The education experiences of Zimbabwean nurses recruited to undertake pre-registration nurse education in the UK

Raviro Roselyne Masamha

Submitted in accordance with the requirements for the degree of

Doctor of Education

The University of Leeds

School of Education

April 2020

Intellectual Property and Publication Statements

The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others. Sections of this

thesis have appeared in publication as follows:

Masamha, R.2018. The liability of foreignness: Decolonial struggles of migrants negotiating African identity within UK nurse education. In: de Jong.S., Icaza,R., Rutazibwa,O. ed. *Decolonisation and feminisms in global teaching and learning.* London: Routledge, pp.75-90.

Masamha, R.2018. Post-it notes to my lecturers. In: de Jong.S., Icaza,R., Rutazibwa,O. ed. *Decolonisation and feminisms in global teaching and learning.* London: Routledge, pp.147-152.

Acknowledgements

I wish to acknowledge and express my sincere gratitude to:

My supervisors - Helen Bradbury and Dr Rebecca O'Rourke, without whom I would not have been able to undertake or complete this research. Your unwavering support, your continuous guidance, your nurturing, your dedication and commitment and your care will never be forgotten. Your impact on my work and my personal growth extends far beyond achieving completion. My most sincere and heartfelt gratitude, I wish you all the best in your future endeavours.

My participants - for the privileged access to your very personal and touching stories, without which this thesis would not have been possible.

My mother and siblings - for your dedicated support both practically by stepping in to look after the children and emotionally by always encouraging me.

My husband - for steadying my hand, being my sounding board and helping me to keep things in perspective.

All my friends and colleagues for your constant encouragement and support.

God, above all things.

I dedicate this thesis to:

My children - Nathaniel Tavimba and Simone Maita whose ability to pull me out of my head and thrust me into the moment provided a much-needed balance, particularly given the intensity of this research. Your tolerance of my absences went over and above anything I had any right to expect, the pressures of this research often forced themselves onto precious family time. It is however my hope that you will find refuge in this writing wherever your futures may take you - that you may find the strength to own your presence wherever you are. I will love you always.

My late father - FDH Chifamba, who instilled in me a desire to always learn. I wish you were here to share this moment with me - may your soul rest in peace.

To all migrants navigating various journeys in foreign lands, away from home. Whatever your circumstance, this is in acknowledgement of you – in validation of your struggles.

Abstract

This research is concerned with decolonisation and migration in the context of nursing education. It offers a new perspective in shaping knowledge production within nursing education by drawing attention to the impact of how knowledge is produced and structured within nursing education. This research explores the experience of migrant nursing students, of whom I was one, recruited from Zimbabwe to train and work as nurses in the United Kingdom (UK). It adopts a case study approach to investigate my nursing education experience and that of 6 other Zimbabwean nurses. Scholarly Personal Narrative (SPN) was used as a framework to situate my personal story and centralise it, thus facilitating my dual role as both participant and researcher. Participants were identified and interviewed within a Heuristic Enquiry (HE) approach and gave retrospective accounts of their pre-registration nursing education in the UK following international recruitment. Through its deliberate use of a non-traditional research approach, the research broadens the understanding of what can constitute scholarship while pushing back against academia's tendency to restrict what is permitted scholarly recognition. The research positions personal experience as a knowledge form by demonstrating personal experience's authority in shaping knowledge and contributing to scholarly literature. Additionally, the research showcases the value of African knowledges.

Through the participant accounts this research exposes and discusses the entanglements of the teaching and learning exchange. The research identifies these entanglements as relating to issues of knowledge hierarchies, non-native status, language, belonging, race and transition into a western adult education context. The research interrogates these in the context of postcolonial dynamics and how these shape diasporic identities in general and African identities in particular. Through its engagement with multiple fields of enquiry, current contextual debates and direct experiences, this research proposes a platform through which and from which to analyse the UK as an environment that frames the experiences of migrant students within nursing education.

Table of Contents

List of Figures

Chapter 1 Introduction

This research focused on the experiences of Zimbabwean students who undertook their nursing education in the United Kingdom (UK) following international recruitment. The research analysed these experiences in the context of postcolonial[1] dynamics and how these shaped diasporic identities in general and African identities in particular. The initial research question was: How do Zimbabwean students, as part of a broader group of international students, experience competing perspectives of teaching and learning? This then evolved to investigating the concepts of teaching and learning within the context of decolonisation and migration. As a result, the research question was refined to more specifically investigate: What were the experiences of Zimbabweans nurses who undertook nursing education in the UK? The recognition of migration and decolonisation as important factors subsequently prompted the second research question, which was: What understanding and insights does postcolonial theory bring to these experiences?

My own personal experience as a Zimbabwean nursing student in the UK was central to the research, which also engaged 6 Zimbabwean nurses. As participants, these nurses gave retrospective accounts of their nursing education experience in the UK through narrative interviews. Through my personal and the participant accounts this research exposed and discussed issues of knowledge, non-native status, language, belonging, race and transition into a western adult education context. The research identified the above issues as entanglements of the teaching and learning exchange.

The research is presented partly as a Scholarly Personal Narrative (SPN) which is a form of scholarly writing that establishes its scholarship in the author's story. SPN was used as a framework to situate my personal story and centralise it, thus facilitating my dual role as both participant and researcher Nash (2004). The thesis is organised as a series of participant chapters. In these chapters, excerpts from the participant narratives which spoke to the postcolonial dynamic context within their nursing education, are analysed and presented. This approach, according to Moustakas (1994), is referred to as Heuristic Enquiry (HE). Moustakas (1994) put forward the understanding that HE starts with a problem or question about which a researcher seeks understanding, the

---

[1] Postcolonial refers to the period following the end of direct colonisation but also extends to the understanding of the cultural legacy of colonialism and the human consequences of the people who were subject to it. Colonialism in the context of this research was understood as a process of extending authority over people and places through domination, exploitation and imposition.

researcher invites other participants with similar experiences to share the research journey.

HE as an approach enabled triangulation with the experiences of others who navigated similar journeys. Polit and Beck (2008) posit that triangulation can be in terms of different time, different locations or different people. The variation in the participant group is discussed in more detail in Chapter 3.2 Participant Recruitment. Methodological triangulation in this context was used as a technique to both cross verify from other sources as well as to bring to the fore the spectrum of postcolonial implications.

Excerpts from participant stories were positioned within anonymised pen-profiles of each participant. Each participant was given a pseudonym for confidentiality and data protection reasons (British Educational Research Association(BERA), 2018; EU General Data Protection Regulation(GDPR) Portal, 2018; Nursing and Midwifery Council, 2018a) .The names were all drawn from their native language, a conscious decision to debunk the peculiarity that is often attached to names that are not English. Furthermore, as an active stand against omission and absence, to bring about a commitment to what Mbembe (2015) referred to as pedagogies of presence. By making use of non-English names, I took ownership of an academic space as a way to visibly occupy it.

To root this work in the struggles that inspired it, my story and those of Panashe, Musa, Farai, Shamiso, Chipo and Netsai were the place at which the literature was reviewed, the experiences analysed as data and findings discussed. Each of the participants also made suggestions to improve student experiences which translated into the implications for practice. The stories therefore stayed central to the narrative with the literature review integrated within them, rather than occupying a section of its own (Bradley and Nash, 2011). This difference from traditional research process formats was deliberate.

I approached the research in this way to establish meaning making at the source of the project. This enquiry position also enabled the focus to be on maintaining the close connection between the human person and the human experience, a key feature of the HE approach (Hiles, 2001). In so doing, the learner as an individual and their experience of learning as a process were kept connected. This approach also enabled the formation of a clear pathway between personal experiences within these migrant stories and knowledge creation, establishing the participant experiences as knowledge forms in their own right. The participant personal stories, although very particular, connected to broader universal struggles of belonging and the politics of spaces (Puwar, 2004; Ahmed, 2012).

SPN and HE are discussed as ways in which experience can comprise both the phenomena under exploration and the methodology informing the exploration. As methodological approaches, both SPN and HE privileged personal voice and experience and provided counter narratives to dominant scholarly discourse. The aim was to harness the power of telling the story from the source instead of through the lens of an outside perspective. The research further argues for the recognition of African knowledges in particular. To this end, in as much as possible and as appropriate, supporting literature was drawn from African intellectuals and a number of sections include African proverbs. Proverbs are an indigenous knowledge form that has existed across generations as a way of passing on knowledge (Mawere, 2010).

1.1 Context

In the United Kingdom (UK) an increasing ageing population with more complex health needs has resulted in a higher demand for nurses (Buchan, 2003). A decline in nurses coming from within the European Union (EU), an ageing workforce and recruitment difficulties have jointly contributed to the increased shortage of nurses. As a result, there has been renewed focus on the reintroduction of a considerable level of international recruitment (Buchan and Seccombe, 2012). The UK recognises that it is unable to meet this demand for nurses without extending recruitment beyond its borders (Adhikari and Melia, 2015). The subsequent Home Office re-instatement of nursing onto the shortage occupation list (Migration Advisory Committee, 2016) further reinforced this position and has given this research increased relevance. Furthermore, and especially given the current Brexit[2] context, this research is well placed to invite the necessary discussions addressing the tensions between a clear business case for opening up borders which is precariously positioned against pressure to tighten those same borders. Matthews-King (2018) reporting through *The Independent* warned that Brexit is set to exacerbate the National Health Service staffing crisis, estimating that as many as 51,000 nursing staff will be needed by the time the UK leaves the EU in 2021.

The Higher Education Academy (2015)[3] identified internationalisation as a key feature of the UK Higher Education agenda. Higher Education Academy (2015) understood internationalisation as extending beyond merely attracting overseas

---

[2] Brexit - a portmanteau (blend of words) coined to combine "British" and "exit", refers to the proposal to withdraw the United Kingdom from the European Union. It follows the referendum of 23 June 2016 when 51.9 per cent of those who voted supported withdrawal. Amongst other consequences, Brexit has implications for border politics and movements of populations into the United Kingdom.

[3] Now referred to as Advance Higher Education (AHE)

students and delivering programmes abroad but additionally including preparing UK Higher Education Institutions to responsibly respond to a globally connected society. This latter emphasis is a crucial aspect which I understood as the least recognised component of conventional understanding about internationalisation in higher education. Madge et al. (2009) articulated the concept of responsibility in internationalisation as one that extends beyond simply focussing on teaching practices and learning experiences in relation to international students, to thinking responsibly about the discourses, power hierarchies, and social relations that shape international students' presence in the UK. Such a focus ensures that the experiences of international students are not examined in isolation of the environment that frames them. Rutazibwa (2018) identified one of the responsibilities as the need to decolonise education within migrant-receiving countries, particularly those with historical and contemporary links to the roots of displacement.

The need to decolonise education and knowledge has been underwritten by recent student movements both in the global south (#Rhodesmustfall)[4] and in the West ("Why is my curriculum white, why isn't my professor black?")[5]. Both these movements connected contemporary voices and struggles globally in the margins of academic institutions. The movements signalled a call from within the student body to respond to the changing landscape of the student body in more reflective and fundamental ways that critically engage with exclusionary practices.

Puwar (2004,p.1) brought our attention to the danger of extrinsic responses to diversity:

> "The language of diversity is today embraced as a holy mantra across the different sites. We are told that diversity is good for us. It makes for an enriched multicultural society… Within these loud proclamations, what diversity actually means is muffled in the sounds of celebration and social inclusion."

Puwar (2004) asserted that a thorough engagement with difference requires a rigorous investigation of how institutional cultures become normative. Furthermore, that only when the often taken for granted invisible central point of reference is seen and named can long established patterns be truly unsettled. Puwar (2004) raised questions which should be considered to advance the

---

4   *Rhodes Must Fall* is a protest movement that began on 9 March 2015, originally directed against a statue of British Imperialist Cecil Rhodes at the University of Cape Town in South Africa. The campaign for the statue's removal received global attention and led to a wider movement to decolonise education, by inspiring the emergence of allied student movements at other universities across the world (Rhodes Must Fall, 2018).

5   *Why is my Curriculum White?* examines the ideologies behind syllabi that fail to reflect global experience and thought while questioning the entrenchment of a curriculum reflective only of Western perspectives https://warwick.ac.uk/services/library/mrc/eventsandseries/openeducationseries/2015/curriculumwhite/

issue of institutional responsibility to internationalisation. These questions are: How do spaces become naturalised or normalised? What does it mean when they are disrupted? The student experiences shared within this research provided some insights to the latter question through demonstrating what happens when these spaces are disrupted.

1.1.1 International Nursing Recruitment

From 1990 the UK embarked on an international nursing recruitment drive, not dissimilar to what is happening currently, in order to meet the staffing requirements within healthcare service provision. The opening up of skilled labour markets and educational opportunities to international migrants coincided with a deepening economic and political crisis in Zimbabwe from the 1990s, which made opportunities abroad more attractive (McGregor, 2006; Crush and Tevera, 2010). In addition, colonial and historical links combined with an established use of English contributed to the identification of Zimbabwe as ideal recruitment ground (Pasura, 2008). Simultaneously, the UK presented itself as the preferred destination for a number of Zimbabwean migrants resulting in a large population of Zimbabweans in the UK (Humphris, 2010), a proportion of whom undertook their nurse education in the UK and proceeded to be employed with healthcare service provision.

International nursing education recruitment in the UK differs from all other international student recruitment in the UK in that student nurses are recruited to *stay* (Buchan, 2003). Upon successful completion of their nursing education and entry onto the professional register, the expectation is to then proceed to be part of the nursing workforce within healthcare provision. The aim of the recruitment into education is to then staff the UK NHS with qualified nursing staff trained in accordance with British nursing practices. The post-education support to transition into employment is unique to nursing and a few other hard to recruit areas. Extension of stay is only offered to immigrants with the right skills (Tremblay, 2005).

International students taking other courses are generally expected to return to their home country following completion of their studies. Most of them find themselves in the swift shift from the lucrative fee-paying student to an undesirable migrant (Rutazibwa, 2018). This is despite evidence demonstrating that international students are the solution to recruitment difficulties in a number of fields and that they additionally sustain the existence of some institutions through fee contributions.

Only as recently as 2018 did the immigration White Paper, The UK's Future Skills-Based Immigration System (HM Government, 2018), set out a number of positive changes to the visa offer for international students. The changes included increasing the post-study leave period to six months for all Masters students and Undergraduate students at institutions with degree awarding powers, and to 12 months for all Doctoral students. The White Paper also allowed students unrestricted access to work during the post-study leave period and proposed to make it easier for international higher education students to move into skilled work in the UK. The easing of the process was allowing them to apply for a skilled work visa three months before their course ended, or to switch into skilled work from their home country for two years after graduation. This was viewed as progress but still lags behind, for example, the Canadian and Australian processes which allow citizenship after two years. The willingness of these latter countries to embrace the value of migrants is increasingly making them more attractive and gives them a much more competitive edge. There is, therefore, a strong business case to critically assess the UK environment and processes in relation to international student experience. This assessment is essential if the UK desires to remain competitive and continue to attract international students.

Estimates for 2011/12 suggested that international students in higher education paid approximately £10.2 billion in tuition and living expenses, thereby demonstrating the significant contribution international students make to the UK economy (Edgecombe et al., 2013). Higher Education Statistics Agency (2019) reported that, for higher education alone, the UK hosted almost 460,000 international students in 2017/18, the highest level on record. The Organisation for Economic Co-operation and Development (2019) identified that almost 10% of all higher education teaching income comes from non-EU student fees. Findlay and Stam (2006) identified that the higher fees charged to international students have enabled the government to increase the number of UK students in higher education without a proportionate increase in taxes. Department for Education and Department for International Trade (2019,p.11) through its International Education Strategy confirms the value of international students remains.

> "International students make an invaluable contribution to British society, bringing with them new knowledge, cross-cultural understanding and global friendships, enriching the education experience of domestic students. International students play an important role in maintaining the viability of certain courses so that our domestic students can continue to access them. They also bring important revenue to the UK higher education sector and to the UK

economy. International students have the potential to become some of the UK's best advocates overseas."

To reap all these benefits from international students yet fail to examine the host environment, both within universities as well as the broader society, is unethical and sheds light on the necessity of a commitment to responsibility in internationalisation.

Governments drive agendas in higher education by constraining finances that lead universities to embrace market-driven agendas to maximise financial returns (Chaney, 2013). Simultaneously, the UK government, for instance, also demands that curriculums focus on graduate employability. These two competing expectations leave little scope for consideration of the university's role to operate as an intellectual authority that enables society to reflect, understand and act (Camicia and Franklin, 2011). As such, the responsibility to transform is often left to individual teachers who are heavily invested in issues of social justice, while leaving the policy question of the purpose of higher education unaddressed (Joseph, 2012). As a result, the question of responsibility in internationalisation is often not prioritised by key stakeholders.

Rutazibwa (2018) brings attention to the necessity, for instance, of interrogating how border practices intersect with modern/colonial educational structures. Rizvi (2005) presented the argument that contemporary debates about the relationship between globalisation and education tend to generate standardising explanations that fail to adequately address specific historical and political contexts.

Rizvi et al. (2006,p.257) illustrate the complexity of the role of education:

> "Postcolonialism's contentions, surrounding the relationship between knowledge and power, are linked directly to education, both as an institution, where people are inculcated into hegemonic systems of reasoning and as a site where it is possible to resist dominant discursive practices. In this way, education has a systematically ambivalent relation to postcolonialism. On the one hand, it is an object of postcolonial critique regarding its complicity with Eurocentric discourses and practices. On the other hand, it is only through education that it is possible to reveal and resist colonialism's continuing hold on the geographical imagination. Education is also a site where legacies of colonialism and the contemporary processes of globalisation intersect."

It is vital to understand the postcolonial context in university environments because while universities can nurture, they can also stifle critical thought and reproduce dominant frameworks as well as colonial oppressions. The composition of the staff, for instance, plays into this as it often reflects structures

of domination rather than the diversity of society, with white males occupying the most senior positions (Parker et al., 2017).

International recruitment for nursing in response to the global nursing shortage has resulted in increased diversity in clinical workplaces and created different sociocultural dynamics (McGregor, 2006; Kingma, 2007; Oulton, 2006). With international recruitment being identified as one of the key strategic responses to the nursing shortage, it is necessary to engage with the challenge and responsibility rethinking policy beyond the official rhetoric of equality and diversity initiatives (Smith, 2007). This would entail critically examining and interrogating the co-existence of cultural diversity and racial prejudice, particularly in spaces that have historically been predominantly white. This rethinking necessitates critical interrogation of policies that subscribe to the ideology of multiculturalism, which serves to present the workplaces as race neutral (Mapedzahama et al., 2012). This interrogation is necessary as a way of troubling the race neutral position which has the effect of further negating the experiences of black and minority ethnic students.

1.1.2 Nursing Education in the UK

Nursing education in the UK is a three-year degree course developed by the University in collaboration with clinical practice areas (Nursing and Midwifery Council, 2018b). The course is facilitated through classroom and practice-based teaching and assessment. The Nursing and Midwifery Council (NMC) is the professional regulatory body for nursing practice and sets educational standards against which nursing students should be taught and assessed.

For student nurses to be awarded a degree and qualify for entry onto the professional nursing register, they must satisfy both the theoretical as well as practice expectations (Nursing and Midwifery Council, 2018b). The theoretical element, which constitutes 50% of the course content, is delivered in university through a combination of lectures, workshops, simulation and small group activities. Students are assessed through assignments, examinations, presentations and Objective Structured Clinical Examinations (OSCEs).

Placement learning is an essential part of the undergraduate nursing preparation and comprises the other 50% of the overall undergraduate programme hours (Nursing and Midwifery Council, 2018b). Clinical placements are a fundamental part of nursing education as they provide a real-world environment in which students can transfer their theoretical learning (Jack et al., 2017).The clinical placements can be hospitals, schools, community settings,

prisons, residential care homes or any other facility in which care, treatment and support is delivered and facilitated.

The revised *Standards Framework for Nursing and Midwifery Education* (Nursing and Midwifery Council, 2018b) redefined the structure through which students are supported and assessed in practice replacing the previous *Standards to Support Learning and Assessment in Practice* (Nursing and Midwifery Council, 2008). The new standards introduce a practice supervisor and a practice assessor role suggesting the separation of the previous mentor role into two elements, namely supervisory and assessment. The new standards introduced more people into the 'judgement' process of student competence and has some similarities with the 360-degree feedback mechanism. The 360 degree feedback process is a multi-source, multi-rater assessment structure which also includes self-evaluation (Lepsinger and Lucia, 2009).

Historically, student nurses were socialised to conform rather than question the ways of clinical practice (Levett-Jones and Lathlean, 2009). However, today's student nurse is encouraged to think critically and question practice (Nursing and Midwifery Council, 2018b) as well as take an active role in the monitoring of care standards (Francis, 2015). To meet this altered expectation students require positive placements facilitated through effective support and supervision. Carr (2008) identified nurses supporting learning and assessment in practice as essential to the success of student learning in placements.

Nursing education offers opportunities for students to qualify as having specialised in at least one of four distinct fields of nursing practice. Upon successful completion of nurse education, the students become qualified Registered Nurses (RNs) in at least one of the following four, Children's Nursing (RNCN), Mental Health Nursing (RNMH), Learning Disabilities Nursing (RNLD) or Adult/General Nursing (RGN). These four areas are on distinct parts of the register. In addition to offering opportunities for skill development, learning in the clinical practice setting is an essential part of the socialisation process and can support decision making about future career choices (Ion et al., 2017).

On both an international and national level, student nurse recruitment varies from other undergraduate recruitment in that it also attracts a higher proportion of mature students. In addition to a vocation, interest in nursing may have been triggered by a hospital experience, personal experience of illness or personal circumstances, such as having a child with a learning disability or a relative with a mental ill health diagnosis (Dearing, 2018).The profiles of the students include people who may have worked as healthcare assistants for some time prior to

undertaking nursing education and those who take up nursing as a second career (Dearing, 2018).

Increasingly, the university aspires to attract into its institution students who have already been at work for a number of years in the field for which they are now enrolling to study (Serpell, 2007).This change in the student profile has created within nursing a new type of learner, one who is seeking guided reflection on prior experience, opportunities to critique and improve future practice as opposed to preparation for the role. In some cases, the students with practice experience are seeking to legitimate their knowledge through certification. This is in direct contrast to the expectation of most international student nurses and younger local recruits coming directly from High School, who will actually be seeking preparation for the role.

Additionally, international students and in this particular case Zimbabwean students face challenges as learners over and above those encountered by native students. They must grasp the content and practice of nursing education within an educational and cultural context radically different from their own. The resultant conflict in expectations requires first a recognition followed by a dynamic response that seeks to attend to the differences in expectations. The introduction of new standards and subsequent revalidation of curriculums provides an opportunity to revisit and evaluate how teaching is facilitated.

1.1.3 Colonialism, Coloniality and the Postcolonial

This research used postcolonial theory as its theoretical framework; to provide some grounding to this, the research is situated firstly within the colonial context as a historical backdrop to which this work responds. The work then proceeds to focus on coloniality and its present-day impact. Ndlovu-Gatsheni (2013a) warns that coloniality must not be confused with colonialism as coloniality survived the end of direct colonialism. Maldonado-Torres (2007) states that central to coloniality are patterns of power that emerge in the context of colonialism. These patterns redefine, amongst other aspects, cultures, common sense, and knowledge production in ways that accredit the superiority of the coloniser.

