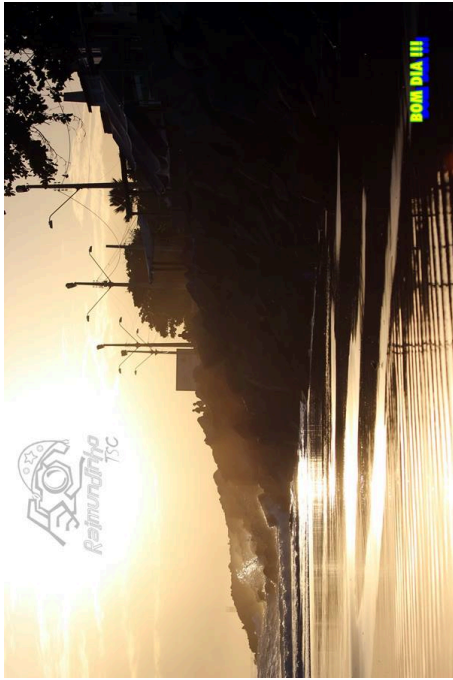
Note: These photographs are but a few from a large collection that Raimundinho continues to share with me. Many of these images are publicly available via Facebook. All have been reproduced with Raimundinho's consent.
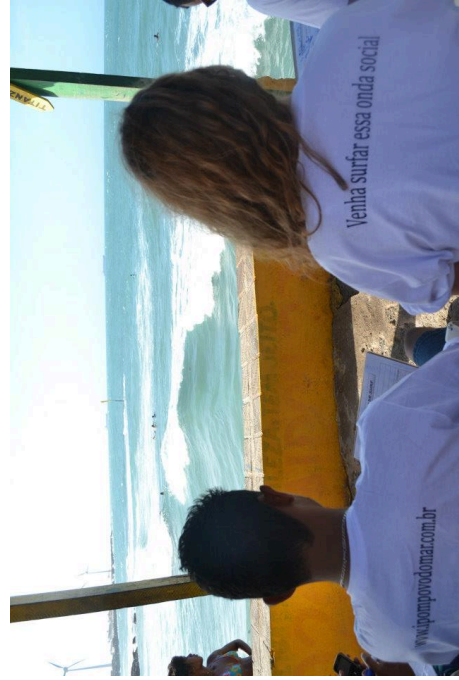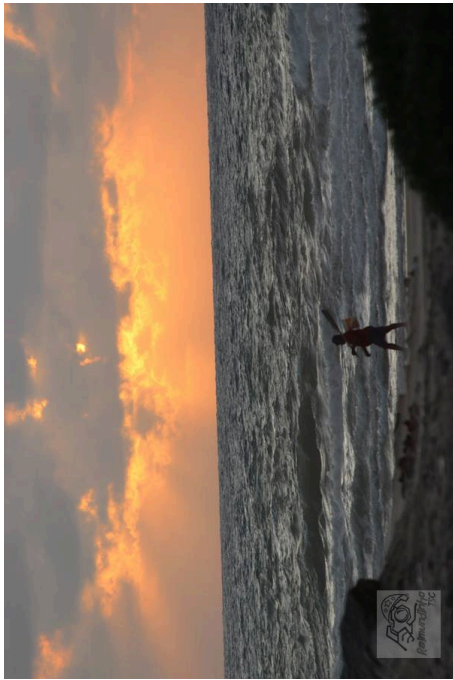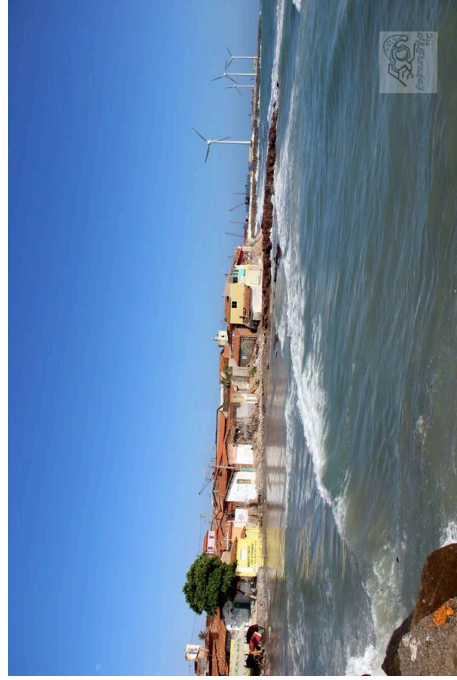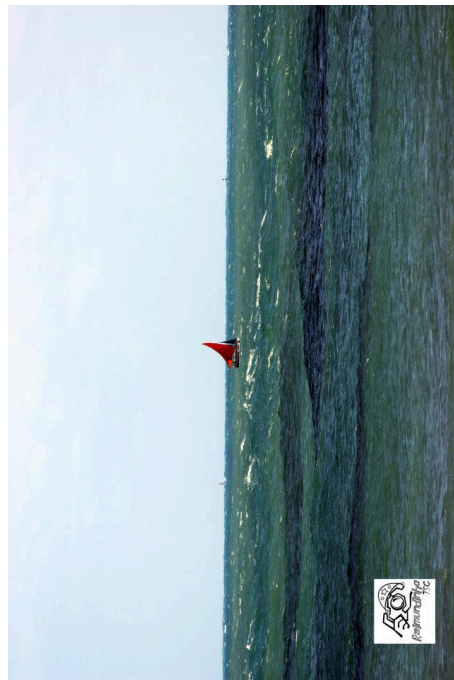
SERVILUZ ESSE ÉH MEU LUGAR!!!