Maldonado-Torres (2007) further outlines that coloniality is sustained in and through books; in the criteria for academic performance, in cultural patterns, in aspirations of self, and so many other aspects of our modern experience. As people today, Maldonado-Torres (2007) suggest that we breathe coloniality at all times, this reinforces that coloniality is an enduring state.

Bakshi et al. (2016) further explained that political independence from colonisers does not mean the end of coloniality; coloniality crucially remains as a 'socio-epistemic formation' that organises knowledge and experience. Socio-epistemic formation refers to how a knowledge environment is structured by various social practices that dictate the acquisition, processing, transmission, and assessment of information (Goldman, 2010). Africa, like other places in the world, had its own Indigenous Knowledge Systems (IKS) which served to facilitate societal cohesion and functioned as the communicative processes through which knowledge was transmitted, preserved, and acquired by the community. Altieri (1995) identifies IKS simply as knowledges originating locally and naturally. Mapara (2009) advances this by stating that IKS are bodies of knowledge of the indigenous people of particular geographical areas that have survived on for a very long time, developed through the processes of acculturation and kinship relationships that societal groups form. These are then handed down through oral tradition and cultural practices, such as rituals and rites.

The colonial process, however, sought to override the existing IKS by branding them as primitive and backward (Mawere, 2010). Spivak (1999) proposed that colonialism was part of a Eurocentric expansion of modes of knowing that claimed universality therefore positioning other knowledge as inferior. The colonisers, in their embodiment of superiority, asserted new social practices that set particular knowledge expectations between members of a community.

These new knowledge expectations were then set as the norms that governed the knowledge validation and exchange processes of that community. Furthermore, the colonial context established through its superiority-based hierarchies a system whereby communities were led to draw information from superiors as opposed to acquiring knowledge through directly interacting with a knowledge environment themselves. A Zimbabwean folk story entitled "Owl and Drongo" or Zizi na Nhengure in Shona, which is my mother tongue, is an example of philosophical understandings embedded and passed on through story telling.

> *One day Zizi the owl summoned all the birds of the forest. In his booming voice he declared that, since he was the only bird with horns, it was fitting that he should rule over all the birds of the forest. For many years he ruled with absolute power. Every morning all the birds brought fat worms to his nest.*

> *But the always sceptical fork-tailed drongo (Nhengure) was not so sure about that. The drongo is a small songbird with black feathers, known for imitating the calls of other birds to steal their food.*

Tired of slaving for the ruler owl, the drongo decided one day to test how potent the owl's horns were. With all the birds watching, he dove from the sky and pecked one of the owl's horns. And poof — the horn shattered into tiny feathers. All the others cheered the drongo's bravery — and realized that the owl was not as powerful as it seemed. From then on, the owl could only come out at night.

This story carries a number of learning points. Firstly, the folktale parallels and draws attention to the role of postcolonial intellectuals. In this Zimbabwean folktale, the owl tells the birds that its ears are horns and the birds believe it without testing out this information for themselves. This belief is only challenged when the brave drongo decides to investigate this information itself.

Postcolonial writers performed and continue to perform the role of Nhengure - the drongo, challenging the socio-epistemic formation which gave rise to the understanding and formation of knowledge based not on proven facts but on what someone else (in this case the colonisers) told communities was true about themselves, their culture and their environment. A position of power gives authority to produce knowledge, this is also reflected by Obbo (2006) who identifies power as the key to ownership of the knowledge production process.

Secondly, in itself the story demonstrates how folktales, as an example of an IKS, are evidence of philosophical concepts and the fact that African people have always had quite complex knowledge systems. These folktales were passed on across generations through oral traditions.

Bang et al. (2010) challenged the implicit valuing of Western modern scientific ways of knowing over native science, typically framed as folk wisdom. Their work framed native science as a legitimate epistemological orientation for understanding the natural world, with pedagogical implications for learning contemporary scientific practices. Nasir and Saxe (2003) asserted that this can be done in ways that support students' development of ethnic and academic identities. Creating positive platforms from which migrant students can share their own native science and knowledges within the classroom is highly beneficial to both the students within the classroom and the wider society.

From a health perspective, useful indigenous science can be seen in the consumption for centuries of foods such as kale, baobab powder, moringa, pomegranate for their health benefits across Africa and Asia. More recently, the advent of the superfoods concept has seen such foods gain what is being presented as new significance in the West.

Edible insects, for example, have long been a staple part of diets in Asia and Africa, the practice of eating edible insects was viewed as primitive but is now

being heralded as the food of the future by the Western world. *The Telegraph* newspaper ran an article, framed as a new realisation, on the benefits of insects as a more sustainable alternative source of protein which needs a fraction of land, food and water to be farmed. *The Telegraph* headline, *'Edible insects hit UK supermarkets as Sainsbury's stocks bug grub'*(Horton, 2019), presents edible insect as a new phenomenon as the consumption of insects moves away from being something to dare and do for fun to an actual realisation of the need to re-evaluate the reliance on meat in the face of climate related challenges. *The Telegraph* article goes on to project that by 2024 the North American edible insect market is estimated to exceed £62m, a 43 per cent rise from today.

However, the consumption of insects is common in other parts of the world precisely because of an understanding of their nutritional value, matters of sustainability and affordability, as well as the importance of eating habits and practices that are compatible with preserving nature. However, the United Nations Food and Agriculture Organisation identifies the environmental benefits of edible insects by stating that insect farming produces one hundredth of the emissions of its beef cattle or pig equivalent (Van Huis et al., 2013).

In the Western world, sea-based species such as prawns, mussels, cockles and crabs were and to a large extent still are viewed as more acceptable. Staples (2018) describes this recoiling at edible insects as classic western supremacy. The appearance on menus of high-profile restaurants of options such as *locust with chilli and lime*, the elaborate packaging seen in health shops, such as Holland and Barrett for example, coupled with the formalising of the composition of the components such as potassium and vitamins, has now legitimised the long-established value of what was previously seen as primitive.

The acceptance of knowledge only when presented by Europeans to Europeans demonstrates how coloniality continues to affect the lives of people and how their knowledges and practices are perceived. Therefore it is important to develop an understanding not just of the postcolonial experience but the invisible colonial matrices of power that continue to exist in the minds, lives, languages, dreams, imaginations, and epistemologies of people today (Ndlovu-Gatsheni, 2013b). Understanding colonialism in this way challenges the distorted view that presents colonialism in partnership terms and having been less about domination but rather as a beneficent and civilising influence. The entire notion of civilising others is in itself reflective of a supremacist ideology, positing one group as the better group. Everything has a duality; while colonisation worked well to advance the needs of the colonisers, it had detrimental effects on the colonised group. The beneficial view of colonisation

compromises understanding of the true impact of colonisation, of its exploitative and oppressive nature. It is this biased view of colonisation that spurred the rise of postcolonial theorists as the colonisers themselves emerged as unreliable narrators. There is a need to tackle this distorted view of colonisation so as to reduce the risks of current decolonisation efforts leading to what Mbembe (2015) terms a *negative moment* when new antagonisms emerge while old ones remain unresolved. Achebe (1958) argued for an African perspective about colonisation through a popular African proverb, *Until the lion learns how to write, the story of the hunt will always glorify the hunter.*[6] Rizvi (2005,p.1) suggested that postcolonial theories can perform a valuable role in showing how, "contemporary social, political, economic and cultural practices continue to be located within the processes of cultural domination through the imposition of imperial structures of power."

1.1.4 Personal Motivation for Research and Research Problem

I am Zimbabwean, I was an international nursing student from 1998 to 2001. My transition into the UK adult education context was problematic, which you could argue was to be expected for a seventeen-year-old straight from high school and in a foreign country. However, it was the nature of this 'problematic condition' that pressed upon me the need to investigate it further. Unpicking the exact nature of the problem was to become a concern of mine for some time and eventually find itself as a doctoral research project. The HE approach I used in this research aligned itself to my position as it states that, with HE, you do not set out to find a research question, rather the research question finds you and will often have been a preoccupation for some time (Hiles, 2001).This parallels what Nash (2004) refers to as a 'nagging need' when explaining what leads researchers to SPN as a methodology. Both these assertions put forward by proponents of SPN and HE accurately capture the situation that led me to investigate this area as a subject of research and to employ SPN and HE methodologies.

Other research undertaken in this area explores the experiences of African nurses in the UK, with a focus on their professional experience in work (Archibong and Darr, 2010; Likupe and Archibong, 2013; Pendleton, 2017). Dyson (2004) undertook research with Zimbabwean students studying pre-registration nursing in the UK which focuses on their life histories and the context of Zimbabwe's history, political and economic situation. My research has a different focus, I present a new perspective within nursing education that

---

6 Taken from Chinua Achebe's classic book: *Things Fall Apart*

interrogates the teaching and learning exchange within the context of postcolonial dynamics and African identities. Through this approach, this research reveals structural and political issues within both the classroom and clinical areas as learning spaces for migrant nursing students.

My research through its use of a case study approach responds to the work by Madge et al. (2009) on postcolonial analysis of international students which challenges contemporary debates that present the issue of international students in the limited context of numbers and proportions, whilst neglecting how responsibility to an engaged pedagogy can be enacted or disavowed in everyday academic experiences. They additionally contest the presentation of internationalisation as a neutral experience with oversimplified understandings of internationalisation and instead present a layered conceptualisation which attends to political, cultural, economic, historical and geographical considerations.

Furthermore, this research brings together the fields of migration and decolonisation in a collaborative way with participants as co-producers. Most migration studies within healthcare have tended to be written on migration and about migrants, rather than with migrants from within the experience of migration. However, insights into migrant experiences cannot be generated through scholarly thinking alone, central to this are narratives of those whose stories we seek to represent.

Chapter Summary

This chapter has given background information and the context in which the research was undertaken as well as the backdrop to which it responds. The chapter details personal motivation for undertaking the research, existing literature and the particular contribution that this research sets out to make.

Chapter 2 Critical Methodologies

> "Many of the most significant and exciting life events and extra ordinary experiences – moments of clarity, illumination and healing have been systematically excluded from conventional research" (Braud and Anderson, 1998,p.3).

de Jong et al. (2018) argued that writing about pedagogy as an embodied practice, sharing personal experiences that are deeply political and communicating the benefits of alternative engagements in the classroom, requires a different way of expression. Academic feminism shifted the balance of influential disciplines away from focussing on causal, structural explanation towards a concern for understanding and creation of cultural meanings (Stanley, 2013). SPN is an example of a representation of different ways of knowing which has its roots in feminist thought and methodologies which make a case for the importance of counter narratives.

The use of personal narratives, both as a term and a method, is a deliberate act to trouble the positioning of academic writing that is infused with personal perspective and experience as somehow less valid within the knowledge hierarchy. My motivation to write has always been to engage rather than instruct, thus making myself clearly present in my writing has been a significant part of that engagement. Most of what is advocated to be 'good academic discipline' involves an expected distancing of yourself from your writing in an effort to make it more objective. It has, however, been my experience that the often-discouraged intentional presence (which includes the use of I and me) fosters connections.

2.1 Positioning the research and developing methodology

My research is concerned with people's experiences of teaching and learning, all of which are complex and relational. An interpretivist standpoint enables me to confront some of these complexities through taking account of individual differences. As both a participant and a researcher, I am interconnected with what I am investigating in a way that makes who I am and my understanding of reality a fundamental part of how I understand myself, others and the world.

Although I identify as broadly being positioned within the interpretivist paradigm I identify more strongly as a critical researcher, as my research clearly identifies social inequalities that are normally invisible or ignored. This progression from a purely interpretivist approach allowed me to get beneath broadly accepted assumptions and have a deliberate focus on hidden inequalities, so as to expose them. Such a deliberate focus, framed within a postcolonial context,

guided me to ask what I believed to be the right data gathering questions and strive to make the proper interpretations, particularly given the potential of this research topic to generate numerous questions.

Before teaching and learning can be improved it must first be understood, so as to engage with the main purpose of research which is to contribute to understanding (Hodkinson, 2008). Critical pedagogy understands learning and engagement with knowledge as political, and part of struggles for emancipation and liberation (de Jong et al., 2018).Within my research into nursing education, it became apparent that I could not make sense of data about teaching, learning and knowledge without noticing gendered, racialised and belonging hierarchies across the student body.

This quickly became evident through the way in which my research questions evolved. My original research question aimed to explore what the impact of competing perspectives of teaching and learning was on international students. I started from a position that placed teaching and learning as standalone concepts devoid of influences beyond very narrow, sterile definitions of teaching and learning. My thoughts at the time did not fully appreciate the magnitude of the complexity of the broader issues that shape how teaching and learning occur and how both are experienced. It was only when I started to examine knowledge in detail as the key component of the teaching and learning exchange that I awoke to the full extent of the power discourses, hierarchies and constraints by which knowledge is shaped and within which teaching and learning is situated. I began to engage with the understanding that the experiences of international students cannot be examined in isolation from the environment as both are interconnected.

From a social justice and critical researcher point of view, it is imperative to challenge possible injustices that these hierarchies signify rather than to just notice them but still treat them as part of a natural unproblematic social order (Hodkinson, 2008). Hodkinson (2008) further argued that when deep seated inequalities are all pervasive and partly invisible any research that ignores them is reinforcing them, intentionally or unintentionally. From a critical perspective, as a researcher, I am either part of the problem or part of the solution - there is no neutral place to stand.

2.2 Scholarly Personal Narratives (SPN)

Nash (2004,p.30) who pioneered SPN, defined it as the integration of "intellectual content and honest personal voice." SPN methodology is recognised as narrative research which "begins with the experiences as expressed in lived and told stories of individuals" (Cresswell, 2006,p.70). Ng and Carney (2017) defined SPN as an approach which interprets personal experience through scholarly frameworks, leveraging the power of reflective practice to understand the interpersonal dynamics of both the classroom and wider academic communities. I came across SPN as a concept and a research approach as I was exploring research methodologies and it immediately spoke to the kind of research that I was interested in doing.

This research is layered, it draws from a multidisciplinary literary context with influences from political and social sciences, cultural studies, migration studies, pedagogy and educational literature as well as philosophy and sociology of knowledge. To a large extent, its methodological approach grew out of itself, shaped by the interplay of complex and sometimes contradictory evidence. Nash (2004) drew our attention to the multi-dimensional aspects of SPN which are simultaneously personal and social; practical and theoretical; reflective and public; local and political; narrative and propositional and finally self-revealing while also evoking self-examination from the reader. Nash (2004) drew attention to the role of SPN in the wider education agenda by encouraging the researcher to go further than merely using very revealing and provocative personal stories to 'hook' the reader. Nash (2004) proposed to use our personal stories as a source for exploring bigger educational, social, cultural and political issues.

Through sharing my personal story, I hope that I can, at least in part, move readers beyond themselves to view their external worlds in a different way. I hope to be able to expand imaginations and enable the thinking of new thoughts as encouraged by Spivak (1990). SPN enabled me to make use of personal insights gained and draw larger conclusions challenging existing narratives. In this way, SPN allowed me to exercise my self-agency with the scholarship reshaping the mainstream discourse.

Everyone is invested in research they undertake; I am personally invested in my research making it necessary to use my voice to incorporate myself into the scholarly discourse. I was drawn to SPN because it allowed me to trouble the positioning of writing that is personal and clearly identifies authorial voice as lacking in good academic discipline. In all my adult education there has always been an emphasis on use of third person and distancing yourself from your

work so being able to use SPN has been transformative. Holdstein and Bleich (2001) identified that in secondary and post-secondary school writing pedagogy, authorial detachment is part of the curriculum; self-inclusion, particularly the use of 'I' is strongly discouraged and generally seen as not acceptable. In most academic writing where personal experience is considered, it is generally confined to areas such as reflective essays. However, context, voice and the identity of an author can be valuable tools for conveying a message.

As a researcher seeking relevance, I needed to communicate in more personal, real-world language that demonstrated connections between my lived experience and theory. Freedman and Frey (2003) posited this as the link between one's work and one's life. SPN allowed me to intertwine an autobiographical account with scholarly research thus providing a vehicle through which human experience could be combined with scholarship and presented as influential knowledge.

SPN allowed me to interject my personal story at various points with scholarly literature, this combination of personal and scholarly allowed me to attend to the affective dimension of thinking and learning. This is an important aspect to draw attention to as writing that is inspired by feeling, emotion and experience is often perceived as lacking rigour. On reflection, I realised that my tendency to focus on the thinking element of my work had an undercurrent of the idea best captured in Rene Descartes' famous dictum *Cogito Ergo Sum (I Think; Therefore, I am).* As an othered person, whose humanity has been brought into question - somewhere in the crevices of my insecurities lay a deep need to show that I was a thinking, rational being; because rationality is a humanising characteristic.

I was also drawn to SPN because of the intrinsic social justice element that is embedded in the empowering nature of being able to tell my story and use it as a point of engagement to start a conversation. Nash and Viray (2013) proposed that SPN writing legitimises the first-person, singular perspective on the pressing social justice issues in contemporary society. Nash (2004,p.55) explained that SPN "begins with a nagging need on the writer's part to tell some kind of truth. And the best way to tell a truth is to tell a story." Bradley and Nash (2011) in their explanation of SPN, adopted the term 'me-search' which parallels 'internal search to know' in HE (Moustakas, 1990). They positioned 'me-search' as always coming first and having honesty as integral. I therefore found the combined use of these two approaches to be very effective in presenting personal and participant accounts.

As I was working on my methodology, I encountered questions about how SPN differed from auto ethnography which led me to investigate the two approaches. A comparison of these two methodologies demonstrated that while there are many similarities and overlaps as types of narrative research, there are some clear points of departure. Bradley and Nash (2011,p.16) pointed out that auto ethnography is "primarily interested in examining the cultural and contextual influences on a writer's self-reflection." SPN focuses more specifically on the journey of the author, combining *scholarship, personal stories, and universalisable themes in a seamless manner* (Bradley and Nash, 2011,p.24). SPN's central purpose is to make an impact on both writer and reader, at the level of the individual and communities. Ng and Carney (2017) proposed that SPN creates a broader critical frame than auto ethnography, incorporating socio-cultural aspects whilst emphasising pedagogical study.

The appeal of SPN for me was the added scope of being able to incorporate the socio-cultural aspects rather than just examining them as influences. It has been my experience that focussing on an examination of cultural influences runs the risk of perceiving most problems encountered by migrant students in particular and foreigners in general, as a result of cultural issues. Brah (1996) reminded us of the many problems associated with culturalist explanations mentioning, amongst others, the effect of blaming the subordinate group as well as providing legitimacy to the school of thought that positions western cultural practices as superior over non-western ones.

2.3 Heuristic Enquiry (HE) – The internal search to know

HE attempts to discover the nature and meaning of phenomenon through internal self-search, beginning inside one's being and uncovering meaning through internal self-discovery with honesty being central (Douglass and Moustakas, 1985). Alfred (2003) identified the strength of HE as its allowance for the inclusion of the researcher's experiences in the analytical texts.

Polkinghorne (1982,p.48) declared that rather than methodology driving our enquiries, our enquiries should be driven by our understanding that "human beings exist within an experience of meaning." As a conceptual framework, heuristics offered an attitude with which to approach research as opposed to prescribing a methodology (Douglass and Moustakas, 1985). Through its focus on the human person in experience, it offers a disciplined pursuit of meanings contained within these experiences and seeks truth through authentic self-processes. Douglass and Moustakas (1985) attributed this authenticity to be a

result of heuristic's freedom from conventional considerations, hypothesis and external methodological structures which limit awareness or channel it. The flexibility that these two approaches (SPN and HE) offer added to their appeal.

With recognition of the fact that the concepts of honesty and truth are problematic, in my research I was less concerned about the accuracy and reliability of the participants' stories but was more focused on the kind of conversations the stories generated. There is always a reason why particular stories are told. Bradley and Nash (2011,p.27) claimed that, "it starts with me, reaches out to you, and ends up with universalisable themes that connect with the larger we." Making research relate more personally helps readers to make connections within their own lives and this has the potential to enhance the impact of research to a wider audience whilst also making research accessible to the lay person.

Chapter Summary

This chapter has discussed the characteristics of SPN and HE as methodological approaches to research. Within this chapter I have reflected on how SPN and HE are different methodological approaches to the more traditional approaches used in research practice. SPN and HE allow for the development of important and different ways of knowing and how enabling this to be incorporated into the research process results in the production of influential knowledge.

Chapter 3 Study Design and Methods

3.1 Case Study Approach

My research adopted a case study approach which helped me to focus directly on understanding more fully what happened in the particular cases under investigation. It is clear from my approach that I was not aiming for generalisability. For interpretivists and critical researchers, case studies are used as major means of investigating complexity. Flyvbjerg (2001) suggested case studies should be the main research method used in social science, serving as a means of preliminary exploration of issues. A case study approach enabled data to be accessed through narrative interviews. Chase (2005) alerted us to the fact that narrative is a contested, complex, transitional and developing field with multiple meanings amongst which there is disagreement. However, for the purposes of this research, narratives are taken simply as 'accounts of something', what we use to make sense of the world as we perceive and experience it and what we use to tell others how the world or particular aspects of the world are for us (Sikes and Gale, 2006).

Brian Chikwava, in an interview about "Making new connections", discussing Zimbabwe's new diaspora, displacement and the cultural politics of survival; identified our stories as the tools by which we recall events of importance in our lives, how we interpret those events and ultimately how we hold our sense of self together when times are such that we could easily lose ourselves and our way (Primorac, 2010). Hiles (2001) views heuristic and narrative inquiry approaches as particularly relevant to researching authentic accounts of human experience.

3.2 Participant Recruitment

Participants were given information sheets (Appendix 1) which detailed what the research was about and how their data would be used. Giving the participants this information enabled them to ask specific questions about the research and be in a position to give informed consent. Participant Consent was sought through participant consent forms (Appendix 2) which indicated participants' right to withdraw their participation from the research or withhold permission for their data to be used as part of the research at any point of the research process. British Educational Research Association(BERA) (2018) defines voluntary informed consent to be the condition in which participants understand and agree to their participation without any duress, prior to the research commencing. The association further directs that researchers must take the

steps necessary to ensure that all participants in the research understand the process in which they are to be engaged, including why their participation is necessary, how it will be used and how and to whom it will be reported. In the case of this particular research, the participants were engaged in the process throughout, their willingness to participate further affirmed by their return for the second follow-up interview and volunteering additional material such as articles to contextualise some of their experiences. Their voluntary consent was also actively checked and confirmed throughout the research process. Ethical approval for this research was sought and granted by the University of Leeds Ethics Committee (Appendix 3).

Purposive Sampling

Carpenter (2011) suggested that when exploring a phenomenon, a range of experiences should be sought. The participants arrived in the UK between 1998 and 2010, this was an important feature as it demonstrated the participant experiences were not isolated to a particular time within the UK but was reflective of some of the characteristics of the UK as a host environment generally.

The participants had undertaken their nursing education in different locations, this was an important feature as it had the potential to reveal whether the geographical location of the university and the subsequent diversity of the surrounding population had an impact on the migrant nursing education experience. Participants were a combination of males and females and span across different age ranges but they all shared experience of the phenomenon. As such my sampling was purposive, Carpenter (2011) explained purposive sampling as selection of participants with experience of the phenomenon under exploration and therefore in a position to be able to articulate what the experience was like.

Purposive sampling has the limitation of excluding some potential participants from the research (Polit and Beck, 2008), this limitation has implications in cases where the research aims for generalisability. However, as an exploratory study, this research does not have generalisability as its central purpose. I recruited six participants through a combination of processes. These included a call for expressions of interest at a British Zimbabwe Society (BZS) Annual Research Day, snowballing and a 'chance encounter'.

Morgan (2008) defines snowballing as when research participants recruit other participants who they feel can contribute to the research. In my particular research, these invitations by other participants created a sense of trust from

the new participants as they were signposted to me and I was signposted to them, by and through people who already knew them. They expressed albeit in different ways that the collective promise of being able to tell their stories and have their stories represented was good motivation for them.

Plummer (2001) used the term 'chance encounter' to suggest that the recruitment may not be planned at that time but that an interesting volunteer is a common way of finding subjects for the research. In my case, I came across my last participant through a training event that we both happened to attend.

I chose not make use of personal contacts during the recruitment of participants because I acknowledged that my personal social circles were made up of people with whom I had already had discussions, albeit informally, about the experiences we had had as migrant students.

3.3 Data Collection Methods

In order to represent my own experiences as a participant within this research, I used personal narrative. Richardson (2003) confirmed the use of personal narratives as a form of enquiry. SPN enabled me to embrace the right to position myself at the centre of my inquiry, conveying both personal and intellectual meanings while adding creative personal relevance to social knowledge (Nash and Viray, 2013).

I used semi-structured narrative interviews as a method to collect participant stories as data from the other participants who contributed to the research. The interviews were audio recorded and transcribed. Additionally, notes were taken during the interviews to draw attention to particular points for follow-up. The narrative interviews took a biographical approach to allow for the exploration of the role and significance of agency. Semi-structured interviews were structured by an interview guide with loose prompt questions relating to the topics to be covered (Polit and Beck, 2008). Participants had flexibility in how they replied, with more time afforded to the participants to tell their story in as much detail as they chose to do so.

I returned to interview the same participants about 3 months post-initial interview to check if they had recalled any additional information. I also used this opportunity to ask them specific questions about themes that had emerged from other participants. The follow-up interview was also to allow them to share any further thoughts on what we had already discussed as well as for me to also share my story. The second interview was unstructured and took the format of a conversation (Burgess, 1988). Fujii (2017) identified these

conversational interviews as relational interactions. While cognizant of issues of positionality, I made efforts to enable the co-production of knowledge by letting the participants lead the direction that the second interview took with emphasis on what they wanted to focus on. The participants shared their own meaning making, they negotiated what are often considered individual problems and shared their personal coping experiences.

What I attempted to do, particularly in the second interview, was to address the concern relating to the relationship methodology has with power, paying particular attention to the issue of how research pits interests of the *researcher* against those of the *researched* (Ndlovu-Gatsheni, 2017). I made active efforts to share with the participants - the power to define. My aim was to empower the participants to have a say in how they are known by others. This was important because the actual process of collecting data was not just a mechanical process of collecting information but a human activity; a process of engagement with experiences to which as an insider I was connected to. Baynham (2011,p.63) puts forward this understanding of the research interview being a "dynamically co-constructed interaction rather than a neutral locus of gathering data."

The interviews also had within them the power to re-position participants from being objects of research into critics, knowers, theorists who can question conventional wisdom while communicating their stories. The sharing of the stories demonstrated the power of speaking out. The participants engaged in the co-production of realities that have political implications thus making the conduct of the interviews themselves a political practice. Having said that, I remained mindful of the power dynamic that still exists between myself and the participants, as I ultimately have had more time to think about my own story and how to represent it. Moreover, by virtue of undertaking further analysis of their stories by myself in their absence, I acknowledge that I still have more power over how their stories are represented. I am still, "an interpreter of their stories and narrator of my own" (Fine, 1994,p.13).

3.4 Data Analysis Process

For the data analysis process, I used a combination of analytical tools namely Seidel (1998) model of data analysis which proposes three main elements which are Noticing, Collecting and Thinking about things (see Figure 3.1). The model illustrates that the process is not linear in that you do not follow each of the steps independent of and leading into each other but rather that the process is cyclical. Seidel (1998) suggested that the three steps have three further

characteristics. Firstly, iterative and progressive; secondly recursive and thirdly holographic.
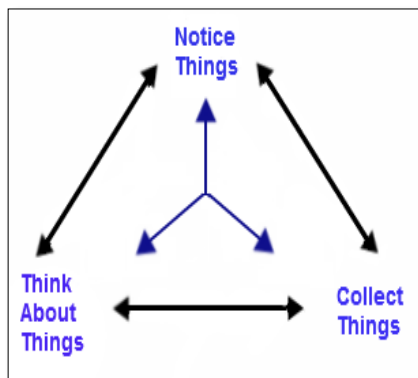

Figure 3.1 Qualitative Data Analysis Process (Seidel, 1998)

[Accessed 01.03.2019] from www.qualisresearch.com

Seidel (1998) defined these three characteristics as follows; firstly, iterative and progressive because of the repetitive nature of the cycle, suggesting that when you are thinking about things you also start noticing new things in the data which leads you to then collect and think about these new things making the process an infinite spiral.

Secondly, recursive because one part can draw your attention back to a previous part for example, in the process of collecting things you simultaneously start noticing new things to collect. Finally, holographic because each step in the process contains the entire process meaning when you first notice things you are already mentally collecting and thinking about those things (Seidel, 1998).

Applying this model to my data analysis showed the complexity of the process whilst simultaneously allowing me to adopt a systematic approach. The 3 categories together with their 3 further subsets were fully applicable to the nature of the data that emerged from my research. Using this data analysis approach enabled me to identify some overarching commonalities across my participant group whilst simultaneously supporting my commitment to keeping the participant data 'whole' and connected to the person to whom the experience belonged.

Bleakley and Cleland (2015) in their work on thinking with complexity, posited that complex systems cannot be fully understood by an analysis of their parts as the interactions between these parts and their consequences of these interactions are equally significant. They further outlined that non-linear problems cannot be broken up into little pieces and solved individually to be

26

brought back together to make a complete solution but rather that they must be understood within the context of their complexity.

I also applied Hartman's 1997 understanding of scenes of subjection (Hartman, 1997) which is explained in more detail in the next chapter, Chapter 4: My SPN and in the subsequent participant chapters where the explanation of such an analysis tool will be demonstrated alongside its actual application. Hartman's scenes of subjection were particularly relevant in the context of postcolonial experiences. Furthermore, I engaged with Essed's concept of everyday racisms (Essed, 1991) as a way to connect theory to some of the experiences that the participants went through. Specifically, the everyday racisms framework is discussed in Chapter 4: My SPN and Chapter 5: Panashe but its relevance is evident across the experiences of all participants. The analysis within the chapters is therefore enabled by the stories themselves demonstrating the power of the conversations that the stories generate.

In all of the interviews all the participants engaged in a level of analysis themselves with some participants either bringing additional evidence to follow up interviews or developing issues they had brought up in the first interview with an enhanced depth of consideration. There was what I identified as an element of responding to a perceived call for self-responsibility. The participants were keen to engage in a solution focussed discussion to suggest what could be done about some of their particularly negative experiences. I encouraged the participants to contribute to the implications for practice, which are reflected in each of their chapters. Their input is expressed through the concept of 'post-it notes to my lecturers'[7].

Chapter Summary

This chapter has outlined the study design, participant recruitment strategies, data collection methods and how the data was analysed. In this chapter the connection between the study design and the overall approach to the research has been identified, with particular emphasis on ensuring that the collection and analysis of data were not merely mechanical data gathering processes but remained cognisant of the participants in fundamental and holistic ways.

---

[7]   Post-It Notes to my Lecturers, these are quotes from participants with suggestions of how their learning experience could have been made better and the considerations lecturers should make when working with non-native students. On occasions the participants communicated these to me in our native language and I translated them into English. I have contributed the concept and contents of Post-It notes to my Lecturers as Chapter 13 of the published book, *Decolonisations and Feminisms in Global Teaching and Learning* (2018).

Chapter 4 : My SPN

> "What does empowerment mean to us as Black women of Africa and her diaspora? It means social recognition and dignity, just as, most of all, it means space to speak, act, and live with joy and responsibility as it has always meant for our ever so responsible foremothers wherever they were in history. Our work, writings and exhortations as women in various forms and media show that we want to end our silences and speak our truths as we know them" (Ogundipe-Leslie, 1994,p.17).

This section reflects my personal journey. My story is intercepted by literature to help make sense of my experience. The subheadings within it underscore the function of the story as the place where analysis, findings, discussions and implications for practice are facilitated. Participant chapters follow a similar format.

I came to the UK in 1998 from Zimbabwe at 17. I undertook Learning Disability Nursing education at a University in the East Midlands.

I examine my experiences under the headings of dislocation; English language proficiency; politics of knowledge; scenes of subjection; African identity; silence and marginality.

Dislocation

I came to the UK through a programme of international recruitment into nurse education. My move came shortly after completing my Advanced ('A') levels. For me, coming to the UK signified natural progression, a somewhat rite of passage. Zimbabweans as a people have always been a very mobile population particularly when that mobility was attached to educational progression. Following independence from colonial rule in Zimbabwe, education was always positioned as the way forward and quickly became the national goal – to produce a population of highly educated individuals who could then take rightful ownership of their nation and progress it forward. This for me represents the push and pull of Zimbabwe.

The push being the constant aspiration to be more, this push resulted in most people quickly losing patience with what was around them and yearning for bigger and better things. For a people whose identity was deeply steeped in an inferiority complex, the bigger and better things could only be found outside of

us. Many of us regarded the western way as the way of the future, invested with connotations of privilege and progressiveness; to be western was to be better, socially and often materially (Owomoyela, 2002). As a population the majority of us shared a common vision of a better life, translating into a material definition of success (Maraire, 1997).

The pull - a deep affection for and comfort of being where you feel you belong, coupled with a sense of responsibility for taking back this apparent progressiveness to the place which is home[8]. These two push and pull forces often meant being caught in the tussle of competing desires, on the one hand to be better (in the context in which I understood being better) whilst on the other the pursuit of what would turn out to be an ever-elusive belonging. The push and pull factors rendered the transition an in-betweenness, connecting being here whilst simultaneously being rooted there.

Perhaps it was the naivety of youth, or perhaps the fact that most of the people who I encountered in Zimbabwe who had spent some time abroad never spoke of negative experiences, which allowed me to take this momentous move in my stride. I never took what I see now as the all-important step back to conceptualise what taking up this offer of international recruitment then would mean for me in the future. Completely inculcated with a goal over process mentality, I was firmly focussed on the end result and gave very little thought to what impact this detachment from everything that I knew would have on me. I had family already in the UK, so to an extent that probably reassured me. In all honesty though, I cannot say that I had even considered the dislocation issues beyond the obvious and immediate issues of being away from my mother and other sibling. The timing of the recruitment was also a contributing factor, a few days before my departure from Zimbabwe I had been focussed on revision and exams for my 'A' levels. I had hardly any headspace to process anything beyond exam pressure and the need to pass.

My first few weeks in the UK were so filled with reunion joy and catching up with my siblings and then preparation to start my course that I still did not fully process what had happened. It was only after I started my nurse education in a different city to where my siblings were, where I knew no-one and nothing, that the full weight of my move began to unfold. I was confronted by the realities that lie beneath the romanticised notion of migration and progression. It then followed that the classroom and clinical placements became the spaces in which my dislocation, my 'outsiderness', my sense of (not)belonging played out

---

[8] The concept of home is a contested concept, in the context of this work – home is taken to be the country of origin

in a variety of ways situated primarily within the context of the teaching and learning exchange.

The process of reflection was central in helping me to make sense of my experience. Reflection brought into sharp focus the multiple and hidden lessons that lie in everyday experiences. Daudelin (1996) defined reflection as a process of stepping back from an experience then carefully and persistently thinking about its meaning to the self. Reflection also allowed me to reconcile why a piece of research that I set out to undertake about educational experiences seemed to always be interrupted by issues of identity, migration, non-native status and race amongst other issues.

Moreover, the participant interviews made me realise that the educational experience was not restricted to only classroom and placement experiences to be analysed in isolation. It had to incorporate a whole host of additional factors. It was complex and messy – not falling into neatly defined categories. African migrant student nurses live cross-culturally and transnationally, negotiating identities both professionally within nursing and socially within the communities in which they reside (Mapedzahama et al., 2012). This negotiation of professional and diasporic identities informs how they construct their nurse identities and commences during their educational preparation.

English Language Proficiency

I grew up in a family dominated by education professionals where the importance of a good command of English was highly emphasised. Even informal conversations at the dinner table were routinely vetted for correct past participles! While I fully acknowledge that when I moved to the UK I had transition difficulties that I may not have been able to clearly articulate, I was fairly certain that these difficulties were not about my English language proficiency. Yet any discussions about challenges faced by international students are often oversimplified to being about language difficulties.

The complex nature of language, specifically its use by native and non-native persons, is explored in the experience below and demonstrates the difficulties with categorising all challenges under a simplified language understanding domain.

On one of the evenings during my first week in student halls of residence, I offered my housemates a drink using the phrase; 'would you like some tea?' The ensuing conversation went something like this:

>Housemate 1: 'Oh, what are you making for tea?'
>Me: Erm…Tea?

Housemate 2: Yes, but what are you making for tea?

Me: What do you mean what am I making for tea?

Housemate 2: I mean like are you making spaghetti bolognaise, beans on toast or something?

Me: (Thinking) – Why would I be doing that when I just offered you tea? (What I said) - Oh! You mean supper?

Housemates: Huh?

What I later discovered was that in that part of the country, tea was what I called supper and supper what I called tea! This example is of an occasion where the language issue that is my failure to use the language to 'carry the culture' resulted in a situation that was fairly inconsequential, funny actually in a lot of ways. However, the other examples from participant accounts shared in their chapters within this work, show some of the more profound effects of a failure to use language to 'carry the culture'. wa Thiong'o (1986) in his seminal text on the politics of language suggested that language, any language, has a dual character; it is both a means of communication and a carrier of culture. For the English, in addition to being a tool of communication, English language is inseparably a carrier of their culture and their history.

This additional language function is present for any people to whom the language is a mother-tongue. However, as a Zimbabwean, English for me is simply a language of communication. Although I speak it fluently, I do not necessarily always 'carry the culture' in my use of it. This raised the question in the example shared earlier, was my inability to utilise the language for its secondary cultural function translated as a lack of understanding and raise questions about proficiency? This led me to explore in greater depth how proficiency should be defined and the realities of an expectation for non-native students to apply the language function in its entirety - that is utilising its dual character. The understanding of what exactly constitutes English language proficiency is left ambiguous within nursing practice assessment and nursing education literature despite its central importance to the entire argument of international nursing students' communication competency. This absence of an agreed definition further complicates the assessment of language proficiency.

The politics of knowledge

Beyond the language proficiency arguments lay, for me, the more problematic issue of the politics of knowledge. This was fuelled by the impact of history, skewed media representations of migrants in general and Zimbabwe in particular. Mawere (2010,p.209) declared that:

> "the socio-political and cultural dimensions of the Western hegemonic tendencies in the world's global affairs have posed serious challenges, especially to its former African colonies. The West considered Africa as a 'dark continent', and hence despised its traditions, customs, belief systems, and indigenous knowledge systems as diabolic, barbaric, and backward."

My personal experience of education in the UK revealed that my skills and knowledge were always situated within the paradigm of *Africanness* and my legitimacy as a knower was to be continually defined by this. The challenge was always to get people to see beyond the Africanness and accept, as valid knowledge, the contributions I had to offer. I look back on these challenges now and recognise the more universal challenge of aligning who you are and where you come from with what you can know. Belenky et al. (1986) posited this as *separate knowing* whereby students feel that they rather than their ideas are being scrutinised. In contrast, Belenky et al. (1986) advocated for a *connected knowing* in which learners and teachers make active efforts to connect to the logic of each other's ideas, developing a capacity to relate to that person despite what may be significant differences.

I was deemed to know very particular and peculiar aspects, for example, whenever the word 'culture' was mentioned there was an expectation that I would know all about 'culture', as if I was the embodiment of all things cultural. Again, when there was mention of race, attention was turned to me suggesting that I represented all things racial. The latter seemed to have been fuelled by my apparent visibly racialised identity, which in itself is a distortion as all human beings have a visible racial identity, to call attention to the visibility of mine is to set whiteness as the norm (Thompson, 1999).

In these two instances of culture and race the knowledge legitimacies were not only extended but they were expected. I realised that my African identity dictated the legitimacies that were extended and withheld in relation to knowledge production; put quite simply being African had implications for what I was allowed to know, what I was expected to know and not know. Yet in other instances, those same legitimacies were withheld by both my peers in small group discussions and also by teachers in the wider classroom discussions. Science and technology, for example, were domains in which I was assumed not to have any knowledge, a manifestation of the indignities of coming from a country with a poor international profile and whose representation often did not extend beyond poverty, chaos and primitive living. Being an African in the UK redefined for me what it means 'to know'.

I quickly came to realise that people had very biased and narrow constructs of what knowledge looks like and the kind of person that can embody it. Positioning this (in)ability to know within the context of educational theories such as Miller's Triangle[9] as shown in Figure 4.1 for example, means that African students if viewed this way cannot even enter the base of the triangle.
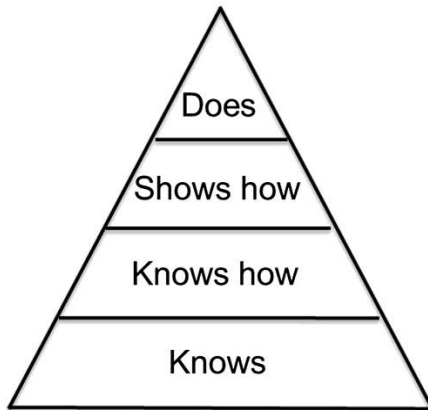

Figure 4.1 Miller's Triangle (Miller, 1990)

I came to learn that the knowledge construction zone is highly policed and tightly patrolled by assumptions, perceptions, stereotypes and biases. These systematically determine permissions, legitimacies, statuses, validities and opportunities given to particular people at specific times. So subtle are the mechanisms which operate in this area that they are barely noticeable, while so routinely and unconsciously practised, rendering the problem invisible to most.

Puwar (2004) attested to this by calling attention to how people who are ethnically marked are positioned as signifiers and representatives of specific interests, seen in particularly confined terms that lock the body with a set of ideas. Members of the dominant culture often fail to see them as more general representatives of universal concerns. I found this selective permission to have one's contribution accepted and valued to represent a peculiar shift from being excluded to being included conditionally, akin to the duality of being invisible as minorities in many contexts while hyper-visible in others (Reddick and Sáenz, 2012).

---

[9] Miller's work in defining and developing clinical competence is highly influential within clinical education. It provides a structure through which progression can be measured in terms of clinical skill development and competence. Particularly within nursing education where student achievement is assessed through competence-based assessments and proficiencies. Miller's work also provides a framework through which incremental knowledge acquisition can be demonstrated.

Scenes of Subjection

> "To live so completely impervious to one's own impact on others is a fragile privilege, which over time relies not simply on the willingness but the inability of others to make their displeasure heard" (Williams, 1991,p.72).

I specialised in Learning Disabilities Nursing. This field of nursing practice traditionally, and for a number of reasons, has a much smaller cohort of students in comparison to other fields. There were probably twelve of us within the Learning Disabilities cohort at the time. In addition to the generic lectures, we had field specific sessions which focussed on learning disabilities.

Over the first festive period of my nursing education experience within this smaller group I was handed a Christmas card by a fellow English student. I cannot remember what the rest of the card looked like but what I vividly recall is the caption on the front of the card which read - "Wise Up". I recognise and appreciate that the caption was probably a play on the concept of the *Three Wise Men* as a Christmas story. However, it was the discursive effect of both the caption and the act of being given the card that made up my experience and that has resulted in me remembering this episode to this day. Given my experiences, the suggestion implied by the caption felt real to me and beyond just a personal sensitivity. Brah (1996) identified this as the power of the discourse performed and exercised, in this case, through the caption and the act of being given the card. I felt that the caption illustrated, albeit in an indirect way, how I was perceived – as someone who needed to *wise up*. I took this to mean I was perceived as someone not as knowledgeable as everybody else.

The concept of scenes of subjection as an analytical tool to organise aspects of an experience was drawn from the work of Hartman (1997) which examines subtle forms of domination. Hartman (1997) uses the concept of scenes of subjection to explore encroachments of power that are exercised through intrusion onto individual liberties. Subjectivity is a central aspect of most postcolonial African scholarship exploring collective and individual human subject experiences. This subjectivity within postcolonial theory connects to the idea of double consciousness (Du Bois, 1903) which critiques how the black subject experiences a white world, exploring particularly ways of seeing and being seen. Hartman (1997) is an example of the ways in which black feminism, due to its analysis of multiple oppressions, is able to engage in the rich and complex theorisation of power.

Further in my work, within the participant chapters, I applied the concept of scenes of subjection to organise some of the more contemporary, often

invisible, subjections that the participants were exposed to and shared within their narratives.

African Identity

I had never really given much thought to identity, more specifically my racial identity. Apart from a brief spell in South Africa during the apartheid era my racial identity was never something that took on any special attention. Having been born into a culture and country where my ethnicity and racial identity was the dominant national identity, it took being in a predominantly white environment to realise the prominence of my skin colour. Rong and Preissle (1998,p.82) attest to this by suggesting that:

> "Within a home culture people may identify themselves by common religious ties, similar ethnic heritages, shared socio-economic statuses, and even by the common experience of having been colonised by Europeans, but they may lack any experience of identifying themselves and others by skin colour and other so-called racial characteristics."

I learnt more about being black only when I was immersed in a predominantly white culture, where blackness became a signifier of difference and all the experiences that accompany it.

My first focused thoughts on identity in the UK came through an observation of a group of Nigerians in a park eating their traditional food, speaking their native language and dressed in their traditional attire. What I felt then was a mixture of fascination and disdain, I was perturbed by what I perceived as their seemingly arrogant nature but was simultaneously in awe of their self-assurance, their ability to be comfortable with their identity in a public space and thus challenging what I held dear and aspired to be – Western. Before this first encounter with Nigerians, the possibility of even imagining that 'western' could be challenged, as opposed to aspired to, was beyond comprehension. Yet here was a group overtly and unapologetically challenging 'western' through language, dress and food. Here in the heart of 'western' were Africans embracing their identity; unashamed to be African.

This notion of looking upon my own identity with 'shame' stemmed from an internalisation of an inferior position, based not only on being a migrant in the UK but also has its roots in being a colonial subject. It is a layered inferiority which has to be unpacked in order to be able to truly embrace my African identity. wa Thiong'o (1986), in a classic and still pertinent text on decolonising the mind, made a cutting and powerful observation of what he termed a 'cultural bomb'. He noted that one of its strongest effects was an aim to annihilate a people's belief in their names, languages, heritage of their struggle, capacities

and ultimately in themselves. It makes us want to distance ourselves from our identity and instead identify with that which is furthest removed from ourselves, like other people's languages rather than our own. wa Thiong'o (1986) went on to say that it makes us want to identify with that which is 'decadent and reactionary', all those forces which would stop our spring of life, even planting serious doubt about the moral rightness of struggle. Maraire (1997) defined these behaviours that wa Thiong'o (1986) described as:

> "The symptoms of the post-colonial syndrome, endemic to Africa: acquisition, imitation and a paucity of imagination. We simply rushed to secure what the colonialists had. We bought their homes, attended their schools, leased their offices, spoke their language, played their sports, and courted their company. We denied our own culture, relieved to leave our primitive origins far away, in some forgotten village. We ceased to dream, to have our own vision of happiness and success."