MIM VEJO NO PASSADO

BOA NOITE
FOTO, RAIMUNDINHO, TSC

BOM DIA PARA TODOS

PORTÃO
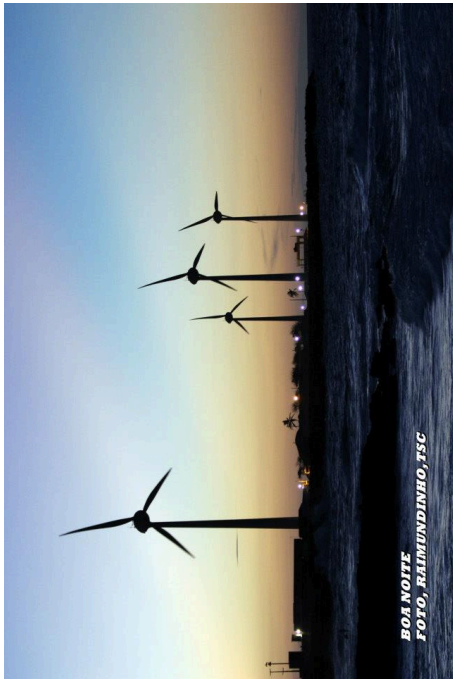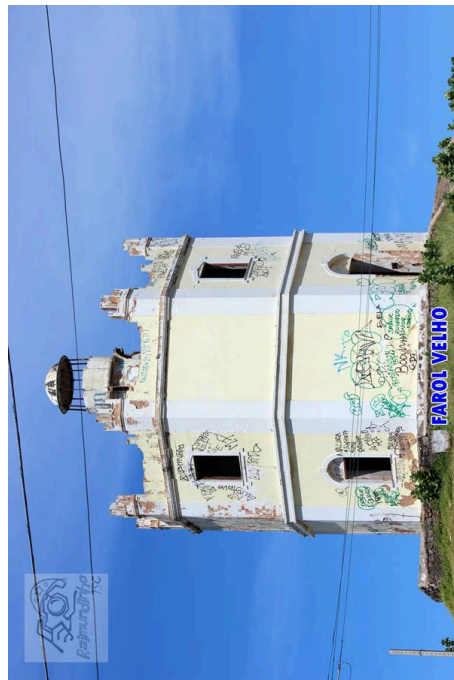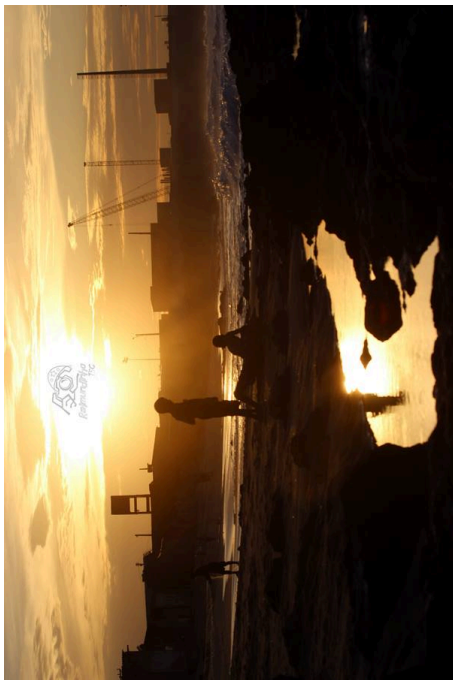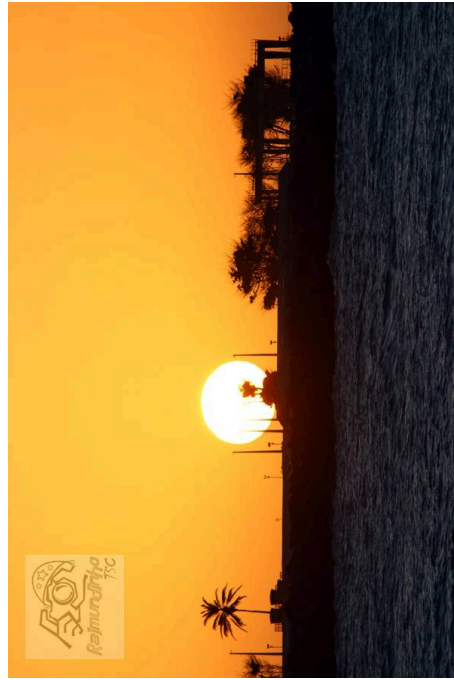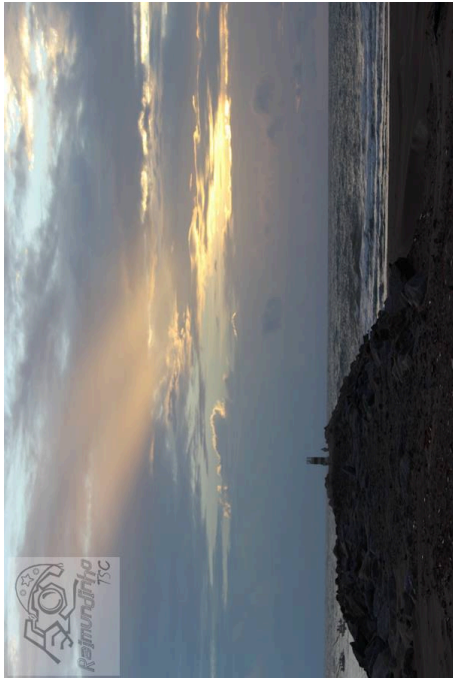