Ndlovu-Gatsheni (2013b) built on this work and claimed that decoloniality[10] is born out of a realisation that ours is an asymmetrical world order that is sustained not only by colonial matrices of power but also by pedagogies and epistemologies of equilibrium that continue to produce alienated Africans who are socialised into hating the Africa that produced them, and liking the Europe and America that reject them.

I have since learnt to appreciate the taken for granted privilege I have as an African, to be able to easily express my identity through simple things like hair, dress, language, food, music, dance amongst many other traditional practices; something that the English population is not able to do as readily. Finney and Simpson (2009) made the observation that this difficulty in identifying what it means to be British drives the natives to assert a sense of Britishness by emphasising that which is not British. Rejection of migrants therefore gives an opportunity to define and redefine national identity. Finney and Simpson (2009) go on to identify 'othering' as very much to do with belonging, continuously identifying who belongs and who does not. This view provided me with a means through which to re-root and redefine my identity. In so doing I was also able to reframe what I previously viewed as an inadequacy and see it for what it was - the projection of the English natives' insecurities about their own identities. The ability to make this shift in my perception of self was an empowering realisation that served to reinforce my own (still fluid) but more defined and secure identity

---

10   Decoloniality is a long-standing political and epistemological movement aimed at liberation of (ex-) colonized peoples from global coloniality, it is also a way of thinking, knowing, and doing. It is part of marginalized but persistent movements that merged from struggles against the slave trade, imperialism, colonialism, apartheid (Ndlovu-Gatsheni,2015)

as well as easing the pressure to assimilate in a way that forced me to abandon my own identity. I found myself in a liminal space - a transformative space, where meanings and established beliefs can be renegotiated (Gruenewald, 2003).

Bowers (1987) stated that when tradition is disrupted, the political role of communication changes; the liminality of the social situation provides the potential for a transition to new ways of thinking and acting. Bowers (1987) proposed that, "this moment of openness gives opportunities to those who possess the linguistic ability to name 'what is' in new ways and convince others to accept their definitions" (p7). By using SPN I can contribute to creating new ways in which my culture, customs, values and history is understood. I feel that SPN, through this personal way of writing, allows me this basic form of political power and significance in a way that I would probably not be able to harness within the more traditional research methodologies. Nash (2004) affirmed this by outlining the role that SPN has in the wider education agenda whereby personal stories are recognised as a source for exploring bigger educational, social, cultural and political issues. The realisation that my personal story has the ability to challenge perception and enable new understandings was empowering.

Silence

The previously discussed inferiority complex manifested in my behaviour as a student in class and affected my engagement. Participation in class was to invite further unnecessary attention. Lack of context, a different accent and variation in pronunciations meant that contribution to discussions just emphasised all the more, that I did not belong. Silence, on the other hand, provided a sense of security however false and misguided. A sense that I could fade away into the background and fool myself that, if I was quiet enough, we could all pretend that I was not there. This was based on an erroneous belief that this invisibility would foster an acceptance by virtue of the fact that I was not imposing my already inconvenient presence onto those that had a *right* to be there. The issue of right of presence was multi-faceted, the native students believed they had the right, the teachers believed the natives had the right and I believed they had the right. The classroom was both a space of learning as well as of further marginalisation and alienation (Adriany et al., 2017; Autar, 2017). When other migrant students contributed to discussions, I cringed and wished they would stay quiet. On reflection, I am confronted by the extent to which I had internalised the 'trespasser' identity to the point of wanting to silence others. Hall and Du Gay (1996) encouraged an exploration of the obvious as

well as hidden power structures that force the internalisation of inferior positions in an uncritical way. Of course, what happened was that this silence further isolated me whilst simultaneously feeding into the commonly held perception of the ignorant African[11]. I learnt that, *"your silence will not protect you"* (Lorde, 1984,p.41)

My silence was not always an act of misguided security but neither was it a sign of non-engagement, as was the more commonly held interpretation. Rather it was also an act of discipline, I was doing what I had been led to believe being a good student and learning was all about. Quietly sitting, listening, taking notes and not disrespecting the teacher's knowledge by offering my thoughts. Weiler (2007) identified active participation through critical thinking, problem solving and challenging published literature as particularly difficult for Zimbabwean students, as it is additionally complicated by a history of colonial imposition of a hierarchical education system that demanded compliance rather than questioning.

In general, as Zimbabwean learners we viewed our role in the classroom as passive recipients of knowledge, knowledge was a possession that we diligently waited to receive. In this way I identified with the acquisition metaphor of learning in which as a learner I sought to gain knowledge and own knowledge materials (Sfard, 1998). I generally perceived teachers as operating from the transmission perspective (Pratt, 1998). Pratt (1998) in his study on teaching perspectives identified that teachers operate from one of five perspectives namely transmission, apprenticeship, developmental, nurturing or social reform. Teachers to me were experts in the subject matter and content mastery was the goal of the exchange between the teacher and me as the learner as suggested by the transmission perspective (Pratt, 1998). As a result, silence in the classroom was a necessity and integral to the learning process, facilitating the acquisition of knowledge and the mastery of content as well as being a sign of respect of the teacher's authority.

---

[11] The concept of the ignorant African has been perpetuated over the centuries most notably through well-known natural landscapes. These natural landscapes were/are reputed to have been discovered by Western explorers suggesting that they escaped the notice of ignorant Africans amongst whom these features lay. In most cases this was further reinforced by the replacement of the indigenous names for these landscapes to reflect the names of the Western explorers. More recently Milton Allimadi in a play on the absurdity of the idea of Western explorers discovering natural landscapes, had a picture taken with the River Thames in the background accompanied by the caption, "I have discovered this River, I don't know what the natives call it but since I have discovered it, I shall call it River Gulu – you can now call me Sir Milton who discovered River Gulu in London!"
https://thewire.in/the-sciences/gulu-river-london-thames-colonialism

Armstrong (2007b) interrogated the notion of silence and calls for a rethinking of the perception that silence is always a negative thing and calls into question the idea that silences should be 'tackled' as a way to give voice to marginalised groups. Armstrong (2007a) instead brought our attention back to the fact that silence is and can be conducive to learning in particular circumstances and within particular cultures. Armstrong (2007a) warned against assumptions that equate talk in learning settings to evidence of engagement in learning and silence as implying that learning is not taking place.

I was also silent because my pre-university schooling socialisation defined learning as a cognitive process which often did not connect me as the learner to the learning process or my environment and experience (Caffarella and Merriam, 2000). Consequently, my classroom experience of education was that my learning was usually quite removed from my circumstances or the conditions in which I lived. This meant that the exercise of drawing my lived experience into my learning was completely alien, it just was not something that I did or knew how to do. Caffarella and Merriam (2000) put forward the belief that efforts at understanding adult learning have often focused on the individual learner, without giving much attention to the contexts of the learning. This belief resulted in learning being seen as a cognitive process internal to the learner, suggesting that individuals are separate from their social and cultural environments and therefore unaffected by the effects of these environments.

Such perspectives present a static view of learning and fail to take account of how issues of positionality of instructors and students, classroom culture, and institutional structure influence learners' experiences in the higher education classroom (Tisdell, 2000). Compounding this was a British based curriculum in Zimbabwe which meant that, as people not living in Britain, we could only connect to the British way of life through books rather than experience. The reduction of knowledge sources to books further compromised our ability to develop the skills to draw learning from experience or other alternative sources. Consequentially, endogenous and indigenous knowledges were pushed to the margins, and even today Africa is saddled with irrelevant knowledge that disempowers rather than empowers individuals and communities (Ndlovu-Gatsheni, 2013b)[12]

---

[12] Sabelo Gatsheni-Ndlovu is a renowned educationist who in 2015 was one of the winners of the 2015 Zimbabwe Achievers Awards in Academic Excellence. He is an esteemed author who is extensively published. Selected titles include:
Nationalism and Belonging to Zimbabwe: Reflections on Identities and Power Dynamics,
Epistemic Freedom in Africa: Deprovincialization and Decolonization,
Empire, Global Coloniality and African Subjectivity,
The Decolonial Mandela: Peace, Justice and the Politics of Life

Furthermore, in Zimbabwe people go to university straight after Advanced ('A') levels. High competition and a small number of universities means that people who will not have made it to university straight after high school generally do not get the opportunity to go to university later in their lives unless they go to another country where the opportunities to enter into university are greater (Orner and Holmes, 2015). Therefore, the Zimbabwean university classroom is generally made up of students without a lot of lived experience to draw from as sources of knowledge. As such, even in an adult education context, knowledge remains largely drawn from written texts or teachers who themselves will have drawn the knowledge from books. Against this backdrop, transitioning into a western adult education context with its expectations of particular adult learner behaviours can be quite a challenging process, even for those Zimbabwean students who had experience as learners in a university context in Zimbabwe. This particular context complicates the issue of participation within the classroom.

I am not really sure how I stopped thinking that experiences could constitute knowledge because growing up we often listened to stories by older people, in awe of their wisdom. Their stories were made up of their experiences and their experiences made them knowledgeable but ironically my own learning did not follow that same logic. In school, our own experiences outside the classroom did not have any currency from a knowledge perspective. As students in Zimbabwe we never viewed each other as legitimate sources of knowledge in a classroom context. In contrast, in the western classroom I always felt the native students had a kind of bottomless pit of exposures from which they could draw relevant knowledge. For example, someone could know about cancer through family experience and subsequent interface with Macmillan nurses, patient information leaflets or support groups. Additionally, popular television programmes (soap operas) often had storylines that included an illness, the trajectory, prognosis and various treatment options. I just did not have those kinds of exposures, the circumstances around me never gave rise to interfaces with the nature of illnesses around which the British nursing education curriculum was based. Therefore, even when I was now in an environment in which exposure experiences had currency as knowledge in the classroom, I still had no experiences to draw from as sources of knowledge.

In the UK the potential to learn about public health was everywhere, embedded in nearly everything- bus shelters, billboards, train stations and waiting rooms. Sources of information to either complement or give general grounding seemed to be available without one having to make an active effort to seek them out. In

an African context the health messages that were publicly available (outside of personal or close family illness experience) revolved around communicable diseases, which were at the forefront of public health campaigns. This particular knowledge had no currency in the western classroom because the types of diseases and illnesses varied. In this instance I was silent because I actually did not know. However, it mattered to me that my lack of knowledge was framed in the context of being unfamiliar with that particular subject area rather than that I did not know anything. I did not feel that this nuanced distinction was always made by my lecturers or my peers.

The concept and process of being naturally socialised to knowledge enabled the natives to be able to offer a perspective, sustain rational arguments on a topic without as much prior effort while I had to put in the extra effort to read it all from a formal text. Compounding this is the fact that in most African cultures in general, and in Zimbabwean educational systems in particular, there is a high-power distance between the teachers and the learners in the classroom. This distance means that generally the medium of debate does not tend to feature as a platform through which learning can occur. Moja (2004) captured this by urging that consideration needs to be given to the fact that the practices of rational argument, engagement with established knowledge, challenging published information, critical analysis are not naturally occurring but are built through particular socialisation processes.

I concur with the observation by Armstrong (2007b) that there are different types of silences all with different meanings. For me silence was refuge, cooperation, discipline, bewilderment and struggle. Silence was all those things at different points; sometimes it was all those things simultaneously.

Marginality

I recall my nursing education experience to be a marginalising one. I remember particularly being struck by the irony of how excluded I felt while on a course that was teaching me to be an advocate of inclusion for people with learning disabilities. How was it that the process that professed to be teaching me to be inclusive was in itself excluding? This marginalisation was less about individual prejudices than it was about systems, processes, approaches and practices that were normalised in a way that was both unfamiliar to me and forced any alternatives to the margins. A concept I later came to understand as everyday racisms (Essed, 1991). Essed (1991) provided a structure within which to understand the silenced experiences of contemporary, nebulous discriminations, which are covert in their manifestations and obvious only to the person experiencing it.

Understanding how everyday racisms are experienced and recognised as well as how the knowledge of their occurrence is acquired is essential. Using SPN stimulated an engagement in introspection enabling me to recognise and embrace my marginalising experience as a migrant student and use it as a special vantage point to create a counter narrative to the dominant discourse. hooks (2000) identified marginality also as standpoint, a perspective or place from which an oppositional worldview is constructed. It is with this new found understanding that I now look back on my experiences of exclusion not with resentment but with a new appreciation of how those experiences privileged me with unique ways of knowing. SPN facilitates my communication of this development of a critical consciousness and helps me to show how marginality fulfils the role of agency in the continued struggle to challenge oppression. SPN as a methodology empowered me through facilitating critical reflection whilst providing a linguistic ability, a communicative competence – a language of writing that is my own. Through this alternative research language that I can own, I am able to present a perspective that has the potential to create yet another liminal, transformative space.

I am cautious though in this realisation that this agency is not available to everyone. I am careful not to project what I have come to realise through multiple moments of reflection over a protracted period of time as the way that other people can or should make sense of their own experiences. The sharing of my personal journey is not to suggest that all experiences of African migrant student nurses in the UK are the same, but rather to put it up against the experience of others, open to challenge and debate while simultaneously making it available for resonance with other diaspora experiences (Brah, 1996).

Additionally, I am wary of the potential of creating a contradictory context that on one hand calls for a rethinking of how marginality can affect migrant students in the education experience while simultaneously heralding marginality as a productive space. William Blake[13] poignantly captures this paradox:

> "A blight never does good to a tree, and if a blight kill not a tree but it still bear fruit, let none say that the fruit was in consequence of the blight."

In keeping with my aim to demonstrate that migrant stories are key to knowledge production, each participant chapter included the implications to practice drawn from participant narratives, my own included. These were produced through asking each participant, *"If you could write a post-it note to your lecturer what would it say?"* However, there are not implications for

---

[13] William Blake in a letter to William Hayley dated 7 October 1803

practice or post-it notes available for every experience shared, so as not to place the expectation to resolve the issues on the person who was subject to the experience.

Framing the implications for practice through the participant quotes allows for sensitisation to the 'voice' through which concerns are articulated (Raghuram et al., 2009). Charteris and Thomas (2017) further stated that student voice data that reveals 'unwelcome truths' can provide a catalyst for teacher reflection on student positioning in learning relationships. The quotes are subsequently positioned alongside existing literature.

When you see me seated quietly in your class – supposedly non-participative, I am not disengaged – I am merely doing exactly what I was led to believe learning was all about. Sitting listening, complying – not disrespecting your knowledge by making contributions. I am being 'a good student'.

The above quote addresses the alternative perspective in relation to student behaviours. What is often simplified and misinterpreted as a deficit is explained to be reflective of the differences in the norms and practices that make up different learning cultures. The colonial context created received knowers who equate taking in information from authorities with being a learner (Belenky et al., 1986).

When putting together your scenarios and case studies, please do not limit characters to only Anglo-Saxon names. Include some more diverse names (I can give you many simple examples if you ask). These relatively minor points of departure create important little points of connection that serve to make me feel less alienated. It is important for me to see that people like me can exist in your texts. A word of caution though – please do not make these diverse characters the HIV positive single mother with 5 children on the brink of starvation.

Inclusion also encompasses including the diverse range of students in the texts, use of non-native names, places and experiences. This helps to normalise what

has been traditionally pathologised and open up the discussion about difference at every opportunity. Doing so allows the non-native students an opportunity to also teach others. Varadharajan (2018,p.182) stimulates reflection on the importance of "being lured out of ourselves", outlining that the struggle against stereotypical notions, for example, is futile if reading and writing are always a matter of recognition rather than of defamiliarisation.

The caution within the post-it note alerts to the dangers of perpetuating stereotypes in an attempt to include, especially if the understanding of positions and perspectives of others are superficial. Subreenduth (2010) identified misrepresentation of Africa in particular as continuing in Western education despite increasing counter narratives. Simplistic and single-story stereotypes about poverty are perpetuated by media representations and rarely critiqued in any effective way.

> *Expand your reading list to include 'othered' voices, there are many important theories put forward by non-western intellectuals*

Clifford and Montgomery (2014) stressed that there is a need for western academics to engage the idea of the non-western other and reflect these perspectives in curriculums. Having African authors within a reading list for example can help students to recognise their own agency within the discipline. Madge et al. (2009) put forward facilitating this agency through modes of teaching, and not just content of teaching, as an aspect of engaged pedagogy and building up a sense of entitlement.

> *As appropriate, evaluate my performance against a background of unfamiliarity as opposed to lack of knowledge. Being judged on the basis of being new is very different from being judged on the assumption that you have no relevant knowledge.*

Silence as a reaction to unfamiliarity raises an important challenge to how silence is often perceived. Integrating African knowledges is a positive way of shaping how Africa and Africans are perceived and understood. It is also a positive way to engage migrant student and create an environment conducive

for their success given the additional challenges they face in navigating a culture that may be radically different from their own.

> *Not everything is about language problems, there are many issues that affect international students beyond language proficiency*

Language support is often the area in which most institutions have focussed their energies in terms of international student support, however there are many other areas that educators need to be mindful of that are necessary to improve the student experience.

Chapter Summary

This chapter has given an account of my nursing education experience using SPN as the framework within which to situate and through which to represent the experience. My personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; dislocation; English language proficiency; politics of knowledge; African identity; silence and marginality.* I make some significant contributions to an educator toolkit through my *Post-it notes to my lectures.*

In line with SPN's structure the literature review is embedded within the account enabling some meaning making and a degree of analysis within this framework. The subsequent participant chapters will take the same format, analysing each excerpt in the context of the experience itself as well as supporting literature.

Chapter 5 Panashe

Panashe is a male in his early fifties who came to the UK in 2006 and undertook his nursing education in the Midlands. His field of practice was Adult nursing and nursing was to be his second career having previously been in professional employment in Zimbabwe.

Panashe shared his story which underscored the struggles particular to him. These struggles will be examined as findings, analysed and discussed within Panashe's Chapter. The wider implications of his personal struggles will be discussed in the context of postcolonial dynamics supported by the literature that supports his experience. The struggles have been identified as scenes of subjection; silence as discomfort; high power distance relationships between students and teachers; horizontal discrimination; solidarities and knowledge hierarchies.

Scenes of subjection

I was late once when I missed my bus and I phoned ahead to apologise and inform them I was running late, but when I arrived, I had the riot act read to me you know about professionalism and time keeping and all that. I'm not trying to say time keeping is not important but it was once and I rang and I apologised and it was like 10 minutes… The other girl came in shortly after and they were like, 'hiya!' I couldn't believe it! But I didn't feel I could challenge it you know.

(Follow-up interview)- She said something like… "You'll never believe what happened, I'm such a numpty – I only went and forgot to set my alarm didn't I? I overslept and was already running behind by the time I woke up!" Then they all laughed it off and that was the end of that…I remember this because I had to go and find out what 'numpty' meant.

Panashe's inability to frame his lateness in a way that somehow resonated with the native English and made his timekeeping issue, however similar to his colleague, a lot less acceptable. In contrast, his colleague's ability to present her situation in a way that endeared her to the staff made her excuses more relatable. Panashe's experience in this instance demonstrates that native students are buoyed by familiarity.

Familiarity allows native students to enjoy a somewhat informal relationship with assessors in practice, which is in stark contrast to the *go to the script* approach that is used when dealing with non-native students. It is fundamentally an issue about not knowing how to engage with someone who is different, not like you.

The issue of excessive scrutiny is another example of a scene of subjection, illustrated through the excerpt below:

> *It was stressful you know always being watched more closely, it was like your every move was under surveillance and you know when you are being watched like that you get nervous, you doubt yourself and then you look incompetent, then you are also more likely to make a mistake and then it's like boom! Got you!*

> *We always knew you couldn't do it! So, it was tough I don't wanna lie. I was always stressing when I was meeting with my mentor to review my competencies and get signed off because I knew I had to really prove myself and sometimes they'd be like I can't sign you off this cos I don't think you quite get it yet. This used to really make me cross because there are times when I would be on the same placement with another white student from my cohort who wouldn't really be working as hard as me, they would be going for cups of tea and like cigarettes and they'd have their book signed off with no questions. I would get feedback like I needed to learn to be a better team player and I would be like in my mind, 'by smoking and drinking tea?'*

Essed (1991) theoretical framework of understanding everyday racisms offered a way to systematically challenge the narrow representations of racism and what has become accepted as the status quo. Essed's framework, when applied to the African migrant context, allows for the complexity of their lived experience to be acknowledged. The framework problematizes and reframes everyday practices that the majority of society has come to accept as 'normal'. Larsen (2007) identified examples of these everyday practices to include critical scrutiny of practice, non-recognition of skills and questioning knowledge. Archibong and Darr (2010) argue that the issue of minorities being disciplined for things that were overlooked when carried out by white counterparts is a form of bullying. Pendleton (2017) also recognised the issue of black staff in nursing environments having to work under excessive scrutiny. This despite the National Health Service (NHS) implementing its Race Equality Action Plan in 2004 (Department of Health, 2004) in response to inequalities experienced by minority nurses due to their non-white status.

To his scene of subjection experience Panashe offered the following *Post-it note to my lecturers*:

Mentorship does not take place in isolation but must take account of the learning culture of an organisation and the education philosophy of a team. Mentors must be conscious of the fact that they bring to the assessment process the totality of their own particular experiences. This often translates into a natural expectation that students of whatever background present themselves in the same way. Cranton (2016) proposed that educators in practice establish their frame of reference by asking themselves a series of questions namely:

> "What is my purpose in being an educator? How do I see the learners I work with? What constraints and resistances influence my practice?" (Cranton, 2016,p.145).

Jack et al. (2017) put forward that such questions would promote a transformative learning process, whereby educators grow in their roles through understanding themselves better whilst simultaneously valuing the nature of who they are as both educators as well as practitioners.

Silence as discomfort

> *I found I had such different views when it came to the elements within nursing models like activities of living [14]especially around spirituality, death and sexuality. My opinions and views around these matters had no place in the classroom discussions.*

> *Erm, how can I put it…the English society is quite secular you know so when it came to discussions about spirituality, most of the local students you know they just dismissed it like it was some mumbo jumbo stuff. But for me having grown up in a strong Christian family and country, spirituality was a really big thing and I could have said loads about it but there was no room for those contributions because already that element of human life was not seen as important by about 90% of the class so you know I didn't really feel like I could start talking about God and beliefs and spirituality. That would just be suicide because it would give the white students something else to roll their eyes about and you know I had had enough of that kind of reaction.*

Here Panashe articulates an important understanding of silence, he demonstrates some of the consequences of an awareness of a lack of

---

[14]   Activities of living – a concept from a nursing model   Activities of daily living used to assess patient needs and abilities in order to determine the appropriate level of required nursing intervention (Roper et al.,1996).

acknowledgement of particular knowledges. His use of silence becomes an act of resistance to ridicule.