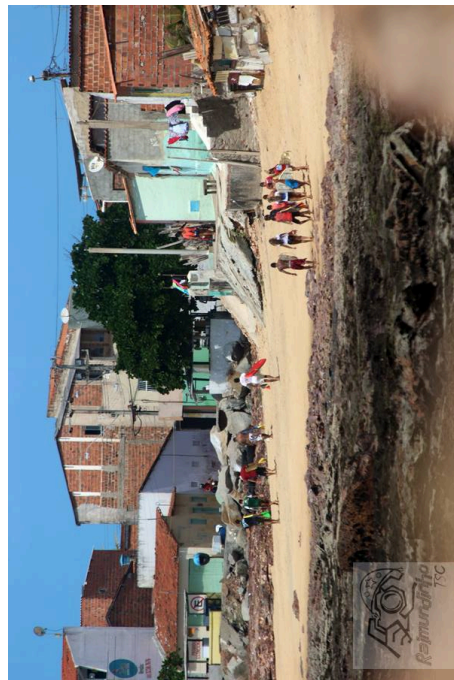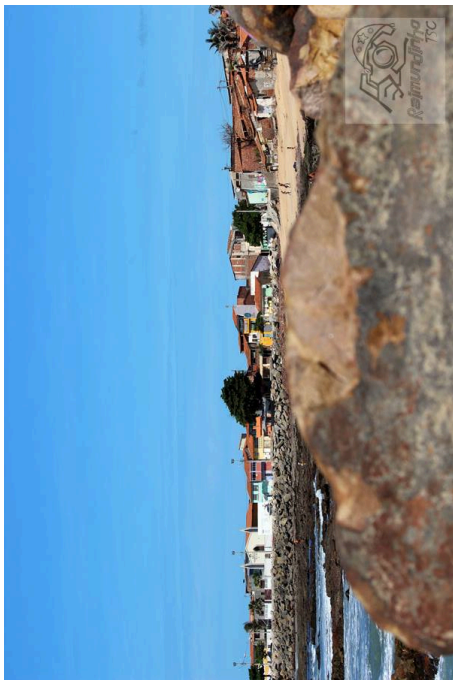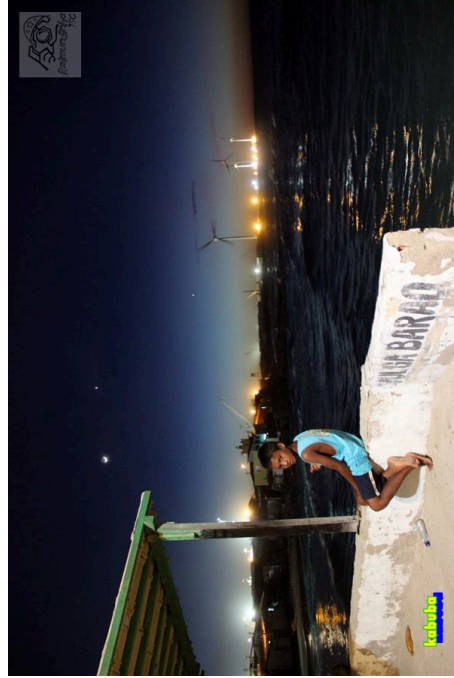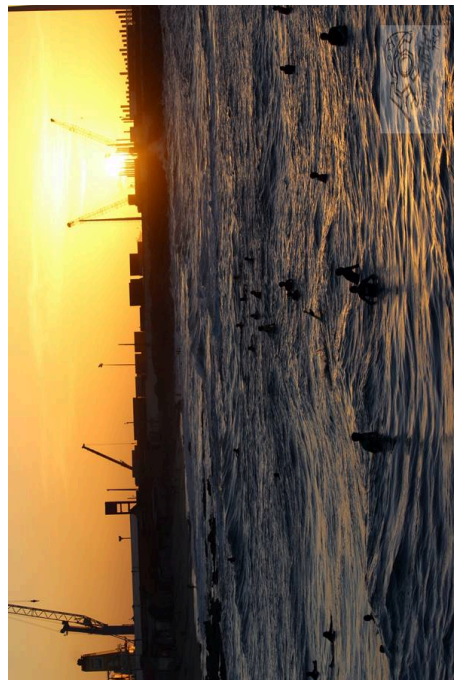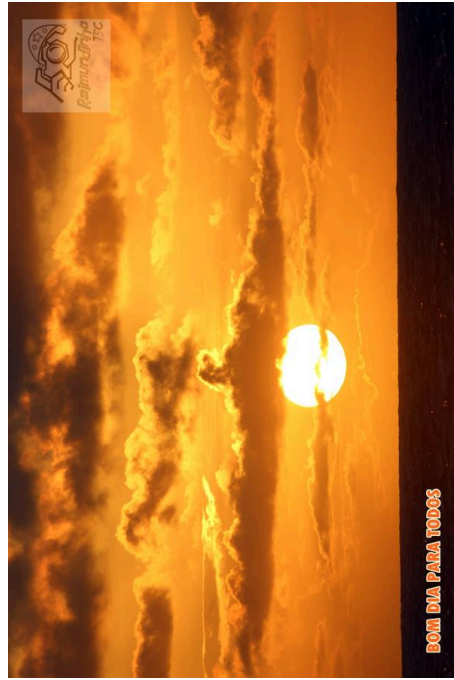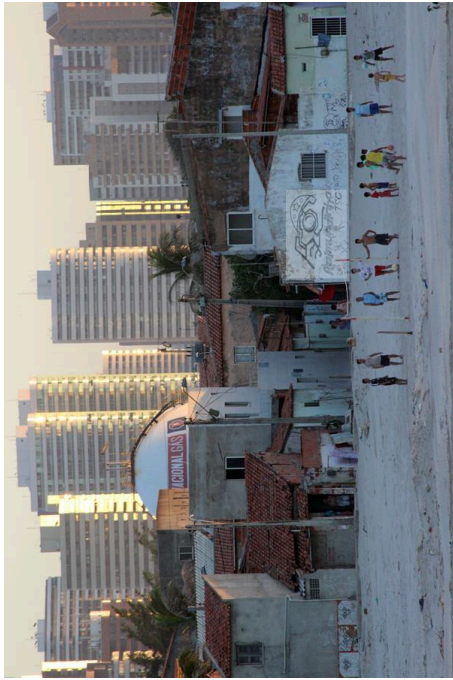
Appendix 6: Wide Open Minds

Note: I wrote these guides for volunteers and coordinators of the Wide Open Minds project in anticipation of my absence. The information contained is focussed on how to run the project day-to-day and gives the reader further context to underst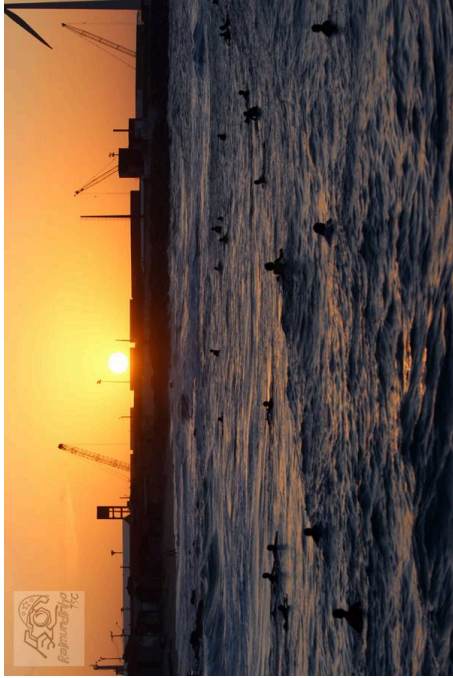anding how the project is organised. These guides now serve as a foundation from which this organisation can be renegotiated as new volunteers, teachers and students join the project and dialogue about the space where differences come together and something new emerges through the English language.

IPOM Wide Open Minds

This guide is for volunteers and job applicants interested in IPOM (Instituto Povo do Mar), Brazil. The information given here describes the responsibilities of a member of IPOM in the Serviluz community in Fortaleza, specifically for the Wide Open Minds Project. IPOM promotes citizenship, education, sport, culture, volunteering, economic development, social inclusion and environmental preservation and conservation in Serviluz; through the direct implementation of projects and activities, sustained through donations of physical, human or financial resources.

IPOM works to train future athletes. We believe it is necessary to learn a new language knowing that these athletes will travel to compete in championships all over the world. In the Wide Open Minds Project, children learn through an interactive and dynamic classroom environment. The teachers are volunteers from Brazil and other countries, we practice a pedagogy of unconditional love.

IPOM @ Titanzinho, Serviluz

IPOM has been working closely alongside the community leadership since 2010 to develop the infrastructure and facilities for children in Serviluz. We are based in the Associação dos Moreadores do Serviluz building at Titanzinho and also support two surf schools, Escola Beneficente de Surf do Titanzinho and Associação Boca do Golfinho in the neighbourhood. There are many talented young sportsmen and women, artists and musicians in Serviluz, to name but a few. IPOM aims to work alongside these young people, offering activities which fill their free time outside of school. There are two primary and two secondary schools in the neighbourhood, all public, and many other community projects promoting art, dance and sport.

IPOM operates a school-like environment inside the Associação dos Moreadores do Serviluz building. There are three functioning classrooms and a large playground beside Titanzinho beach where we receive between 70 and 100 students on a daily basis. There are five different activities and a large team of regular teacher/coordinators and support staff.

Wide Open Minds

Wide Open Minds began in 2011 with a weekly "Storytime" session on Friday mornings. Many of our students began learning through telling stories and dramatic storytelling. One of the favourites is the book Geckos Surf by Hawaiian author Jon J. Murakami. Our formal classes began in October 2012 and since then we have grown into a successful English course with over 80 regular students.

Wide Open Minds offers a space for children aged between 6 and 16 years old to learn English. Our approach is based on a pedagogy of unconditional love which privileges

the relationships built with students and the local knowledge they bring into the classroom. Teachers understand that everyone has a unique contribution to make, and that each of us depends on another to make our contributions. We aim to work closely with the local culture to develop English language fluency in a fun and enriching way.

Professional Development

Speaking good English is synonymous with future employment opportunities and it is often taken for granted that students ought to learn English. Postcolonial perspectives question this assumption and prompt educators to explore why they teach the way they do. English is a language which dominates the world as Euro/North-American cultures dominate the world - for better or worse. On this view it is important (as educators) to learn about the historical, political, economic and cultural conditions which create our classrooms.