Yet such an understanding of silence is rarely articulated. Silence provokes reactions, it prompts diagnosis but in the quest for its meaning the individual by whom the silence is enacted is very rarely consulted or given an opportunity to engage in the discourses on silence so the enigma at the heart of the silence remains. Silence often feeds into the illusory status of speech as participation. Interrogating what it is that lies beneath the silences can challenge the discourse of silence as deficit. Johnson (1987) identified silences as one of the routes taken by voice not granted full legitimacy in order not to be altogether lost.

Panashe exercises a performative silence attentive to the consequence of speaking and opening himself to analysis. Butler (1993,p.2) argued that

> "performativity must not be thought of as a singular or deliberate act, but rather understood as the reiterative and citational practice by which discourse produces the effects that it names."

Conquergood (2004,p.312) articulated that:

> "subordinate people do not have the privilege of explicitness, the luxury of transparency, the presumptive norm of clear and direct communication, free and open debate on a level playing field that the privileged classes take for granted."

Panashe's performative silence draws its power from the withholding of expression. Visweswaran (1994,p.100) proposed that the "refusal to say" is a form of agency that works the gap between "what goes without saying *and* what cannot be said." In this way, Panashe performs silence strategically as an act of self-preservation.

This is further evidence in the excerpt below:

> *Same thing with death, you know our practices around death and our attitude to death and bereavement are totally different. I mean like the mourning that we do and how we treat a dead body and you know how we avoid talking about death but here it like death is nothing, ok maybe that's extreme but what I'm trying to say is that there isn't the same kind of approach to death and loss. And then the other one was sexuality, that one was always a hot topic and I was surprised and embarrassed at how freely people talked about sex and multiple partners and same sex relationships and the like. These sorts of conversations were taboo you know at home so if we had to do group work to discuss such topics, I didn't really feel comfortable contributing to these sorts of liberal discussions about something so… you know…private. I don't think that the English people got that though, I think they just thought I was quiet because you know I was just stupid or something.*

49

Armstrong (2007b) continued to bring to our attention the multifaceted nature and function of silence. He drew on the work of Rachel Zhou et al. (2005), for example, who identifies the strategic value of silence in avoiding awkwardness associated with disagreement, and maintaining harmonious relationships. On the other hand, the work of Copenhaver (2000) reflected on how discomfort can foster silence. Both these works can be drawn upon to articulate the salience of the silence that Panashe displays.

It is only through sharing his story and taking note of his explanation that we can have some examples of the reasons for silence to which we can attach a different understanding. Attentiveness to the performance of silence requires the practice of "patient listening" within the classroom in which both teachers and peers are morally engaged (Denzin, 2001,p.12). A lack of appreciation of this different reason for silence can result in the classrooms being a space for further marginalisation and alienation, compromising the classroom's function as a space for refuge and learning (Autar, 2017; Adriany et al., 2017).

In relation to his experience, Panashe offers the following *Post-it note to my lecturers:*

> *Take a respectful interest in other cultures rather than seeing them as problems. It will help you understand certain classroom behaviours more accurately and be in a better position to respond to them more effectively and appropriately.*

Bullen and Kenway (2003) put forward the cultural stereotyping of international students as simply erasing the different forms that the hierarchies, stereotypes and linguistic styles take in receiving contexts. Lauder et al. (2009) pointed out that social norms and beliefs affect education and educational outcomes and hence it is essential to locate them within a structured understanding.

High Power distance relationships between students and teachers

> *Well everything really, first of all - it was so casual and I struggled to get my head around that. Calling the lecturers by their first names and having to engage with them as if we were peers. I was used to calling teachers sir or ma'am as a sign of respect you know for their knowledge and their position, but here if you said sir or ma'am they looked really annoyed and kept saying, 'just call me Graham or oh-there's no need for that you can call me Sandra'. For me it was quite difficult to make that transition from sir/madam to Graham/Sandra. I know it probably sounds silly right? But it's what I was used to and what was normal for me.*

Then it was how other students, you know, the English ones just used to shout answers and comments in class in such a haphazard and disorderly way without putting their hands up and being given permission to speak…

For us Zimbabweans you know, the classroom was something of a sacred place, reserved for learning and serious stuff…

Panashe refers to a pre-university schooling socialisation in which the expectation was that students were quiet, giving space to only teachers' voices unless specifically and directly invited to contribute.

That contribution was usually within defined parameters and was rarely an invitation to 'free thinking'. In Zimbabwe, teachers asked questions for different reasons. Teachers asked questions to give students an opportunity to showcase their understanding not to seek information. Teachers were viewed as masters of content so why would they ask for something that they already knew? However, this understanding of learners, teachers, questions and knowledge is different in a Western adult education context. It is quite a significant transition to move from dependence on authority to a position where one feels empowered to hold their own opinion. A lack of understanding of this carries with it a danger of non-native students being viewed as incompetent.

Hofstede (1997,p.28) defined power distance as, "the extent to which the less powerful members of institutions within a country expect and accept that power is distributed unequally*."* Zimbabwean culture is a *high-power distance* culture. Porter and Samovar (1991) defined this as a culture within which each member is expected to maintain their rightful place in society. Lustig and Koester (1993) further explained that within these high-power distance cultures those who hold higher status are given permission to exercise their power over the members of lower status. This way of organising society is both a feature of native Zimbabwean culture as well as a colonial legacy.

I would argue that the manner in which high-power distance relationships worked within the Zimbabwean native culture is very different. Hierarchy as an indigenous native Zimbabwean cultural practice is considered appropriate and often beneficial. It was organised along lines of responsibility commensurate with age and gender for protection of groups perceived as more vulnerable thereby somewhat legitimising the use of power. With some notable exceptions, the shared belief and commitment to community cohesion meant that the actions of authorities were unquestioned. The acceptance of these hierarchical inequalities was capitalised on to advance colonial interests and used to effect exploitation. This emphasis is made to present the complexity with which high-power distance relationships operated in the same space. That said,

inequalities are inequalities and I am mindful of creating an oxymoronic argument that there are good inequalities but motivation is critical here.

In contrast, English culture is constituted by low power distance dynamics. In classroom situations, learners believe unequal power distribution should be minimised and there is an emphasis on equality even across different roles. Hierarchical structures are resisted, authority figures such as teachers are challenged (Lustig and Koester, 1993). A low power distance classroom culture expects more participatory roles from learners and seeks to eliminate an obedience culture based on a subordinate – superior relationship (Hofstede, 1997). I believe that easier access to knowledge building resources also enables English classroom culture to embody this lower power distance status. The sources from which knowledge can be gained are much broader therefore creating opportunities for students to be empowered by knowledge from outside the classroom which can be used as leverage to challenge knowledge offered in the classroom.

In relation to his high-power distance relationships experience, Panashe offered the following *Post-it note to my lecturers:*

> *Be clear about expectations, this includes defining in very clear terms what student and teacher roles are. We do not all understand them in the same way.*

Pratt (1998) designed the Teaching Perspectives Inventory (TPI) which is particularly useful in establishing the various perspective teachers operate from. The TPI structures the process of critical reflection through provision of baseline information that enables teachers to systematically think about their own beliefs about learning, knowledge, and the social role of teacher. TPI provides a means of tracking and looking more deeply at the underlying values and assumptions that constitute teachers' perspectives on teaching (Pratt and Collins, 2000). This can enable educators to understand the view that learners from different countries may have in relation to what constitutes a good teacher. In relation to the teacher and learner expectations, Panashe offered the following *Post-it note to my lecturers*:

> *Actively explain particular approaches to teaching and learning whilst taking on board other experiences of the same.*

Horizontal Discrimination

> *And the other thing is the Black British you know the Jamaicans in particular, they didn't like us either which I found shocking. I was like that is a complete betrayal, you are black like me but you look down on me! I guess a lot of them felt threatened by our focus and determination and I think they felt like they had earned their position in UK more than us because they had been here for longer. One of the Jamaicans once said, 'you Africans are just here to reap the fruits of our labour cos we did all the struggling for you with the whites and now you just come and enjoy the comfort of the more tolerant society we created.' To this day I am amazed by this comment, I was like I mean what are you talking about? Enjoy what comfort? Why don't you try being a black African for a minute, just a minute and see if you would still say the same, the struggle is very much still on, it's still on- we are living the struggle everyday not only with the whites but also with you!*

In the excerpt above, Panashe shares an incident whereby Jamaicans project their frustration onto a group (Africans) over which there may be a sense that the challenge against oppression is easier to assert. This frustration appears to be stemming from the inability to tackle the primary source of the oppression. Different types of oppressions interact with one another in complex ways. Horizontal discrimination is yet another dimension of domination in which a number of dynamics are at play but central to it remains the desire to have a group over which one exercises power.

Mbembe (2015) advocated for the sharing of agency with other subjects that have also lost their autonomy and shifting away from the dreams of mastery. However sometimes the prospect of solidarity is undercut by competition. Bunch (1990) and Alperin (1990) argued that imposed upon social differences is a hierarchy of values used to justify the lower status and discriminatory treatment of particular groups. Within nursing practice, they proposed the interactive model as one which offers the hope that in naming the multiplicities of our oppressions, lies the possibility of creating connections that could result in resistance and transformation of such oppressions. The interactive model made an argument for 4 dimensions of oppression. Firstly, a recognition of the existence of many types of oppressions. Secondly, the realisation that different types of oppressions interact with each other in different ways. Thirdly, the acknowledgement that a single form of oppression should not be considered a priori to be the driving force in all contexts. Finally, an understanding that eliminating one oppression, even if it is the primary and original source of all other oppressions, does not guarantee the elimination of all other forms of oppression (Alperin, 1990).

Articulating oppressions in this complex multidimensional way enables an understanding that the interactive nature of oppression means that the issues within it are both separate and interlinked. Conceptualising issues in this way allows for thinking with complexity and pushes for the need to understand the non-linear elements of situations (Bleakley and Cleland, 2015). In this context, oppression interactions are complex, made up of multiple interconnected elements with the adaptive capacity to change and co-evolve, affecting the system as a whole and enabling learning from experience (Bleakley and Cleland, 2015).

Solidarities

On the contrary, Panashe also shares an encounter with a Nigerian support worker in the excerpt below:

> *One Nigerian auxiliary said to me once in the laundry room away from view, 'you know the black students really have a hard time on here, the white ones just slide by – stay strong my brother, stay strong.'*

In this excerpt there is an element of tending to the vulnerability and that vulnerability itself becoming a basis on which a solidarity is built. It is possible that the Nigerian auxiliary and Panashe as a Zimbabwean were connected by their Africanness. This positioning may have enabled a solidarity by virtue of both of them being *newer* migrants and perhaps being able to relate to each other's struggles more easily.

Panashe's two contrasting encounters, exemplified through the horizontal oppressions (with the Jamaicans) and the solidarities (by the Nigerian support worker), exposes the (im)possibilities of coalitions among non-hegemonic/dominant groups and their potential to resist contemporary oppressions. The Zimbabwean/Jamaican encounters in particular reveal the importance of knowing one another's histories. Hine and McLeod (1999) proposed that it is the differences among the experiences of differently situated black people that is important, as well as the unities or commonalities that define their peoplehood.

Knowledge hierarchies

> *Well I mean always suspecting your knowledge and your skills like they can't really be yours, or that coming from Africa you can be able to understand certain things or just imagining your origins to be so removed from the rest of humanity, like you are not yet fully developed or something (laughs).*

This example although specific to Panashe, signals a much larger dismissive attitude towards knowledge emerging from sources other than the dominant culture. In considering this debate about knowledge, I found myself asking the inevitable questions -What is knowledge? How is knowledge demonstrated? Who decides the worth of knowledge? On what basis are these decisions made? What assumptions underpin these decisions?

The irony of the view of African knowledge as non-progressive is that one of the progressive understandings of human learning was developed not only through observations of African communities but as a direct reaction against some of the artificiality of the formal arrangements for learning institutionalised in the western tradition of formal schooling (Serpell, 2007).The concept of situated learning and development under the rubric of legitimate peripheral participation presented an understanding of human learning as less about the process of receiving information and more about changing forms of participation in social practices (Lave and Wenger, 1991). Lave and Wenger (1991) had their argument grounded in an analysis of various forms of apprenticeship, which they selected as a context in which to observe and understand human learning in different cultural settings that were less systematically biased by western culture than the institution of formal schooling. It is not without significance that Jean Lave's formative years in academia were spent studying apprenticeship as a form of educational practice in Africa (Serpell, 2007). Greenfield and Lave (1982), in their work on cognitive aspects of informal education, evidenced the way in which learning can best be understood as situated in the context of a particular cultural practice.

Below, in relation to this experience, Panashe offered the following *Post-it notes to my lecturers:*

Africa is also progressive, just in different ways and not ones that are usually broadcast. Let's make the classroom one of those places where we dispel myths!

Achebe (2000) advocated for the telling of distinctly African stories from the perspective of African characters, as an act of defiance against being constantly defined solely through the lenses of European thought. Asante (2006) advanced this by urging the development of a critical theory based on African agency, which seeks to advance a coherent theory rooted in the experiences of African people. According to Pasura (2014), Africans are the least studied major ethnic

group in the UK, and until their experiences have been investigated in more depth, the wider implications of their disadvantage will remain unclear.

Chapter Summary

This chapter engages with Panashe's experience while connecting his experience to theory. His personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; silence as discomfort; high power distance relationships between students and teachers; horizontal discrimination; solidarities and knowledge hierarchies.* Panashe makes some significant contributions to an educator toolkit through his *Post-it notes to my lectures.*

Chapter 6 Farai

Farai is a male in his late thirties who undertook his nursing education in 2001-2004 at a University in West Midlands. His field of practice was Mental Health Nursing. He came to the UK as an 18 year old straight from high school. He had attended boarding school therefore this was not his first experience of living away from family but this was his first experience of being out of the country.

Farai's experiences will be analysed under the headings of scenes of subjection; race; silence as a marker of unfamiliarity; learning as outcome versus learning as process; Care and Support as Responsibility in Internationalisation; Forced Acceptance – Tolerance as duty.

Scenes of subjection

I remember getting stopped driving with a couple of friends of mine, and getting stopped by some police, and because somebody was smoking cigarettes, the first thing they said was, 'are you smoking cannabis?' I had not heard of what cannabis is, because we don't refer to cannabis as cannabis back home; we refer to it as marijuana, and it's not a big thing, that it's on everyone's mind or on everyone's radar at home, so it's not something that you would know ... Then I asked the policeman, what is cannabis? And he looked at me like, you're taking the piss. I said, 'no, seriously, I don't know what cannabis is'. Then he was just like, 'we're going to arrest you for...I can't remember the term he used So, I said, 'no, but we're some students; this is our second day in the country. We're just driving to find somewhere, like a club somewhere'… the other police officer then realised that we were actually quite genuine in asking these questions, and then they just abruptly just let us go. But then, I was just talking to some of the Jamaican students back in class that, oh, yes, this happened over the weekend, and then I thought it was quite funny, but they took offence to the actual incident, more than I did, even though I was sort of the victim…I just saw the funny side of it, and you know, I just moved on, and they were like, oh, this is terrible. Black racial profiling – this is what we're talking about.

You could tell that, for some of the white students, it was uncomfortable, and it was an uncomfortable topic, and uncomfortable sort of things that the society then had to deal with, and it was

something that we'd walked right into, and didn't have much information about, all the things that were going on.

So, yes, in many ways, it was learning opportunities both inside and outside of class that sort of formed the direction of learning for us.

This excerpt brings into focus a number of issues. It underscores the previously discussed issue of the complexity of language which drew from the work of wa Thiong'o (1986) and further problematises the wider issue of proficiency and how this is assessed. It probably never occurred to the police officer that Farai did not know what cannabis was because he did not recognise it by *that* word but would have understood the question had the word marijuana been used. Farai's failure to recognise one particular word could potentially have resulted in much more serious consequences had the other officer not acknowledged the lack of familiarity. In the same way, this prompts for a more open-minded approach to assessing student communication in practice; exploring a wider range of possibilities particularly when migrant communication is deemed to be poor.

To this experience Farai offered the following *Post-it note to my lecturers*:

Unpick what people understand is meant by what you may consider to be obvious terms - you will be amazed that sometimes when you think we are on the same page; we really are not.

The incident with the police indicated a stereotypical approach to interactions with minorities and the association of black people with drug abuse. Such stereotypes draw attention back to the importance of being mindful of the environment that shapes international students experience of being in the UK (Noxolo et al., 2012). The problems of stereotyping were challenged in part by Adichie (2009) in her talk on the 'The Danger of a Single Story', where she identified the problem of stereotypes, not so much that they are untrue, but that they are incomplete, positing a single story as the all-defining story.

Farai's failure to recognise the connotations that particular experiences carried also compromised the opportunities for solidarity amongst minorities, an approach identified as necessary for the mutual support of oppressed people (Mbembe, 2015). Farai was perceived to be 'betraying the struggle' by trivialising an incident in which the approach of the police in automatically asking if they were smoking cannabis carried a culture of profiling which,

unbeknown to him, was deeply steeped in historical cultural stereotyping that caused racial tensions.

Another scene of subjection that Farai was victim to, captures the notion of fear of the 'other'.

> *Somebody wrote an article in one of the local newspapers, that the university is recruiting a lot of students that are HIV positive – I don't know how they managed to get this data.*

Farai shared articles which showed scare mongering and stereotyping of foreign recruits as the embodiment of disease. The articles[15] portrayed the coming of migrants as synonymous with the coming of diseases, HIV in particular, and thus viewed in the context of being a threat to the nation's health. This view is reflective of how migrants in their embodiment of the 'other' are dehumanised in their interactions with the institutional structures of society, including education and health services (Leonardo, 2005; Nasir et al., 2013).

Race

> *I think race, from my perspective, I didn't think that it played much of a part. If it did, it kind of went over my head, because I'm coming from an environment where, yes, there are white people in Zimbabwe, there was a racial mix, but the racial mix was different because it was more like ... There's always a power element when you talk about race, and back home, the power sort of lied with us, so we didn't feel much ... It didn't feel like we were a victim of any race situation, because we were the powerful element of that. Whereas here, the roles are changed, and it took me a while to realise that there could be a race thing going on, because to me, it was just something that you could just laugh over. If you just stuck with the rules, ... You pretty much get the same sort of treatment as everyone else, whereas it kind of felt as though ... the Jamaicans felt as though there was one rule for them, and one rule for the other students, such that, even like on resubmissions ... there was a lot of clash of characters, with some of the lecturers, which felt to me like they weren't necessary, to have to take things to that level. So, yes, to me, race was something that you could always navigate through, and it's not a stumbling block, but to them, it felt much bigger than I appreciated at the time.*

---

[15] http://www.rense.com/general27/psd.htm

http://www.dailymail.co.uk/news/article-14483/Nurses-HIV-recruited.html

http://news.bbc.co.uk/1/hi/health/1113408.stm

https://journals.rcni.com/nursing-standard/hivpositive-students-can-still-train-ns.15.18.4.s6

https://journals.rcni.com/doi/abs/10.7748/ns.15.21.5.s8

I had mixed views about Farai's perception of the issue of race particularly because of the tensions between him stating that he did not feel race was an issue and the examples he gave of occasions where race was clearly an issue. Firstly, it demonstrated the internalised tendency to project the responsibility onto the oppressed group by suggesting that race, and more specifically racism, was something that one just had to learn to navigate through. Simultaneously, Farai was articulating an often-unacknowledged use of self-agency that he had developed to enable him to keep moving forward.

Secondly, Farai seemed to equate numbers to power. This is a manifestation of how coloniality confounded the power dynamic by creating an illusion that numbers dictate where power lies. As such, a failure to succeed became conflated with a lack of ability, knowledge and skills. My sense is that Farai was alluding to issues of belonging rather than power. Zimbabwe's fight for independence was in itself a rejection of white minority rule, the remnants of which are still evident today in terms of the balance of economic power. The fact that black people formed the majority of the population was in itself not a safeguard against colonial power and imposition.

The Zimbabwean system in general and more specifically the education system deems the locus of control in terms of achievement to be internal. This is to say that individuals are viewed to be their own determinants of success. If the system does not provide you with what you need or support your success, then it is up to you to go and make the success yourself. This is challenged on occasions but ultimately, people always find their own solutions – adapt, realign and move forward. McEwan and Goodman (2010) drew attention to the problems inherent in focusing on individual responsibility rather than collective action, pointing out the danger this poses of turning attention away from the political issues of institutional and structural power.

Interestingly Farai's view of the power balance being determined by numbers is reflective of the situation in the UK today where conversations about racism being in the past are occurring in the context of the presence of an increased number of people from diverse backgrounds. In some cases, the continued emphasis on diversity initiatives in itself is viewed as divisive or worse still referred to as reverse racism.

Farai's coping strategies, while admirable, also made me cautious of a narrative that may suggest that other people who may not be able to deal with discrimination or bring attention to its occurrence may end up being seen as the problem. Having said that, what was evident about Farai was his resilience and ability to forge ahead despite what could be a potentially difficult situation, his

use of self-agency. Another series of quotes from his interview relating to his experience of race are shared below in length as they capture important issues in relation to use of agency to negotiate race-based stereotypes:

> *I remember there was a guy when I first started my job and I got the keys, this 21-year-old, got the keys. I'm in charge of the ward and all these people, this guy in his 50s who had worked as a support worker all his life and he kind of like, he kind of struggled with the idea of this a) a kid who is now suddenly higher than them and b) he's black. … one time he called me a jungle boy, the other guy got really upset by that, another white guy.*

> *But I decided to explain to him that where I come from there's no jungle and I kind of told him, I was trying to educate him about the terrain of my country and everything and he got really interested.*

> *So, I actually became his friend then I started to educate him a bit more about Southern Africa. And then he actually started to realise wow, this place is actually more developed than I thought. And then I think in the end, he was actually quite fond of me.*

> *I could have just basically decided to take offence to it and basically create a big kerfuffle of the whole thing but I just thought to myself, you know, I'm not going to let this define my happiness or define my relationship with the guy. Because basically I don't know him personally so I don't have any resentment towards him, I might as well build the bridges with him. So, it kind of made me realise that with every interaction there's always a choice you can make.*

> *…not having a sense of entitlement is actually a positive thing because it means that you go in there, you get stuck in and you earn what you get. …You don't come in and expect that oh they should give me better things. You actually work for what you own. And no one came here with a sense that oh I'm entitled to this house, this council house, I'm entitled to this benefit and you think don't give me that's racism, oh that's really bad, do you know what I mean? So, we didn't see it that way, that was like, I'm just going to go and work and get my own house. So, it kind of helped us to overlook some of the racism that a lot of the other like, especially the Jamaicans were stuck on.*

Farai appears to view the locus of control for his Jamaican peers to be external. That is the view that one's ability to succeed is largely dependent on the provision of facilities or opportunities by someone or something else. System

rather than individual failure tend to be the outcome of the assessment of situations, with a focus away from an individual blame culture. On the contrary, the colonial system worked to project any failure onto the community so that the system inequalities and the oppressive nature of colonialism would remain unchallenged.