Timetable and Groups

There are a total of five different activities at IPOM:
- Art
- Maracatú (Regional drumming)
- Surfista Digital (Computer and internet access)
- Wide Open Minds (English)
- Grupos Operativos (Psychologist)

From Monday until Thursday we operate on a timetable which rotates between three activities running at the same time. There are four classes each day, two in the morning session and two in the afternoon session. Some of our students do all of IPOM's activities, others do only one. Each activity has a different group timetable, but the groups are the same for all activities. Students can choose which activities to attend but they must have 80% attendance to keep their place.

WIDE OPEN MINDS	8.30-10.00	snack time	10.00-11.30	lunch time	13.30-15.00	snack time	15.00-16.30
Monday	A		C		E		G
Tuesday	B	Students / Staff / Visitors	D	Staff / Visitors	F	Students / Staff / Visitors	H
Wednesday	A		C		E		G
Thursday	B		D		F		H
Friday	mixed 6-10		mixed 10-15		mixed 6-10		mixed 10-15

There are eight groups of students. These groups operate from Monday to Thursday, Fridays activities are flexible. Groups A-D attend the morning session and Groups E-H attend in the afternoons. The groups are divided by age first, then on the progress they have made in an activity or their availability to attend class on certain days:

Approx age range	Morning (approx class size)	Afternoon (approx class size)
6-8 years	Group A (11)	Group E (9)
9-11 years	Group B (7)	Group F(10)
12-14 years	Group C (12)	Group G (6)
14-16 years	Group D (7)	Group H (11)

The maximum number of students in a WOM group is twelve, as we do not have space for larger groups. Our numbers fluctuate as students join and leave IPOM, this is a constant challenge for us and we have to remember that the students are not obliged to attend lessons. In this sense as teachers we are under pressure to ensure that the activities we use in class are interesting and stimulate the student to continue learning.

Curriculum

All students have covered some or all of the following topics:

Theme	Vocabulary
Greetings / Introductions	Good morning / afternoon Hello! Hi! What's your name? How old are you? When is your birthday? How are you?
Basic Vocabulary	Colours Cardinal Numbers Ordinal Numbers Days of the Week Months of the Year
Countries of the World	Names of countries / nationalities Maps
Halloween	Pumpkin Lanterns Story of Halloween Dia da Consciencia Negra - Zumbi
My Body	Naming parts of the body, face etc
Under the Sea	Sea animals The sea, the beach
Animals	Do you have any pets? How many pets do you have? What's your favourite animal? Do you like dogs / cats / turtles?
My Family	How many people are in your family? How many brothers and sisters do you have? How old is your brother? What is your mother's name?

Theme	Vocabulary
My Daily Routine	Telling the time Daily activities eg. I go to school at 8.30am What time do you wake up? What time do you go to sleep?
Nature & Weather	What's the weather like? What time does the sun rise today? What time is low tide?

Last Update: June 2013

These themes are of interest and relevance to the students so this forms a core curriculum which can be revisited and extended with all groups. Not all students started at the same time, not all students have had the same input, for this reason it is important to revise and re-teach this content continually.

Classroom Responsibilities

When you are responsible for a class you must ensure that you give attention to the following tasks and responsibilities:

a. Class Register

Each group has a class list which you should use to mark the students present (P). These lists are updated every month. Students who are not on the list should not be permitted in the lesson, ask them to go and speak to Cida first. Please make a note of lateness, extra students or justifications for absences communicated by the students. Also please initial the class register so at the end of the month it is easy to see how many lessons each teacher / volunteer has given.

b. Teacher's Notebook

You need to communicate to the next teacher and the coordinator what you did in your lesson so that resources for the following class can be organised if needed. Please record if you had any visitors or extra help from volunteers. Please include details of the lesson content and activities. This information also helps the coordinator write a monthly report about the project.

c. Photos

There is usually a camera available in the drawer of the teacher's desk. Please use this camera to take photographs of the students and their work which can be used in IPOM's social media. Please avoid taking photographs of single students. Photos which we publish on social media are intended to show the best of the children and of IPOM, and are an important part of recruiting sponsors and volunteers. Please be sensitive about the photographs you post on social media.

d. Student Folders & Workbooks

Every student has a folder and a workbook. The purpose of the folder is to keep a record of each student's learning. Periodically we review the folders with the students, they enjoy this very much. It gives them a great sense of achievement to see all of the worksheets they have completed and they enjoy looking at their old pictures. In each lesson please ensure that the students put their name on everything they do so that it is easy to put stray pages in the correct folder. Students should be encouraged to put away their own folder, keeping the title page at the front for easy reference. The workbooks should be taken care of in a similar way. The children enjoy showing their work to visitors.

e. Classroom Resources

Students should always be encouraged to take care of the material they use and put it away when they are finished with it. You should remind them that they are able to use these resources for free, and that they should leave them in a good state for the next group to use too. At the end of your lesson you should take a few minutes to ensure that the resources have been put away properly to avoid waste.

f. Timing and Reliability

It is good practice to arrive before and leave after the children. The classroom space is ultimately your responsibility and it should be managed with care and attention. Arrive early to see what resources are available for your class, get a coffee and speak to the other IPOM staff. Wave goodbye to your last student and clear the teacher's desk, leave the room ready for the morning lesson. Share fun activities or resources. You should be on time for your classes.

g. Meetings

We ask that you commit to a monthly teachers meeting at Wide Open Minds to facilitate the sharing of good practice and information. These meetings are held on a lunch time (11h30-13h30) on a day which suits everyone in the team, lunch is included! There is also a monthly meeting in the IPOM office which you are invited to attend if you are able to do so.

Lesson Plans

Each teacher is free to create their own lessons however there are some routines which you are expected to follow. Your lessons should begin with an activity or books already on the table or whiteboard for the students to look at or do while they are waiting for the rest of the class to arrive. This should be a very simple activity, perhaps photographs or keywords or flashcards, something of interest.

When all of the students have arrived, you should sit down at the table with the class and do the class register. This is an important time for you to speak individually to each student and to create a shared conversation which will shape the rest of your lesson.

You should address each student by name, and practice some simple conversation. This can be done in different ways, the simplest way is for you to lead the conversation and encourage the class to listen. Simple greetings and introductions should be exchanged as well as some other conversation from previous lessons.

You should make a habit of putting the date and a title for the lesson on the board after you have done the register. This is an opportunity for you to revisit days of the week, ordinal numbers and the month of the year. You should get the students to practise saying the date and the title aloud.

The main bulk of your lesson should include speaking, listening, reading and writing activities. You may use a game, a worksheet, the workbooks, music, or other activities / resources in this part of the lesson. Think about what resources you need and how much you can get the students to organise themselves or how much support they will need to complete a task. Always be aware that you will have mixed ability classes and you should have more than one main activity for students to complete. Think of how you will present new content or ideas, then how you will consolidate new vocabulary or grammar points. Balance a fun, active activity with some quiet reading and writing.

Around fifteen minutes before the end of the lesson you should signal to the students that the class is going to end soon. You should ensure that you give individual feedback to each student and give stickers or some other reward out for completed tasks. Ask the students to tidy up their classroom, the resources they used and their folders etc. Always thank the children and say goodbye individually. If you can, position yourself by the door so that the students can speak to you before they leave.

Time	Activity
15 minutes	Students arrive Starter activity on table
15 minutes	Class register Conversation
20 minutes	Activity 1 - introduce vocabulary for the lesson, group activity
20 minutes	Activity 2 - consolidate vocabulary for the lesson, individual production
15 minutes	Feedback Tidy up
5 minutes	Goodbyes & thank yous
Total: 90 minutes	

Resources

You are responsible for planning and communicating the content of your lessons. If you need to print materials you should send these as .pdf or .doc attachments in an email to Bruna Verçosa: vercobuby@hotmail.com. Bruna is in the IPOM office from 8.30am until 5.00pm Monday - Friday. You can go to the IPOM office yourself to access Wi-Fi and printing facilities. Please phone ahead to check that the office is free.

Websites / Links
Discovery Education's Puzzlemaker: Create your own cross word puzzles!
Free Puzzlemaker | Digital textbooks and standards-aligned educational resources
ESL-Kids - Flashcards, Worksheets, Games and Songs
www.sparklebox.com
www.englishbanana.co.uk

IPOM can reimburse any resources purchased for the project, please advise Paulo Marcelo of the value on the day of purchase and keep a full tax receipt.

Reduce, reuse and recycle: Encourage friends and family to collect unused items such as pens, rulers, glue, clothes, decorations etc. We do lots of arts and crafts in our classes and it is always useful to have materials. Even things like empty ice-cream boxes come in handy!

Behaviour Management

You should not ever raise your voice to a student. The quality of your relationship with your students is of utmost importance. If you take time to create meaningful relationships based on respect, you should not have behaviour problems in your class. You need to make it clear from the outset that you will not tolerate:

- any student speaking while you are addressing the whole class
- any student speaking while another student is addressing the whole class
- swearing
- bullying
- any other behaviour which is disrespectful towards you, a student or another member of IPOM

It is recommended that you remove any student from the class if they are doing any of the above. You can ask for support from the other teachers and staff. If you remove a student from the class always ensure that you talk through the incident with them and give the student a chance to speak. Take some time to talk and forgive the student, explain why you took them out of the lesson, always tell them that you want them to be in your class and that you value their contribution, but make it clear that you do not enjoy disrespectful behaviour or language.

A large number of our students are dealing with precarious circumstances in their home lives. For any child there may be domestic violence, sexual or verbal abuse, drug abuse or other issues in the home. For this reason it is important that the children should feel safe and happy at all times. If any individual is threatening the well-being and

happiness of others, this needs to be dealt with immediately. Make sure you communicate any concerns to the coordinator other IPOM staff.

Just as you will have expectations for what is acceptable and unacceptable behaviour during your lesson, the children will have expectations of you which have visible and invisible emotional and psychological effects. If you can honestly say the following you will make a very positive difference to your students:

- I know your name
- I got here early to be ready for you
- This lesson was important enough to prepare in advance
- I don't bring my bad moods to this space
- I am patient and kind to you
- I ask you questions and oblige you to think
- I am attentive to everything you do here
- I communicate my expectations to you
- I respect your will to learn things that interest you
- I am fair to you
- I listen to your ideas because you matter

Safety

Serviluz is a poor and marginalised community. There are people living in precarious conditions. People make a living working long hours for little money. The presence of drug trafficking in the community is real although not usually seen on the main streets. It is worth remembering that any show of wealth will draw attention. Please do not carry valuable items with you and be aware.