Farai's refusal to be held ransom by race while simultaneously explaining himself out of the image in which he was held, reminded me of reflections on racism illustrated through a quote from the late Toni Morrison:

> "The function, the very serious function of racism is distraction. It keeps you from doing your work. It keeps you explaining, over and over again, your reason for being. Somebody says you have no language and you spend twenty years proving that you do. Somebody says your head isn't shaped properly so you have scientists working on the fact that it is. Somebody says you have no art, so you dredge that up. Somebody says you have no kingdoms, so you dredge that up. None of this is necessary. There will always be one more thing" (Morrison, 1975).

At the same time, I thought of how fortitude can operate as a double bind. In the Zimbabwean historical education context, strength of character and firmness of purpose served as both an advantage as well as an unfair responsibility placed on already disadvantaged learners. There was a time in Zimbabwe when the then Rhodesian colonial government wanted to phase out Mathematics in black schools based on an erroneous and inaccurate belief that Mathematics was beyond the scope of black people's understanding. The belief that black people had poor understanding had its roots in scientific racism derived from social science research that framed non-Europeans as inferior, including their capacity and willingness to learn and participate in society (Omi and Winant, 2014).That year a black child, Phineas Makhurane[16], scored the highest marks in Mathematics in the entire country and by that singular act of defiance, closed the debate (at the time) on the intellectual ability of blacks and paved the way for future generations to have the opportunity to study Mathematics and excel in it. This was a formidable achievement, however it had the effect, as identified by Rutazibwa (2018), of presenting the possibility of escaping racism by *working hard*, an approach to coping with discrimination that sets the markers of success and resilience as a desire to "rise above it".

---

[16]   Professor Phineas Makhurane was an academic and chairman of the Zimbabwe National Council for Higher Education. He was the first Vice-Chancellor of the National University of Science and Technology and a previous Pro-Vice-Chancellor of the University of Zimbabwe. Phineas Makhurane was one of the first Africans to study physics and mathematics at the University of Rhodesia and Nyasaland, now the University of Zimbabwe. Professor Makhurane was also the first black Zimbabwean to acquire a PhD in the sciences. Among his academic achievements, he was the first to introduce industrial attachment to universities in southern Africa to replace vocation training. He retired in 2004 and died 14 years later in December 2018. He was declared a national hero.

The expectation to make it through determination and grit despite adverse situations reflects a widely held understanding amongst Zimbabwean people. The issue of projecting the entire responsibility to change the circumstances of disadvantaged people onto the disadvantaged group itself is, however, a much broader societal and universal dysfunction. There is even a well-known maxim in black communities that says, "You have to be twice as good as them to have half of what they have". As a result, the notions of struggle and resilience often co-exist.

Silence as a marker of unfamiliarity

> *Yes, I think in terms of the first module that we had, which was more about the politics of the environment, I didn't have much to add to the discussions. A lot of it went over my head; I felt like I was starting from minus ten metres away from everyone, so I kind of was in a position where I was a sponge, taking in information, rather than contributing to the thing. So, I sort of took a backstage to that, and a lot of my colleagues did, my Zimbabwean colleagues.*

> *I found those kinds of modules very difficult to get a grip on, because they didn't tend to take that into account that you've got students that are coming into a new country – first of all, they don't necessarily know how the Government runs…they sort of tailor-made the module ... It was custom made to the native British person…*

> *Why I say that is because the modules relied on current affairs, so the information that they relied on was not something that I could just crack open a textbook and find, so I felt that more emphasis could have been made in the classroom for me to be able to get this information that I needed about current affairs, about decisions that are about to be made by the Government, and what the considerations are. I found that it was mostly going over my head, and I had nowhere to find the information.*

> *…. So, I had to eventually get a television*

> *So, I don't think enough emphasis was made, in terms of where to find the information about current affairs, which I think is quite an important thing in itself, to be able to help the international students to hit the ground running.*

Farai shares that his silence was a product of unfamiliarity exemplified in particular by his expression, *I felt like I was starting from minus ten metres away.* This presented his interface with the module content in comparison to the native students' interface as an unequal encounter, in terms of the module's 'sticky' material. Szulanski (2002) explains the concept of 'sticky' knowledge as knowledge that is difficult to articulate and therefore difficult to transfer. Sticky knowledge can be interpreted as tacit knowledge. Casonato and Harris (1999) defined tacit knowledge as,

> "The personal knowledge resident within the mind, behaviour and perceptions of individuals. Tacit knowledge includes skills, experiences, insight, intuition and judgment. It is typically shared through discussion, stories, analogies and person-to-person interaction; therefore, it is difficult to capture or represent in explicit form. Because individuals continually add personal knowledge, which changes behaviour and perceptions, tacit knowledge is by definition uncapped"

Native students had the advantage of having accumulated their native economic, legal, cultural and social knowledge at no cost, while foreign students lack this form of embeddedness (adapted from Hymer, 1960). Bruner (1990) further advanced the understanding that learning and thinking are always situated in a cultural setting with their meaning rooted in the culture in which they are generated. Torre and Durning (2015) identified that knowledge is situational and results from a social process connected to the social texture, culture and environment in which it takes place.

To this experience Panashe offered the following *Post-it note to my lecturers*:

Move away from using local examples all the time that rely on students being familiar with a historical context, research some global examples that still enable you to make your point. Not only does that give all students an entry point, it enriches all your students with a knowledge of the world beyond their doorstep.

Peile's (2006) revised version of Miller's Triangle, discussed earlier in Chapter 4: My SPN, has been suggested with additional levels added to suggest that learners need to have 'heard of' and 'know about' before they can 'know' as shown in Figure 6.1 Peile's Revision of Miller's Triangle.
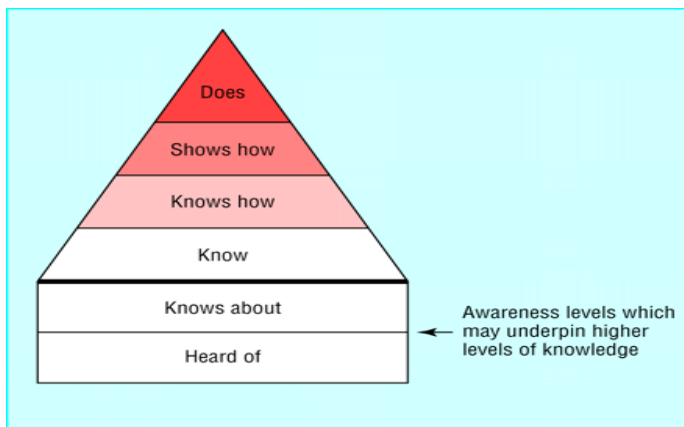
Figure 6.1 Peile's Revision of Miller's Triangle (Peile, 2006)

Peile (2006) urged for a 'knowing about' position as related to, but not part of, the assessable competencies of Miller's pyramid. He identified the 'knows about' position as an awareness of important knowledge that enables an individual to bring the subject into focus at the appropriate time using their tacit knowledge. Peile (2006) defined the concept of tacit knowledge as personal knowledge or background knowledge which allows for the contextualisation and meaning making of what we are learning (Polanyi, 1958). Knowing about is a more advanced form of knowledge than mere "heard of" awareness, to know about something we have to have some understanding of the distinguishing features. Peile (2006) further asserted that one has to have heard of something and know a little about it from a general perspective before they can begin to know it in detail. Even when the 'knowing about' is not going to be built on to advance specific knowledge, it may still influence practice. Applying this revised Miller's triangle to migrant students' education means that when teachers rely only on examples that require being familiar with the context, migrant students may still not have an entry point, even with the recognition of two more levels of awareness - 'Knows about' and 'heard of'. This has the added disadvantage of further confirming their inferiorised position from a knowledge perspective.

In contrast, in the excerpt below, Farai demonstrates how success was empowering:

> but when it came to the conventional stuff, like biology and maths, we were right at the top.
>
> So, that kind of gave us some sort of credence from our point of view, because ... the marks for maths and drug calculations, for biology, were just right at the top, because it's something that we're familiar with, something that kind of gave us an even ground. ... the fact that we were international students, played a role in ... you know, it disadvantaged us in discussions in a way.

But then, what was fairly evident in the marks on the assignments, was that we were not at the bottom of the class.

Learning as outcome vs learning as process

... I found the discussions very longwinded, because they tended to try to justify themselves, rather than just impart the knowledge, and then the students, with them also being adult students, it was more a discussion. I felt a lot of the time that I was out of depth, and I was just waiting for, okay, this is the question; what is the theory behind it? How do I address this? So, I was more expecting an imparting of knowledge from one person to the other, whereas this was more of a discussion, which in many ways, was neither right nor wrong – you just had to have a strong argument about it, and the argument had to be in their language. Do you get what I mean? I found it to be quite airy-fairy, and fluffy around the edges.

... I mean, I did history, A level, so I was familiar with the idea of arguing a point across. But this was kind of different, because with history, you argue a point based on facts, dates, or what happened.

Then you can maybe make your decision about, this might've happened because this person wanted to do this, or ... You know? But, then the discussions at uni were basically more about feelings, which was a very different avenue for me. You didn't discuss feelings at school; it was either this or that. So, yes, I kind of struggled to assimilate myself with the idea of discussing feelings and convincing everyone else around you based on your feelings – it was something quite alien. So, it was more a language thing and a cultural thing, and so, yes, that style of education, to me, was something that I had to learn. It was an unusual style of education.

So, I tended to enjoy more traditional subjects, biology, the science behind stuff, the maths, stuff that's not debatable. Particularly, I remember going through the physiology and biology of kidneys, and stuff like that A lot of the other students just found it incredibly difficult, because they had now stepped into my previous role.

They couldn't cope with the rigid, sort of, environment of that subject, where it either is or isn't.

Where, knowledge was more disciplined, more streamlined, so I particularly felt at home in those kinds of subjects, and I think that reflected in my results. So, it was more the cultural things, ...

I remember, one of the questions was something about adult life, is it determined by nature or nurture – so I found that one particularly interesting, because there was a whole lot of feelings and ideas, and cultural opinions, ... I had to kind of assimilate a new style of learning which was not familiar to me... and it lay heavily on language and knowledge of the style of language within that community.

In this example the particularities of the language use in framing arguments meant that Farai, although his command of the English Language was very good, was still unable to use this good command to be an active participant in the learning process. It is worth noting that Farai himself uses the term, *'the language of the community'* indicating his awareness of an additional level of language familiarity that he could not identify with. Moreover, Farai articulates the purpose of learning differently. In this case, the concepts introduced by Sfard (1998) of acquisition and participation metaphors are useful as organising principles. Sfard (1998) juxtaposed learning as acquisition of something against learning as participation in something. The metaphors reveal the acquisition metaphor defines learning as being about individual enrichment, possession of a commodity and being a recipient. While the participation metaphor views learning as community building, belonging and participation.

Care and Support as Responsibility in Internationalisation

I would go for placements, where I'd meet some xxxxx University students and other students from Sierra Leone, at that time – Sierra Leone was going through a really tough time with civil war, and there was a lot of things that affected them that probably no one else appreciated at the time. Yes, but then, by then I'd already learnt ... I had enough life experience to appreciate that, what affects one group of students should be regarded with as much concern, even though it doesn't affect you.

I think that is a lesson that is not easily learnt by universities that are dealing with students from all over. It's like, there could be things that they're going through, things that are very, very important to them, that are not necessarily a big issue to everyone else, but that doesn't mean that it shouldn't be given as much credence as others. I could see that, where issues that affected more of the native English, particularly white students, it was given a lot of airplay, a lot of consideration, and there was a lot of support and a lot of cuddles, there, there, it's going to be fine. A lot of support, which was not necessarily forthcoming when it was students from other countries...

To the above experience Farai offers the following *Post-it note to my lecturers*:

Reflect on what you deem important, it's easy to get hung up on the minor details which in the greater scheme of things are fairly insignificant; meanwhile the issues that critically affect students are overlooked

Raghuram et al. (2009) explored the concept of rethinking care and responsibility. Through a postcolonial analysis they raise questions surrounding the responsibilities that people in different parts of the world bear to each other and their ability and desire to care for each other. Beasley and Bacchi (2007) warned against an approach to responsibility and care that assumes an asymmetry in focusing on, "the fragility of the other *and the* radical generosity of altruistic existence" (p.285). Beasley and Bacchi (2007) instead urged an approach to responsibility and care which focuses on interdependence and coexistence and the limits to these and makes apparent the potential connections and disconnections between responsibility, care and power.

Walker (1996) and subsequently Walker (2009) viewed learning institutions as sites of rehumanisation, where it was critical to create an environment that held high expectations for ethnic minority students, surrounded students with love and care, and supported them in dealing with the racism of the broader society.

Forced Acceptance – Tolerance as duty

Below, Farai relays his experience of learning in the clinical work places (placements).

> *Oh, wow, yes. That was a different ballgame. That was a different ballgame because it was less structured than in uni. It was more like the real environment where you had to deal with people that were not under any contractual obligations to be nice to you, or to be supportive in any way, particularly the healthcare assistants ... Well, they were, but it was just less regulated. It was more like a Wild West type of thing.*

Interestingly, here Farai identifies people being nice as a *contractual obligation*, this symbolised his awareness of how genuine or not he perceived people's interactions and relationships with him to have been. Farai's articulation in this way signals the need to confront the unease with which migrants are tolerated, the precarious nature of their (non)acceptance, particularly in areas where their labour is in high demand.

The framing of migrants in a negative way and the grounding of engagements with them in the context of tolerance often prohibits migrant students from gaining legitimacy as learners in the clinical environment. Lave and Wenger (1991) introduced the notion of communities of practice and within this the concept of legitimate peripheral participation. Communities of practice as a perspective locates learning in relationships and social systems as opposed to viewing learning as a purely cognitive process.

Lave and Wenger (1991) defined legitimate peripheral participation as when a newcomer is exposed to a practice but does not fully participate in it. Within

student nursing placements and as part of a staged skills acquisition process this non-participation would be expected as newcomers are instructed to observe, given lessened responsibility and work under supervision (Steinaker and Bell, 1979; Dreyfus and Dreyfus, 2005; Krathwohl and Anderson, 2010). However, this acceptance of non-participation would be on the understanding that the students would be working towards full participation. Full participation depends not only on individual cognitive ability but on a supportive environmental and relationship structure that avails opportunity and fosters development.

If the concept of legitimate peripheral participation understood in this way is applied in the placement learning context migrant students, instead of starting off as peripheral and gradually becoming full participants of the community of practice, run the risk of remaining peripheral to the extent of eventually becoming marginal. Wenger (1998,p.101) stated:

> "Granting the newcomer legitimacy is important because they are likely to come short of what the community regards as competent engagement. Only with enough legitimacy can all their inevitable stumblings and violations become opportunities for learning rather than cause for dismissal, neglect, or exclusion."

Wenger (1998) further illuminated some of the aspects constituting consideration of legitimacy as issues of, "being the right kind of person and having the right birth" (p.101). An inability to progress from peripheral to full participation may therefore be hampered by issues outside of a learner's competency. In this case, it is the exclusion that could keep the learner in the periphery and prohibits them from becoming a full member of the community of practice rather than questions of individual competence. The 'stumblings and violations' in this case can be understood as not solely pertaining to the learner or the newcomer but as embedded in the community within which the learning is expected to take place. However, if these community characteristics are not recognised, acknowledged or fully understood and questioned, there is an erroneous default explanation that the deficit lies with the newcomer.

Chapter Summary

This chapter engages with Farai's experience while connecting his experience to theory. His personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; race; silence as a marker of unfamiliarity; learning as outcome versus learning as process; Care*

*and Support as Responsibility in Internationalisation; Forced Acceptance –
Tolerance as duty*. Farai makes some significant contributions to an educator
toolkit through his *Post-it notes to my lectures.*

Chapter 7 Shamiso

Shamiso is a female in her late thirties who undertook her nursing education between 2001-2004 at a University in the North East of England. Her field of practice was Mental Health Nursing. She came to the UK at the age of 17 and this was her first experience of being away from the family home.

Shamiso's experiences are analysed under the headings - Scenes of subjection; story-telling as catharsis; outsiderness; seeking belonging; collective agency as an antidote to being alone; silence as refuge; supporting learners in practice; cultural hegemony and valuing difference.

Scenes of Subjection

> *... Standing at the bus stop which is close to a pub, okay, admittedly maybe there's alcohol involved, in terms of the comments a person is making, but someone saying more overtly, I've never dated a black woman, can I have your number?*

Shamiso's experience here shows the interest that was driven by her being seen as something exotic, signifying the objectification of the foreigner as something to be experienced. This is an example of the many things that people can do with one's Africanness, as noted by Apprey (2009). In this case, Shamiso's Africanness was being used to satisfy a curiosity rather than a sincere engagement with difference.

In another example of a scene of subjection, Shamiso recalls:

> *...I remember being asked by.. she was an elderly lady, an older person, she made reference to whether I needed to get clothes at the airport when I arrived. But when I think back to that now, the staff in the day area didn't challenge that.*

> *...She made reference whether this was my first time experiencing living in a built house, brick house, that kind of thing, or whether I lived in trees before. I can laugh now, but that was an interesting question.*

> *I was taken aback at first. Oh God, this is the perception that some people have. But then I explained that we do have similar houses. I was trying to explain that there are parts of where I come from that there might be houses that are not necessarily made out of bricks and things like that. And talking about clothes.*

I remember referring to the clothes that I had been wearing because they were ones that I had bought, that I'd come with, no, I actually bought these in a store where I'm from, type of thing. But I remember the staff, the mentors on the ward, not stepping in, and then not asking me away from that environment, how that was, just as an experience.

These questions confirm preconceptions that shape the ignorance that surrounds Africa which are in opposition to Shamiso's own knowledge of being African. Such questions feed into the misguided generalised notion of migration being a form of liberatory movement through a collective entrapment by the label 'African' (Moji, 2015). Mbembe (2015) posited decolonisation as a response to such preconceptions which works to eliminate the gap between image and essence. Mbembe (2015) places emphasis on the restoration of the essence to the image which allows it to exist in itself and not in something other than itself, which he describes as usually distorted, clumsy, debased and unworthy.

Shamiso expresses that beyond the indignities of the questions themselves, she further was affected by her mentor's failure to challenge, address and redress the patient's perceptions. Solano (2018,p45) stated, "It is the complicit silence that hurts more than the blows." Such complicit silence is how multiple oppressions result, with the first oppression being further compounded by the failure to refute the initial oppression as a means of supporting the victim and simultaneously educating/correcting the perpetrator.

In relation to the above scene of subjection, Shamiso offered the following Post-it note to my lecturers:

> *As teachers do not seek to always control and remove tension, instead learn to value it as an aspect of learning. This particularly includes occasions when other students or patients may make ill-informed derogatory comments that reinforce stereotypes; not challenging these suggests collusion.*

When patients, relatives, students or staff make inaccurate offensive remarks, these should not be merely dismissed but they must be refuted. There is often a discomfort that comes with discussions about racism, mostly because people view it in the context of very narrow definitions of racism which are based on disliking someone purely on the basis of their skin colour. This lack of a deep understanding of the pervasiveness of racism is problematic.

Eddo-Lodge (2018) stressed that an understanding of racism that is based only on the belief that it is about disliking people based on the colour of their skin is a stunted and immature view of racism, one that does not account for the more problematic everyday racisms (Essed, 1991) and regularly occurring micro-aggressions. Racism must be understood more deeply, Mbembe (2015) proposes that new configurations of racism are emerging worldwide and race-thinking increasingly entails profound questions thus the urgent need to rethink the politics of racialisation and the terms under which the struggle for racial justice unfolds.

Storytelling as catharsis

> *It got me a bit teary-eyed, because it's almost like re-living that, that experience, but maybe not having properly thought about what that was all about. So, sort of thinking of that, and thinking, okay, so what could have worked out better here, although maybe that particular incident was not necessarily about ... In its totality, it wasn't about me as an international student, although maybe I think maybe there were elements of that, in terms of me understanding the people on the placement, and them understanding me, as well. Yes, it's just ... Yes, you sort of go through some things in life, and you don't fully reflect, but yes, so it just made me think, oh, okay ... Like, you almost feel ... Well, I feel sorry for the 19-year-old that I was.*

The above excerpt is from my follow up interview with Shamiso, where she relates to me the emotional impact of reflecting on an experience that happened over a decade ago. Robson (2001) identified tears as a form of voice that ought to be listened to. Tears are a form of communication of the extent to which situations have affected individuals and that in themselves can be part of a healing process, a cathartic experience.

Shamiso shares the realisation that she had never properly reflected on some of her experiences, she identifies now a focus on how the difficult experiences could have been either avoided or dealt with. Through a central theme of remembering, the chance to share her story created an opportunity for Shamiso to reconstruct her history, re-inscribe herself as a speaking subject and reclaim her own unique identity (Dangarembga, 1988).

Outsiderness

> *When are you going back?*

> *I think that heightens that sense of, you really don't belong here. This is somewhere that's foreign, and you are very temporary, whether that is implicitly saying we're also not very open to you settling or integrating, and whether that then translates into some of the ways that people might be with you, or – I don't know.*

73

Yes, I think definitely, that it doesn't make you feel welcomed, and you can say anything else positive about, oh, it's really interesting to know you, and to hear about things, but I think that one question of, when are you going back? or ... I think even if it's phrased as, would you ever go back, why is that the first thing you're asked, or why is that the conversation you're having? I'm here; I didn't raise it myself, you know.

So, why is that even a question, yes.

I suppose maybe context matters; I don't know maybe if I'm talking about, oh, I miss home, and I really want to go, okay, that ... But, if it's out of the blue, unrelated, you know, does that make a person then feel ...

Maybe you want them to go. Mm. Mm. You're kind of suggesting that maybe your time's up. And using that example again, that of the, you know, you travel on holiday, one of the questions you are asked is, oh, so when are you going back? Even if it's not about saying, yes, you need to go back, but it is a question you get asked, because you're very much a visitor, and there is that sense of, you are going to be going back, so we want to know when. But, when it's in the context of, you're there for longer than two weeks, and possibly even ... You know, maybe you don't really want to go back; you want to settle, but would you say that? Would you say, 'no, actually, I'm going to stay afterwards'?

The question of return is usually a pointed question, perceived in this context as a challenge to one's right/permission to stay or as a reminder of their non-belonging. It speaks to the broader issue of borders, politics of spaces and the legitimacy of belonging. Ahmed (2012) raised the issue of how some bodies become understood as the rightful occupants of certain spaces. It is important to examine the intention of the question, to explore what it is seeking. Shamiso seems to articulate it as some sort of code for –*why are you here?* which would suggest - *you are not welcome here.* Selasi (2014) in her TED talk entitled, "Don't ask me where I'm from, ask me where I'm local", identifies the myth of national identity and the vocabulary of *coming from* as confusing us into placing ourselves into mutually exclusive categories. Selasi (2014) reminded us that we all have multiple identities and beginning our conversations with an acknowledgement of this complexity brings us closer together rather than further apart. Tronto (1993) stressed that the analysis of the international student experience should extend to an analysis of the international conditions that shape students' experiences. The return question also reveals the disconnect between public understanding of migrant presence in the UK and the government strategy of recruiting student nurses to actually stay and staff the health services (Buchan, 2003).

Seeking Belonging

> *…But it was the one thing that I noticed that culturally there was something about someone saying, I'm going to make a cup of tea, would you like one? It made people so happy. You can be the worst student, there's actually a saying, that as long as you've got good tea making skills, you'll be all right. The first two years I didn't. I'd offer to make, then I wouldn't drink. But then I thought that took away, that still set me apart.*

> *So, I was able to make and give, and if I was drinking water, because I drink a lot of water and I still do, I didn't feel like I was integrating. So those times when staff were in the office drinking tea and whether or not we were having a handover or whatever it might be, when you are drinking the tea, I didn't feel I was part of that, as part of it as I could be. Then I think I started to drink tea as well. Then I could be party to the banter that would happen on the wards about, can you taste your own dishwater, I've made the tea, but it's absolutely horrible. It makes me feel like I'm part of the team. I'm not drinking it because I enjoy it, I'm drinking it because it's a social thing, it's helping me integrate with others, it's making other people happy, even if it doesn't taste that good.*

Shamiso taking up tea drinking could be viewed as a relatively minor adjustment but it also points to the wider general challenge of living in a state of constant calibration, altering various elements of one's life in the quest to belong. Rutazibwa (2018) identified integration and assimilation as the markers of success for migrants. Shamiso displays the performative element of belonging and the subsequent broader issue of pressure to approximate the natives and the native culture ultimately demanding that she not be herself. Compounding this, is the vulnerability of being a student under assessment, whose progress is determined by those to whom the performance is directed. The need to belong is emphasised as a fundamental human motivation present in all cultures, operating in a wide variety of settings and guiding emotional, cognitive, and behavioural responses (Baumeister and Leary, 1995).

Collective Agency as an antidote to being alone

"It is the calm and silent water that drowns a man" - African Proverb

Below is an excerpt from Shamiso's interview in which she shares how despite being surrounded by many people, she still felt lonely. Shamiso expresses being overcome by a profound alienation in which she identifies herself as the only thing familiar to her. Later in the excerpt Shamiso indicates the relief and comfort she drew from other Zimbabweans suggesting the benefits of having familiarity.

> *The first thing I thought was, you're in this lecture theatre and there were quite a number of us, I can't say how many, probably in the*

hundreds. You're in a big lecture theatre and you know absolutely nobody. I think that probably more so than anything we're talking about in terms of knowing what you're going to be doing and things like that, you catch the basics of that and then you think, oh gosh, I know absolutely no one. You start to get the sense of, you're here alone; I've got no family, no friends in the city. This is day one. When I had come, I think I had literally arrived the day before and settled into accommodation then. So, very new, and knew absolutely nobody. All I had was just a map in my hands.

…you're in this place where the only thing that is familiar to you is yourself…

Then I later noticed there were two others in my cohort, and both were from Zimbabwe as well. If it hadn't been for them, I probably might have had a lonelier classroom experience

Simple things like language. Being able to speak to someone in the language that you've grown up speaking, and having that spoken back to you. Something comforting about that…that identity embedded in food as well. There's something about eating something that's familiar that makes you feel a bit better, a bit more at home. You know, you would look forward to going to those gatherings.

Michelle Obama (2018) in her memoir, *Becoming,* brings into sharp focus the draw towards familiarity in response to a sense of not belonging:

"It's hard to put into words what sometimes you pick up in the ether, the quiet, the cruel nuances of not belonging – the subtle cues that tell you not to risk anything, to find your people and just stay put" (p87-88).

The gathering of Zimbabweans in groups and the invitation of new recruits from Zimbabwe to these groups was a form of collective agency. Membership to the social group served as both a coping mechanism and as a way to overcome being alone. Shamiso also identifies the comforts she drew from familiarity embedded in people, food and language. Nelson Mandela emphasised the importance of one's own native language in one of his famous quotes:

"Speak to a man in a language that he understands and you speak to his head, speak to a man in his own language and you speak to his heart."

Silence as Refuge

Naturally I'm more of a person who – or maybe it's because of the education system I come from, Zimbabwe, where I was quite happy to receive most of the information and go home, swot, study, and regurgitate it, as it were

Shamiso in this excerpt demonstrated the concept of received knowing as discussed by Belenky et al. (1986) whereby she sees herself as capable of receiving and reproducing knowledge from external authorities as opposed to generating or creating knowledge herself. The postcolonial analysis in this instance functions to move Shamiso into someone who recognises and identifies with a constructed knowing (Belenky et al., 1986) whereby she can view all knowledge as contextual and experience herself as someone who can create knowledge and place value on both subjective and objective strategies of knowing. Belenky et al. (1986,p.37) expressed the characteristics of received knowers:

> "While received knowers can be very open to take in what others have to offer, they have little confidence in their ability to speak. Believing that truth comes from others, they still their own voices to hear the voices of others."

Shamiso goes on to share another element of her silence:

> *In high school, I could say something maybe that was wrong, but because I knew my classmates, and you know ... It was a safe environment to be wrong. It was safe, even if I said something silly, I knew there would be people who'd make fun of me, but you know, I would say something, and not ... But, yes, being in a new environment where you don't know how that'll be taken – do you then get judged by that?*

> *Which, I think might have even become more of a barrier to me actually saying things in class, so I think I was probably quieter than I would have been normally. That sort of holds you back until you sort of get a measure of them*

Shamiso also articulates a hesitancy to be wrong and an insecurity based on being in a new environment where she did not know anyone and was concerned about how she would be perceived. Shamiso uses the phrase, *a safe environment to be wrong* and her fear of then being judged on that basis. This further disclosure demonstrated that Shamiso perhaps would have wanted to speak but was not confident to do so in an environment where she was unsure how she would be received, particularly if she said something wrong.

Supporting learners in practice

> *She asked me a question which I don't think I may be fully grasped what it meant. But I'm thinking of it, maybe this should be the approach. She asked me how I think I learn best. Is there anything I think I need support with? So yes, that was one of the opening lines she had, and I thought, oh, okay. But that set the tone in terms of me being open. So, when it*

came to, we had one to ones with patients, afterwards, I felt a little bit more confident saying, well actually, I didn't understand what he said.

Shamiso describes one of the key issues in creating environments conducive to learning and starting from where the student is, fully taking their needs into consideration. The concept of establishing how students learn as a precursor to any learning is not a new phenomenon yet it is rarely applied in a way that critically examines beliefs and approaches to learning and how teaching can then be responsive to this. Within nursing education, there is a reliance on tools that teachers and students can use to structure the process of establishing how students learn. However, tools such as the learning styles questionnaires have come under heavy criticism for their reductionist nature. Coffield et al. (2004) advocates that the conversation about how students learn should result in teachers being stimulated to examine and refine their theories of learning, so that through dialogue teachers may become more empathetic with students.

Shamiso offered the following *Post-it note to my lecturers*:

The best question I was ever asked was, "How best do you learn?" Many more lecturers/teachers would do well to ask this!

Establishing student learning preferences at the onset of the learning process signals an interest in maximising their learning and taking on board what is going to make the learning process more successful and the teaching more effective.

Cultural Hegemony

I think of ... the education that you receive, transcultural nursing, and all the different things that you need to be aware of, even right down to communication, being aware that lack of eye contact doesn't necessarily mean that someone is not engaged, or I don't know, that someone is so depressed that they can't look at you, or that kind of thing, and that it's going to differ according to culture, according to context, according to a lot of different things that you need to explore with an open mind.

Gramsci created the term hegemony to illustrate the ability of the dominant culture to project its own way of seeing the world so that those who are subordinated by it accept it as 'common sense' and 'natural' (Bates, 1975).

Chambers et al. (1977,p.12) presented an analysis of cultural hegemony which states:

> "The dominant culture represents itself as the culture, it tries to define and contain all other cultures within its inclusive range."

Its views of the world, unless challenged, will stand as the most natural, all embracing, universal culture. One of the characteristics of a nation that will have deemed itself to be a superior power is the desire to make everything like itself, making everyone conform to its own definitions of normalcy or risk becoming an outsider. Other cultural configurations will not only be subordinate to this dominant order; they will enter into struggle with it, seek to modify, negotiate, resist or even overthrow its reign - its hegemony.

Shamiso in the above extract emphasised the issue of exploring the impact of different cultures with an open mind. She recognised the effect of a dominant culture asserting its understanding of what is normal onto all other cultures and defining other cultures within its own boundaries of expectation rather than with a view to adopt a different position as a situation requires. Shamiso recognises the need to confront, challenge, resist, negotiate and modify the dominant culture's reign; its hegemony. Foregrounding alternative voices creates spaces for marginalised perspectives by displacing the hegemonic and pushing the recognition of alternative knowledge forms (Arashiro et al., 2015; Trinidad Galván, 2016; Icaza and Vázquez, 2016).

Valuing difference

> *But I think all of that seems to work better or apply better when people who are different are patients. But, when you're a student, it almost seems like, yes, maybe the expectations are more because you're training to be a professional, but I think when it comes to difference, difference is difference, and deal with difference in exactly the same way – why should it be better, or you're more aware when it's a patient, than you are when it is with a student? You know, if you were to take a Zimbabwean patient versus a Zimbabwean student, I think I could safely say there'd be differences in terms of how the same staff group would treat the two, in terms of those differences.*

> *I don't know – maybe with patients, you're aware you're going to lose your job, for starters…as human beings, we all have and make judgements – that's just how we are as human beings.*

> *As a professional, you learn to suspend those so that you can still provide care that's culturally sensitive and whether what views you*

hold deep down are completely opposite to how you are, but you have to have a professional way of working with people, and I think with patients, that's at the forefront of everything. You need to provide care, and you need to provide it in a professional manner, and accept that people are different, and embrace those differences and not be judgemental, or treat them differently, or whatever. When it comes to students, I don't know whether there is that same level of placing that importance of the person's differences, and being in exactly the same way that you are with patients, in terms of attitude and consideration. I mean, yes, it would be something, if it's then highlighted as a problem, where a student is saying 'I feel you were discriminating against me because I'm different', people soon do look at how things are happening. But it takes something to happen before that's actually ...

Shamiso raises issues that evidence the difference in treatment between non-native patients and non-native students. Shamiso identifies an obligation in relation to the patients and a fear of losing jobs, this she seems to view differently when referring to the interactions staff would have with students. This relates to the concept identified by Farai when he mentioned 'a contractual obligation to be nice', both raise and recognise issues of sincerity and genuine engagements with diversity.

Furthermore, Shamiso raises the importance of valuing difference:

Ask a student from China what their understanding of recovery is, what it would mean in a Chinese community, rather than learning and promoting and teaching predominantly the view that maybe England might have, because that is just one view. I don't think it was done as much as it could have been done at the time at which I trained, and at the place at which I trained. I understand, maybe in a different ... If I had trained in London, maybe that experience might've been different, I'm not sure. But, certainly, that's one thing I would say, draw on that more. I know it's hard if you've grown all your life in one particular place that maybe doesn't have that much diversity; it's going to be hard for you to draw on examples of diversity when you don't have that experience.

But then I also think that the institutions themselves need to represent diversity, because then you can draw on that diversity to be able to add to the value of whatever it is that you're teaching, your workforces. It's not just about representativeness

Shamiso also offered the following *Post-it note to my lecturers*:

We really need input from lecturers from different cultures who have had the migrant experience and understand our position. This would help us relate to each other better, it would also

80

Curriculum responsiveness to a globalised context is an essential area for active adjustments (Moja, 2004). Dedicated attention to the points of difference in cultural practices that influence nursing practice would ensure that there is an opportunity to bridge the gap in understandings.

However, Clifford and Montgomery (2014) reminded us that whilst discursive approaches in the curriculum may aim to welcome alternative views, there is a complexity of positioning that makes this difficult. For instance, in nursing education, regulation by the professional body NMC as well as Data Protection laws in the UK means that there is right and wrong in terms of expectation.

This 'right' and 'wrong' expectation may be in conflict with an African or Indigenous view. The issue of confidentiality and data protection versus the family involvement and an entitlement to information is a case in point. Wider examples include the issue of infection prevention and control and the need for 'bare below the elbows' and the contrast with, for example, some Muslim cultural dress expectations. Eye contact in communication is also another example. In these cases, careful consideration and negotiation is necessary, this is where actively engaging with students to create joint solutions is of paramount importance.

Chapter Summary

This chapter engages with Shamiso's experience while connecting her experience to theory. Her personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; story-telling as catharsis; outsiderness; seeking belonging; collective agency as an antidote to being alone; silence as refuge; supporting learners in practice; cultural hegemony and valuing difference.* Shamiso makes some significant contributions to an educator toolkit through her *Post-it notes to my lectures.*

Chapter 8 Musa

Musa is a male in his late forties who undertook his nursing education between 2006 and 2009 at a University in the Yorkshire region, his field of practice was Mental Health Nursing. He was in his thirties when he undertook his nurse training in the UK.

Musa's experiences will be explored under the headings - scenes of subjection; isolation; identity and belonging; burden of responsibility; university responsiveness and students as co-producers of teaching and learning. Musa suggests a number of approaches to the difficulties he encountered, therefore most of the analyses and discussions to his excerpts are attended to through the Post-it note to my lecturers as implications for practice.

Scenes of subjection

So, I brought a postcard from Harare, when I showed him it was a beautiful city, he said he thought that was somewhere in Denmark. At one point he was making reference to a jungle. I said no actually this is the jungle you were talking about. So, they treat us from that and then I think his view of everything began to change and I think he apologised... He was blaming I think the lack of travel, his parents, how they also grew up in a family where people did not accept other people for whatever reason. So, we ended being good friends at the end of the day.

Then when I started to cook my own staple food from back home, they say like what sort of thing is that? … what's gonna come next are you going to eat rats. …So, I said where can I get rats from? As a kind of banter. But after a period of time these guys - we ended up getting along because I think by talking, discussing things and just going out in groups with them as well. It was very useful in a way.

Musa demonstrates how he uses particular scenes of subjections as points to start a conversation and challenge misguided beliefs about Africa as a place and Africans as a people. This requires a level of resilience to be able to take a bad/poor experience and use it as basis for engagement. His is not a blind resistance, it is a resistance in which Musa uses humour and provocations to provoke. This is evident on two particular occasions, firstly when he uses the postcard to counter the image of Africa and says, *'this is the jungle you were*

talking about' and also when he is asked whether he will be cooking rats and he says; *So, I said where can I get rats from?* Both reactions to the scenes of subjection are examples of the use of agency, showing that for some people subjection can give rise to agency.

Isolation

> *I think you feel like you're alienated. In a way I think you just feel like I'm very isolated at the moment, we are at the university where you would probably think that people should be more opened minded, people should be more aware, people should have the skills to research and get the skills, to understand or just try to find out about their colleagues, it was quite intimidating in a way. Then I think I explain all these things I think things were resolved in the end, but I think it's a big problem at the moment and it's still going to be an ongoing problem I think for foreign students I would say.*

Musa reveals a disconnect between what he expected the university space to be, that is a place where people are open minded and willing to learn. Students tend to tune out if they feel they cannot connect to the material that they are being presented with. Health is increasingly becoming a global issue therefore the teaching of students about health should reflect this change. If as educators we purport to be educating nurses that are 'fit for the future' we need to ensure that the curriculum reflects health issues and practices beyond our borders.

In relation to being alienated and isolated, Musa offers the following *Post-it note to my lecturers:*

> *A sense of belonging is central to being able to participate,*
> *allow me to be a part so I can take part!*

Mbembe (2015) reminded us that the university is a globally public space and each student in that space has a right to feel that they belong and this belonging has nothing to do with native charity or giving up your own culture to assimilate into the native culture.

Identity and Belonging

> *I think the good thing was, they organised some functions at weekends where we meet a lot of other foreign international students from various disciplines like engineering to get support. We used to go for group outings like to xxxx town to try to know each other that in a way, talk more to share the experiences and I think it was a common thing in terms of experience.*

83

We just tagged along, I'm in England but at the end of the day some people they don't see me as a student, they see me as a foreigner who doesn't seem to know what he's doing.

I would probably say the first year was very difficult for me to adjust one to the environment, weather conditions and other things. Food wise it was not the same what I was used to and the whole routine kind of and I find that very challenging. It was very challenging and then over a period of time you learn those things. Then I think when you go out on a social level when you go out and meet people then you tell them where you are from then sometimes if you're out on a social level you tend to get the very negative - oh you're African. So, they'll ask you like how did you manage to come here? Did you come by plane or whatever boat? I come from a land locked country just again to educate those people, they didn't know where Zimbabwe was and I think you find lots of people call you names and nasty names when you tell them kind of where you're from and that was I think it happened to me twice in my three years when I was out in a social group.

Musa offers a suggestion in response to his experience in terms of *Identity and belonging* as an approach that may have been helpful in his own situation. Musa articulates this in the context students being enabled to define themselves:

Ask your students to produce some brief interest inventories, they will help you to relate learning to students' lives, to build on their background knowledge and draw on their personal experiences thus making your teaching more relevant to their learning. It's a win-win!

Assumptions fill any void; if students are not afforded an opportunity to define themselves, others will very quickly and inaccurately define them. Lee (2007) suggested that teachers can productively use students' cultural and racial identities as pedagogical tools through a process of *cultural modelling*. Cultural modelling reframes language and community practices as made up of complex cognitive work that can be productively leveraged in academic activity.

Noxolo et al. (2012) additionally encouraged a postcolonial analysis that focuses on the dynamic and permeable nature of the teaching and learning space influenced by the complex geographies of international students. They insist that, in order to be responsible to all students, pedagogy must be removed from limited notions of instrumentalist values of instruction and didactic

relationships with students. These limitations can be extended to the concept of reading lists, scenarios, examples and case studies. Lavia (2007) posited that pedagogy should be understood to have political and strategic intent, linking histories and biographies with issues of culture, power and politics.

Burden of Responsibility

> *Well on a personal level I think what I have done is to be more open and discuss things, try to take interest in people. People who don't know other cultures, how to practice those cultures, what's important to those people in terms of their identity. I probably tried to address things in the classroom and also on a social level trying to advise and challenge and to speak more. There were some forums for people to be more aware of the cultural differences in their society and how to get accepted, it helps you to deal with some issues like in terms of what is the experience of students.*

There is ongoing debate regarding the key responsibilities of educators and the purpose of education. One view is regarding the function of the classroom as a liberatory space, recognising it as the *most radical space of possibility in the academy* (hooks, 1994,p.12) One of the consequences of the movements to review curricula has been the opening up of opportunities to revisit the broader aims of education, questioning the reductionist employability agenda (Clifford and Montgomery, 2014). de Andreotti (2014) pushes for universities to maximise their transformational potential. Kitano (1997) identified transformative courses as those that challenge traditional views and assumptions through non-dominant perspectives which encourage students to develop new perspectives and new ways of thinking.

Gutiérrez (2008) framed such work as culturally affirming and productive for all students. Rather than placing the burden on non-native students to assimilate the responsibility is on the institutional structures to represent. This transforms learning environments into expansive activity systems termed "third spaces" (Gutierrez et al., 1995). Such spaces focus on heterogeneity as an organising principle that results from cultural, linguistic, and other social boundary crossings drawn from students' lived realities (Gutiérrez, 2008).

University Responsiveness

> *Then on a professional level, at university level, I think the university- their policy should be more focused and encouraging of openness and supportiveness. The university I think they should do more in terms of their*

policy. I think they should try and match the students that they have in terms of their nationalities with the support available and try to get students involved in their teaching strategies.

I think people should just be involved so they can discuss to build the whole curricular in terms of their teaching methods. Their teaching methods I think they are lacking a lot of foreign things, like the healthcare system say for Zimbabwe and other nations. I think people should be more aware of what's happening in the outside world.

Create an environment that enables the recovery and validation of suppressed knowledges, you will be amazed just how many precious nuggets of knowledge you can find in your seemingly quiet students.

Counter narratives create new spaces and possibilities for the theorising of a different form of knowledge that is new and that goes beyond merely countering or opposing Western knowledge to producing a different way of representation that is distinctly merited in its own right. Therefore not just new knowledge but new ways of producing knowledge and more creative ways of thinking of alternatives. Mapara (2009) links this to identity by arguing that these new insights and 'new' knowledge systems go beyond just a quest of a people who want to bring their knowledge to the attention of the global membership, but are additionally about reclaiming identity and asserting visibility.

Students as co-producers of teaching and learning

No, I don't think they did because throughout the whole process there was no awareness of that at the university. I don't know whether they're doing it now. I think that's something that they need to do in terms of the cultural awareness to include that in part of their initial module at the university, to just try to brief and to have the experience of the international students there, different health systems wherever they were from. This will probably help and guide the teaching process and lecturers to probably include that in their day to day lectures.

Musa suggests the following Post-it notes to my lecturers in relation to the above excerpts on *Students as co-producers of learning*:

> *Engage students as resources and partners in the teaching and learning process, it much easier to participate in something that you have made a contribution to and can identify with.*

Critical pedagogy understands students as co-responsible with their teachers for the creation of a communal space of learning. Educators need to be willing to learn in order to be equipped with the right understanding required to teach and respond to students.

The further post-it below also links to the notion of engaging students as co-producers.

> *Embrace fresh perspectives that different students bring. The fact that they may not fit into the established norm does not make them wrong, neither is it grounds for their rejection.*

Student perspectives are important, yet there are often under-recognised resources in educational reform. Student perspectives often offer a powerful alternative to what can be oppressive expert wisdom. Knowledge is constructed rather than given, it is not absolute but contextual. It is fluid and changeable never fixed. Giroux (2012) emphasises that universities are not extensions of the market place but rather democratic public spaces for critical and meaningful dialogue. Transformative working requires taking risks and moving out of comfort zones, being open to personal change and becoming involved in social action. Howard (2006) referred to this as pedagogies of discomfort.

Chapter Summary

This chapter engages with Musa's experience while connecting his experience to theory. His personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; isolation; identity and belonging; burden of responsibility; university responsiveness and students as co-producers of teaching and learning.* Musa makes some significant contributions to an educator toolkit through his *Post-it notes to my lecturers.*

Chapter 9 Chipo

Chipo is a female in her mid-forties who undertook adult nursing in the South West England area in 2009. Chipo was born in the UK but her family returned to Zimbabwe during her early years. Nursing was her first experience of University education. She previously was employed in Zimbabwe as a nursing auxiliary.

Chipo's experiences were analysed under the headings - scenes of subjection; identity permissions; relating to teaching and learning and on being a safe practitioner.

Scenes of Subjection

> *I didn't like the way that white people always wanted to touch my hair and comment on it. I would also really like to touch white people's hair and feel its texture and everything because it's very different from mine, but I can't do that!*

Chipo pointed to an issue with an assumed permission to touch in which the need to satisfy a fascination takes precedence over the subjected person's right to personal space and their right to their own body. Ndlovu-Gatsheni (2013a) identified one of the continuing struggles amongst black Africans is focused on resisting objectification. Chipo also identified how the reverse (that is her touching white people's hair) was not permissible. This signals a power dynamic that exists in even the way in which bodies are/can be approached.

Positioning theory deduces that human communication is to a large extent mediated by socially constructed and historically located situations, which give meaning to our words and actions (Langer-Osuna and Nasir, 2016). Chipo appeared to have positioned herself and others within a particular hierarchy. Positioning theory is compelling for the study of power relations within learning environments as it uncovers the local moral order. That is, not everyone has equal access to the same rights and obligations to perform particular acts (Harré and Van Langenhove, 1999; Herbel-Eisenmann et al., 2015; Langer-Osuna and Nasir, 2016). Langer-Osuna and Nasir (2016) deduced that access to particular rights and/or particular obligations is a way of framing access to power. In the experience that Chipo shared, she was acutely aware of the fact

that she was not able to touch white people's hair although she would like to for the same reasons as she understands her white counterparts wanted to touch her hair. Chipo was aware that she did not have the same right, the same assumed permission to satisfy her curiosity in the same way. This awareness is testament to the way in which power is framed in relation to issues of access to bodies.