Contracts

Each new member of the Wide Open Minds team begins as a first level Volunteer. This means that you will undertake a period of three months voluntary work. (You may bypass this stage if you have recent and relevant experience and are successful at interview.) After three months of voluntary work some people wish to remain working on a voluntary basis whilst others need paid employment. You have the choice to remain as a volunteer or to sign a contract as a paid employee of IPOM. After six months as a teacher or as a second level volunteer you may apply to become a coordinator when there is a position available.

Applications

If you wish to apply to work as a volunteer or as a teacher at IPOM Wide Open Minds:
1. Go to www.ipompovodomar.com.br and complete the volunteer registration form.
2. Send your CV and a covering letter to Andrea Vasconcelos
   andreajvasconcelos@gmail.com

If you wish to apply as a teacher, you must have experience of teaching English as a foreign language to students in the same age group.

Please feel free to contact Andrea for more information or to arrange a visit to IPOM Wide Open Minds.

Useful Information & Contacts

IPOM Website: http://www.ipompovodomar.org.br

IPOM Office
Shopping Dom Luis, Sala 806
Av. Dom Luís, 300
Aldeota
Fortaleza
60160-230
Tel: +55 (85) 3067-3264

IPOM Titanzinho
Associação dos Moreadores do Serviluz
Av. Leite Barbosa 1124
Serviluz
Fortaleza

Wide Open Minds - Coordinator

The Wide Open Minds coordinator is responsible for:

Classroom & Students	Staff	Admin
- planning lessons and resources - ensuring that every lesson has a volunteer or teacher present - organising folders and workbooks for all students - maintaining resources in the classroom - organising stickers or chocolate for classroom rewards	- maintaining the teacher's notebook - overseeing the daily class register - communicating themes, ideas and resources - providing support with difficult groups - holding a monthly meeting with the team of teachers and volunteers	- sending the class register to IPOM at the end of the month - writing a report of activities at the end of the month - taking and posting photographs in the Facebook group - recording staff hours - calculating staff payments - recruiting new volunteers and teachers - updating group moves with Cida and other teachers at the end of the month

1. Classroom & Students

The children are the most important people in IPOM. Without them we would not have a project! We offer English classes to students aged from 6-16 years old and while we work with a variety of other issues (building relationships etc), our performance as a project is measured against the fluency of our students in the English language.This means that the coordinator is responsible for maintaining a good standard of provision in terms of English language instruction, as well as applying the methodologies which enhance citizenship and the social development of young people.

Planning Lessons & Resources

The following scheme of work outlines what themes have been used since October 2012 until July 2013. These topics can be revisited and extended as appropriate.

Theme	Original Themes (Since October 2012)	Possible Extensions (from July 2013)
Greetings / Introductions / All about me	Good morning / afternoon Hello! Hi! What's your name? How old are you? When is your birthday? How are you?	Hey! What's up? How are you doing? Are you ok? Do you like...? Yes/No Where do you live? Tell me about your country Do you speak English? Personal Safety

Theme	Original Themes (Since October 2012)	Possible Extensions (from July 2013)
Basic Vocabulary	Colours Cardinal Numbers Ordinal Numbers Days of the Week Months of the Year	Calendar Birthdays
Countries of the World	Names of countries / nationalities Maps	Languages around the world Where is English spoken? World Cup / Olympic events
Halloween	Pumpkin Lanterns Story of Halloween Dia da Consciencia Negra - Zumbi	Afro-centric histories / mythology Indigenous histories / mythology
My Body	Naming parts of the body, face etc	Describing people Clothing
Under the Sea	Sea animals The sea, the beach	Surfing Turtles Marine life
Animals	Do you have any pets? How many pets do you have? What's your favourite animal? Do you like dogs / cats / turtles?	Case studies of local wildlife
My Family	How many people are in your family? How many brothers and sisters do you have? How old is your brother? What is your mother's name?	Describing people Violence in the home Healthy relationships
My Daily Routine	Telling the time Daily activities eg. I go to school at 8.30am What time do you wake up? What time do you go to sleep?	Hobbies Likes/Dislikes Dreams/Ambitions
Nature & Weather	What's the weather like? What time does the sun rise today? What time is low tide?	Caring for the environment

Resources need to be provided for all of the classes, this takes up to 5 hours to fully plan 16 weekly classes. A minimum of two activities should be provided for each class. These activities include:
- gapfill worksheets
- wordsearches
- crosswords
- handwriting worksheets
- domino games
- board games
- masks
- picture/word matching games
- music lyrics
- flashcards
- comprehension/reading

These resources should provide continuity in relation to the theme, developing the range of vocabulary as well as teaching grammatical structures.

Useful websites for printing and customizing resources are:
- http://www.anglomaniacy.pl/index.html
- http://www.discoveryeducation.com
- http://www.esl-kids.com
- http://www.sparklebox.co.uk
- http://www.englishbanana.com

In the IPOM office there are facilities for printing and internet access. There is also space where resources have been filed since October 2012, these can be copied and reused if necessary.

The resources should be appropriate for the age group and number of students in the class (see below). Remember that students have a workbook with various reading and writing activities, check to see if you can use something to complement the lesson theme.

Approx age range	Morning (approx class size)	Afternoon (approx class size)
6-8 years	Group A (11)	Group E (9)
9-11 years	Group B (7)	Group F(10)
12-14 years	Group C (12)	Group G (6)
14-16 years	Group D (7)	Group H (11)

Volunteers & Teachers

At the time of writing there is a team of five regular volunteers at Wide Open Minds. As far as possible, encourage the team to commit to regular hours, this makes coordinating much easier. Encourage volunteers to accompany one or two groups, Group A and Group E for example, are tough to teach alone so it is always good to have extra help with these younger groups.

You need to record the hours taught by each teacher or volunteer. There is a paper record of this in the teacher's folder which stays on the desk in the classroom. At the end of the month you will need to total up the hours and record it in a spreadsheet. This information needs to be sent to Paulo Marcelo (paulo.marcelo@ipompovodomar.org.br) by the end of the month (payments are made on the fifth working day of each month.

When there is no other teacher or volunteer available, the coordinator is expected to do the lesson. When the coordinator is unable to be present, you can ask for help from Paulo Marcelo or Cida by providing the materials for the lesson (eg. worksheets or something easily completed without much help) and someone will stay with the class.

Folders & Workbooks

Each student has their own folder and workbook. New folders and name-covers are available in the classroom. Each student should be encouraged to look after their own work and keep it in their folder. Similarly they should look after their workbooks and keep both organised in the group pile. This helps to maintain a calm atmosphere when the students come into the classroom, they know where to find their work and enjoy looking at the things they have already completed.

As the coordinator you need to keep the folders and workbooks organised by group. At the end of the day, check the names on the register against the books and folders that are in each group. Check that every student has their own workbook. Reuse/recycle workbooks belonging to students who have left. Only allow students to take the workbook home when they have finished it completely and are moving into a higher group. Groups ABE&F have a lower-level workbook than DEG&H.

Classroom Resources

You will need to maintain the levels of white paper, pencils, erasers, pens, colouring pencils etc. There are some materials available in the IPOM Office otherwise you should order classroom resources through Paulo Marcelo. Again, at the end of the day spend a little time organising the resources and make sure that the students are actively encouraged to look after these materials so they last longer!

Reward System

There is an envelope of stickers which lives on the teacher's desk and it is good to maintain a supply of chocolate (leave it with Dona Marcia in the kitchen) to give out as rewards for good work, good behaviour, or just as a special treat. The children respond very well to the system of rewards - but be careful to link the reward to their achievement or behaviour to help encourage them to build and maintain good study habits.

2. Staff

Teacher's Notebook

Each teacher should record in the teacher's notebook what they did in their lesson. Minimally this should outline what activities were used and who was teaching the lesson. Notes should be made for the following lesson. It is helpful if teachers record any visitors etc as this information will go into the end of month report. This is also important if a teacher is absent, if they have recorded details of their previous lesson with a group it is much easier to give continuity for the students if the next teacher can follow what was in the notebook.

Class Register

The class register should be done in every lesson. This is very important. If teachers are not doing the class register this needs to be addressed immediately. Each students should be marked (P) present and notes made at the bottom of the page if their was no lesson or if there were any extra students. If student names

are not on the register, as a general rule they should not be allowed into another class. Please check any doubts with Nabir. All students who attend the project must have their registration with IPOM, this can be checked with Nabir or Cida.

Communication

It is important to keep in regular contact with all the volunteers and teachers. This can be done via the group on Facebook and helps to keep everyone informed of the lesson themes and potential resources. You also need to inform the team about holidays and IPOM meetings, when there are no classes at Titanzinho.

Support

Some teachers and volunteers will need support from you, perhaps with a challenging group. You should try to spend some time in the classroom with all of the teachers and volunteers, even if you cannot be there all of the time. Make sure you show an interest in all of the classes, try to keep up with the progress of the students.

Meetings

There should be a monthly teacher's meeting where you discuss lesson themes, ideas and concerns about individual students. This meeting is usually organised on a lunch time, and usually does not go ahead if all teachers & volunteers cannot attend. Be flexible. It is important to have this time with the team.

3. Admin

Class Register

The class register should be digitalized and sent to Marcia Fontenele in the IPOM office (marcia.fontenele@ipompovodomar.org.br) at the end of every month.

Updating Groups

To generate the class register for the following month, you need to speak to Nabir / Cida in the community and make any changes to the group lists. Take off students who have been absent for the entire month and add any new names. You need to make a decision about group moves, for example moving a student from Group B into Group C because they are making good progress, you need to discuss these moves with Nabir and Cida. All of the activities at IPOM draw the class registers from the same groups, any changes therefore affect the other teachers.

Reports

A report emphasising the social impact of the project needs to be written and sent to Marcia Fontenele in the IPOM Office by the third working day of every month. This report does not need to be long, but needs to detail the themes and activities used in the project over the previous month and what impact this has had on the students' social development.

Photographs

Photographs should be taken in each class where possible and posted onto the Facebook group. Please avoid taking photographs of individual students. These photographs are then used by IPOM to market the project. Each month Marcia Fontenele will access the Facebook group to use some photographs so please ensure that during the month photographs are posted for her to use.

Staff hours & payments

You need to record the hours taught by each teacher or volunteer. There is a paper record of this in the teacher's folder which stays on the desk in the classroom. At the end of the month you will need to total up the hours and record it in a spreadsheet. This information needs to be sent to Paulo Marcelo (paulo.marcelo@ipompovodomar.org.br) by the end of the month (payments are made on the fifth working day of each month.