Identity permissions

Every time I went on placement, I knew that one of the first questions I would get asked would be Where are you from? I was actually born in England in the 70s when my parents were also students here. We went back to Zimbabwe when I was 3 years old, back then people didn't even think twice about going back. Now I kind of see why! So, I am British by birth but one time I answered I was born here and the next question was, Yeah, but where are your parents from? It was almost as if they wouldn't rest until I could give them an answer that matched where they thought I should come from. So now I just say Zimbabwe because it's just easier and I can't be bothered with that – "But where are you really from?" question. It's not that I mind being Zimbabwean by the way in case you think I'm one of those deniers (laughs). Zimbabwe is my real home anyway. I just think it's interesting, on one of the wards I did my placement there was a white Zimbabwean clerk, when she told me she was also from Zimbabwe I never thought of asking her, "Yeah, but where are you really from, like originally?" I just accepted it and that was it.

Chipo raised an interesting contrast between what she perceives as the acceptance of white Africans against the non-acceptance of black British identities. Tony Blair, who served as the Prime Minister of the UK from 1997 to 2007, while defending his approach to immigration described the compulsion to box people into spaces and places where they can belong as a kind of global apartheid, enforcing where people can or cannot be with restrictions placed on the right people have to belong to particular spaces.

Relating to teaching and learning

When they were talking about cyanosis and how someone's lips would turn blue or how someone would be pale when they were in shock, I really felt like I couldn't relate to that learning because I know that as a black person my skin colour does not show those kinds of shades.

The above issue connects to the earlier arguments by Puwar (2004) referring to 'the often taken for granted invisible central point of reference', which needs first

to be seen and named, in order to unsettle long established patterns. The teaching of the recognition of illness and deterioration is based on how the signs would manifest within the white population, thus setting whiteness as the norm (Thompson, 1999). This was also symbolic of how institutional teaching cultures become normative. Puwar (2004) asserts that increasingly, minorities are entering fields where whiteness is firmly entrenched. The spaces they come to occupy are not empty or neutral, but are imbued with history and meaning. Chipo's account of an inability to relate her own body to the signs being explained shows what happens when these spaces are disrupted. Unless teaching starts to reflect the diversity of the learners and the patients, minority students will continue to learn from the margins, alienated by the teaching. Worse still, the ability to recognise deterioration in non-white patients will be significantly compromised.

The expanding of imaginations, a concept brought forward by Spivak (1990) can also be applied in simple ways, such as the use of dark-skinned mannequins, as a way of disrupting that invisible taken for granted central reference point. This minor point of departure in University simulation sessions, for example and in the clinical settings themselves, again challenges the institutional cultures that have become normative. This has several advantages, it normalises the presence of black bodies as patients in clinical spaces, giving them visibility. Furthermore, these mannequins begin to give non-native students points of connection. Practical issues about how physical conditions manifest in darker skinned people can also be facilitated with the essential outcomes of improving recognition and responses to the deteriorating patient amongst other advantages. The same argument can be applied to make a case for the use of disabled mannequins, both to normalise the presence of disability as well as to teach more explicitly the practical issues that students may encounter when attending to someone whose body shape may be different. For example, pronounced scoliosis which involves curvature of the spine may alter someone's body shape to the extent of changing the position of some of their internal organs, this has consequences for positioning and when checking and monitoring vital signs. Extending beyond the aforementioned invisible central point of reference, (in this case white, able bodied) therefore allows for broader considerations in teaching and wider understanding in learning.

Constant and simultaneously occurring changes within healthcare often mean that the area of racialised identity is not given the attention that it deserves yet it is a fundamentally important to actively create an environment that allows expression of identity so as to empower individuals as well as groups and

facilitate collective agency (Conway and Elwin, 2007). Examining personal processes of radicalisation about race should include a focus on the institutionalisation of beliefs and practices about race and difference that continuously reproduce racialised identities and inform collective nursing education, practice and research. Chavez and Guido-DiBrito (1999) proposed that consciously reflecting on the process of racial and ethnic identity development improves the experience of adult education and learning environments especially in multicultural societies. Green et al. (2008) identified self-exploration, taught at the graduate level, as one method of encouraging future practitioners to examine their own racial identity development prior to entering the field as clinicians.

On being a safe practitioner

> *One of my biggest difficulties was understanding the extra roles of health professionals in the UK. It's like you are the nurse, the police, the family, the friend and everything all in one. I was used to seeing nurses just do a nurse's job but here if as a nurse you don't do the police, family and relatives' job they'll tell you that you are not safe because you cannot protect someone from risk.*

Here, Chipo shared something that I instantly recognised and will give the example below which Chipo and I discussed in the interview to illustrate the point. In Zimbabwe, the responsibility to protect and safeguard patients viewed to be at risk is spread across very different lines of responsibility. If, for example, a patient comes into hospital having been a victim of domestic violence, the clinical staff would mainly attend to injuries. The family, friends, neighbours would provide both counselling and oftentimes reprimand of the husband (in most cases).

These scenes of counselling and reprimand (including measures to involve the police) would mostly take place by the patient's bedside in the presence of or within earshot of the clinical staff. Although there are not always formal processes (referrals and safeguarding) that structure these interventions, the clinical staff are reassured that the patient is supported and there are processes to monitor and safeguard them within the community in much more sustainable ways. The role of the clinician therefore does not always extend to referrals to other agencies but equally does not imply a lack of concern or an inability to recognise and manage risk. It is also important to note that Zimbabwe has robust domestic violence and safeguarding processes, they are just not intertwined with clinicians' roles in the same way they are in the UK. Families often are the platforms through which the engagement with such services is actioned. Mapanga and Mapanga (2000) explained that nursing in Zimbabwe is

considered as a practice discipline which regards the person, health and environment as central to its philosophical underpinnings. The person is believed to be a bio-psycho-social, cultural and spiritual being whose health and illness continuum are interactive with family and environmental conditions. The existence of strong family ties and wider support systems in most African cultures often means patients have a broader network from which they can draw support for any additional non-clinical needs. This may explain the view that African nurses have a reductionist approach that focuses purely on the health problem that will have led to admission which is then approached in a task-oriented fashion. Likupe (2006) interviewed some matrons who expressed a belief that African nurses' approach to patient care was task-oriented and that African nurses did not treat individuals holistically.

In the UK, however, clinical and safeguarding responsibilities are intertwined in a way that makes a failure to report and/or refer to appropriate agencies, a serious breach of professional duty. The Department of Health (2011) stated that health services have a duty to safeguard all patients and that safeguarding adults is an integral part of patient care. Safeguarding adults covers a spectrum of activity from prevention through to multi agency responses where harm and abuse occurs to a patient defined under the Care Act 2014 (Social Care Institute for Excellence, 2014) as 'vulnerable'. Duties to safeguard patients are required by professional regulators, service regulators and supported in law. The NMC Code(Nursing and Midwifery Council, 2018a) clearly states under the domain of :

> "Preserve Safety, Act without delay if you believe that there is a risk to patient safety or public protection. Raise concerns immediately if you believe a person is vulnerable or at risk and needs extra support and protection."

Interestingly, the concept of social prescribing is gaining momentum in the UK National Health Service. NHS England and Royal College of General Practitioners (2017) defined social prescribing as a way of linking patients in primary care with sources of support within the community. Social prescribing provides General Practitioners (GPs) with a non-medical referral option that can operate alongside existing treatments to improve health and well-being and are being widely promoted and adopted. Schemes commonly use services provided by the voluntary and community sector and can include an extensive range of practical information and advice, community activity, physical activities befriending and enabling services. Such services under the rubric of social prescribing are being described as a radical rethink to the provision of health

and well-being services, making better use of community support structures and financially more sustainable. The move to a social prescribing model demonstrates that what was perceived as African nurses' reductionist approach to patient care is actually a sustainable approach to patient wellbeing, which engages and works alongside community structures. The Friendship Bench (explained later in Chapter 11.1 of this thesis) is one such community support structure that has been operating successfully in Zimbabwe and serves as another example of how African knowledges are beneficial to the more developed world.

However, while the change that social prescribing would have on the nurse's role is still to be articulated, the African nurses still run the risk of retaining the reductionist approach label (Likupe, 2006). Such a lack of articulation could translate into African nurses being *stuck* on level 3 of Benner's (1984) From Novice to Expert[17] model, failing to advance to the proficiency level as Level 4 defines the proficient nurse as one who:

> "Perceives situations as wholes rather than in terms of chopped up parts or aspects... This holistic understanding improves the Proficient nurse's decision making; it becomes less laboured because the nurse now has a perspective on which of the many existing attributes and aspects in the present situation are the important ones" (Benner, 1994,p.13).

Chipo's chapter concludes with her Posts-it notes to my lecturers:

Be prepared to change positions that you may have assumed your whole life and make room for new knowledges, new insights, new understandings.

Chipo demonstrated the importance of the move from how to make international students recognise, adapt and conform to how teachers and international students might together craft pedagogical styles that serve the purposes of academic practices (Noxolo et al., 2012). This position more clearly represents the need for partnership working between the educator and student.

Chapter Summary

This chapter engages with Chipo's experience while connecting her experience to theory. Her personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; identity permissions; relating to teaching and learning and on being a safe practitioner.*

---

[17] Patricia Benner (1984) proposes 5 Stages of Clinical Competence In the acquisition and development of a skill, a nurse passes through five levels of proficiency: novice, advanced beginner, competent, proficient, and expert.

Chipo makes some significant contributions to an educator toolkit through her *Post-it notes to my lecturers.*

Chapter 10 Netsai

Netsai is a female in her fifties who undertook her nursing education in the field of Learning Disabilities in the North East. Netsai had been separated from her family and while she undertook her training, her husband and then 6-year-old son had to stay back in Zimbabwe.

Netsai's experiences were analysed under the headings - scenes of subjection; silence as being good; spirituality as agency and humanity as connection.

Scenes of subjection

> *For the whole of my placement, I was referred to as 'the student'. It was as if it was so much trouble to say my name. My name was a problem, my presence was a problem, I was a problem.*

> *I was so far away from home and I felt like I had lost everything and when I got to the ward, I couldn't even have my name. On top of all that, I had to learn how to do all these new things and I just really wanted to say – please, learn my name.*

NoViolet Bulawayo[18] in her book *We Need New Names*, explores the issue of (dis)location and (re)naming as a subjectivity (Moji, 2015). The study of names and naming confirms the new power of names in globalised societies:

> 'That identities can be stolen, traded, suspended and even erased through the name…illustrates the property-like potential in names to transact social value' (Vom Bruck and Bodenhorn, 2006,p.2).

Netsai described her loss of name not as a passive but an active process of having everything taken away, *I could not even own my name.* Netsai suggested the following powerful post-it note which I translated into English. Her use of our shared native language to communicate this post-it note was to capture the gravity of the impact this experience had on her. Using Shona (one

---

18   NoViolet Bulawayo was born Elizabeth Zandile Tshele, her change of name was an active demonstration of the issues she articulates in her novel, "We need new names". *We Need New Names* was included in the 2013 Man Booker Prize shortlist, making Bulawayo the first black African woman and the first Zimbabwean to be shortlisted for the prize.

of Zimbabwe's native language) enabled her to fully express herself in a way she felt the English language was not sufficient to do so.

"Ndapota, dzidzaiwo zita rangu, kuva munyika isiri yako kunge urimurwizi uchingoeredzwa. Zita rako ndicho chinhu chega chaungabatiririre wobva watorerwa zita racho futi, kuoma kwazvo hakutsananguriike."

Please learn my name. In this overwhelming sea of newness where everything else is constantly shifting, it is sometimes the only fixed identity I can use as my anchor – I cannot begin to tell you how it feels to have even that taken away.

Taking the time to learn students' names is one of the most basic ways to allow them to exist, rather than to remain unrecognised at the borders of their own learning experiences. It is important to afford all students the opportunity to be themselves. A number of the participants were using their second names which were English or had adopted new names that were a variation of their given names. Suleyman (2016) in her essay, *My name is my name,* for the collection *The Good Immigrant*[19] identified with this in her own experience of changing names. She identified the adoption of these name changes as conciliatory, borne out of a resignation and fear that the difference represented by a name would be a thing of difficulty and inconvenience for the English. Yet for most, their names were more than just a matter of identity, their meanings laden with history, stories, traumas, they carry a sanctity which is lost when they are changed to something easier to pronounce. Suleyman (2016) stated that these casual changes, particularly when instigated by someone other than the bearer of the name, communicate that your heritage is strange to us and does not belong here. There is a domination embedded in the changing of other people's names for the sake of ease, it signals that it is more important for one party to have things made simpler than it is for the other to have their identity acknowledged.

The value of names in most African cultures challenges Vom Bruck and Bodenhorn (2006) argument that posited the principal function of names as denotation – literal meaning without identity. In Zimbabwean culture, as with a

---

[19] The Good Immigrant by is a collection of essays from differently positioned immigrants who share various experiences of their lives in the UK.

number of other African cultures, naming is also used to anchor stories with referentiality giving meaning to names (Moji, 2015).

Mbembe (2015) encouraged instead the creation of a set of mental dispositions, to reconcile a logic of indictment and a logic of self-affirmation, interruption and occupation. Mbembe (2015) in a public lecture stated that:

> "Black students and staff have to invent a set of creative practices that ultimately make it impossible for official structures to ignore them and not recognise them, to pretend that they are not there; to pretend that they do not see them; or to pretend that their voice does not count."

I personally found the casual changing of names and failure to address people by their names a peculiar inconsistency, particularly because in my experience most English people are very particular about how their names are pronounced and whether they can be shortened or not.

Silence as being good.

> *The outcome of my placement depended on the mentor I was assigned and the staff on the ward. I always prayed that I would get a team that was friendly, because then I would have a better chance of achieving my outcomes. The mentors determine whether you qualify or not, if they dislike you, they may decide not to involve you or give you opportunities to undertake certain things then in the end fail you. The University tend to take their side and not give you chance to have your say. To be in their good books, it is better to play it safe and say as little as possible. Sometimes I kept quiet even when I knew the answers to things just in case they thought I was too big headed or trying to show off and take over the place.*

Petress (2001) recognised a range of reasons why students choose not to talk and includes fear of success as one reason. Netsai uses withholding of knowledge as a strategy in an attempt to be accepted. It points out to the internalisation of the space invader identity put forward by Puwar (2004), a fear of trespassing into a space that you believe was never yours.

Sixsmith (2004,p.6) defined *good* communication as involving sharing perspectives, equal collaboration, "meaningful talk and in-depth conversational engagement." From this viewpoint, Netsai's silence may therefore appear as a communication deficiency. From such a point of view, silence is problematic, seen to displace or replace something that should have taken place. Silence implies an absence of communication skills, silence hides communication from assessment therefore competency cannot be judged. While it cannot be

disproved, it cannot be proved either. This tends to lead the assessor to not feel confident to sign off the student as competent, but what is often missing from this interface is thinking with complexity and facilitating a conversation with the student to tease out the silence in a supportive way.

Netsai shares the following post-it note (translated) as she stressed the Universities tendency to routinely locate problems within the student and the reluctance to explore other reasons.

> *Be cautious of student deficit models, it is a tempting comfort zone to retreat into that saves you from reflecting on your own input and often the need to change*

The current responses to international students tend to position them as the problem group that can be made better through enhanced inductions / orientations, English language lessons, better interpersonal skills amongst others. The inherent problem with deficit models is that they tend to always project the deficit onto the student without considering the very real possibility of the deficit being situated elsewhere. Deficit can be located in a variety of areas such as in the teacher, the system or institutional structure. Additionally, there is the misguided interpretation of cultural difference as deficit rather than variation. At the most basic level it is about an ability to understand how different students learn. One of the most damaging effects of deficit thinking is that it reinforces stereotypes which in turn further excludes and marginalises non-native students.

Noxolo et al. (2012) warned against a postcolonial analysis that focuses on how to teach the international student, suggesting that this category of student somehow exclusively embodies difference in relation to teaching. Such a position would over-emphasise the term 'international' as a marker of difference while simultaneously homogenising both the 'home' student and international students, despite longstanding recognition of the diversity that exists within each of these categories.

Spirituality as agency

> *When things got tough, I would try and find an opportunity to go to toilet and pray and ask God for guidance. At break time, I often read my bible which I always carried with me - the scriptures in it gave me strength.*

> *On Sundays I liked to go to church, I always felt revived there and in church we were all the same and there was just one person above all of us…it was a time I was out of the Chimurenga[20]*

The church as collective agency and belonging, the therapeutic value of the church is confirmed here by Netsai as she identifies the church as refuge from her difficult experiences. Navigating the nuances of identity, meaning and purpose can magnify the function of spirituality as a significant resource. Netsai uses faith as a resource for coping, the church was a space that allowed her to be the same and equal to everyone else. Through church Netsai was able to reframe her struggles and recalibrate. Michael (2019) identified the church and spirituality in particular as important in re-strengthening sense of self, renewing hope and meaning, as well as its function as agency and restoration in existential recovery.

Fallah et al. (2011) stated that spirituality creates adaptive and efficient thoughts and behaviours that help the person have a better interpretation of the events. This in turn, facilitates achieving goals and succeeding in problem solving and affects happiness. Spirituality will fill up the gap between what the person has and what he demands to achieve, and could facilitate accepting the new real situation and increases life satisfaction by decreasing the gap between reality and ideal, and giving a new definition for them.

Humanity as connection

> *Everybody else on the ward just always seemed so at home, so settled. It was only after I qualified and became more confident to engage that I realised that everybody has their difficulties. Different ones but just difficulties. I wish I had realised that much earlier then maybe we could have had better connections just as people.*

Netsai raises the issue of peoplehood which from an African humanism perspective relates to the concept of 'ubuntu' which means humanity and forms the basis of the notion, 'I am, because we are' which is about humanity towards others. Ubuntu is recognised mostly within southern African cultures although it has spread to other areas within Africa. Samkange and Thompson (1980) articulated a more philosophical sense of ubuntu by proposing that to be human is to affirm one's humanity by recognising the humanity of others, the emphasis being on the belief in a universal bond of sharing that connects all humanity.

---

[20]Shona translation of ongoing struggle. Shona is one of the Zimbabwean indigenous languages.

A popular African humanism story that illustrates the ubuntu concept is shared below:

> *A basket of fruits was placed a short distance away from a group of children who were told that whoever reached the basket first would get all the fruits. The children responded by holding each other's hands and running together towards the basket so that they all reached the fruit at the same time. Upon reaching the fruit, they divided it amongst themselves, ate the fruits and enjoyed together. When asked why they did that they responded, 'How can one be happy when all the others are sad?' 'Ubuntu - I am, because we are!'*

According to Eze (2016,p.190), the core of ubuntu can best be summarised as follows:

> "A person is a person through other people, strikes an affirmation of one's humanity through recognition of an 'other' in his or her uniqueness and difference. It is a demand for a creative intersubjective formation in which the 'other' becomes a mirror (but only a mirror) for my subjectivity. This idealism suggests to us that humanity is not embedded in my person solely as an individual; my humanity is co-substantively bestowed upon the other and me. Humanity is a quality we owe to each other. We create each other and need to sustain this otherness creation. And if we belong to each other, we participate in our creations: we are because you are, and since you are, definitely I am. The 'I am' is not a rigid subject, but a dynamic self-constitution dependent on this otherness creation of relation and distance."

Netsai shared the following post-it note from her experience:

> *It is important to share some of your vulnerabilities and show that you are human too. This would help us to connect which is really important especially when everything else is so strange.*

A number of power dynamics are at play in the classroom, the post-it above calls to what Noxolo et al. (2012) called a framework that helps to unsettle the binaries between taught and teacher in fundamental ways. They go on to state that such a framework encourages introspection over the liminalities of the boundaries between teacher and taught, without giving up the responsibilities of either category. In this context teacher would apply to both lecturers in the classroom as well as supervisors and assessors in practice. Reid and Meeri (2008) asserted that critically reflecting on educational beliefs and practice can be profoundly disturbing especially if teachers begin to question many years of their own practice. Exercising humanity may provoke an uncomfortable fragility,

new insights may create dissonance between disciplinary and personal identities. However, this allows teachers to be able to relate to some of the challenges that come with renegotiating identities. Engaging in such practices enables connections through a shared humanity.

Chapter Summary

This chapter engages with Netsai's experience while connecting her experience to theory. Her personal experience shapes knowledge and contributes to understanding specifically in the areas of *scenes of subjection; silence as being good; spirituality as agency and humanity as connection.* Netsai makes some significant contributions to an educator toolkit through her *Post-it notes to my lectures.*

Chapter 11 Liability of Foreignness

This research took the issues raised by the participants' experience and re-presented the personal in a global dimension, signifying the connection between the individual experience and the broader implications for the universal societal relations. To this end, the overarching findings were represented by domains connected to the universal challenges that this research has identified. Appendix 4 provides a figurative illustration of what happens when one culture is superimposed onto another. In this imposition and attempt to subsume, some elements of the dominated culture are forced out and acknowledged only in the context of being a liability. In Appendix 4 this liability is attached to foreignness and reflected as the parts of the Zimbabwe map that are not covered by the UK map. The aspects of the domineering culture that find themselves unrepresented by members of the subsumed culture find themselves identified as deficiencies rather than differences. These areas are identified by the sections of the UK map that 'spill-out' of the Zimbabwe map (Appendix 4) and are identified within this research to be subthemes, elements informing the conceptual framework.

In the various issues raised by my account and the accounts of Panashe, Musa, Farai, Shamiso, Chipo and Netsai, liability is repeated in all the narratives but is also different each time. The repetition itself became a central and overarching dynamic of each individual account. As such, I sought to develop a conceptual framework which would bring liability and its sub-themes: Social Performance in Nursing; English Language proficiency; Understanding of Teaching and Learning - together. I identified Agency (UK map outline – Appendix 4) as the response or coping mechanism that participants used to negotiate a way through these various challenges. This offered an integrated way of looking at the problem – the dynamics of cultural domination and subsumption as experienced in the context of nurse education, as recommended by Liehr and Smith (1999) who suggest that the conceptual framework presents an integrated way of looking at a problem under investigation.

I arrived at the conceptual framework *Liability of Foreignness* (Hymer, 1960) by following the advice Adom et al. (2016) offer, that a conceptual framework can be an adaptation of a model in an existing theory which a researcher adapts to suit the research purpose. I therefore adapted Liability foreignness as a model from an existing theory. Liability of foreignness is a term borrowed from the business world where it is used to capture the inherent disadvantage that foreign firms have in comparison to local ones largely due to their non-native

status (Mezias, 2002). Foreign students can find it difficult to truly understand the host country's 'sticky' unwritten laws and its cultural and social regulations, and how these affect day-to-day interactions (Jensen and Szulanski, 2004). The resulting disadvantage manifests in increased number of misunderstandings, reduced confidence and a perception of incompetence.

Camp (2001) further defined a conceptual framework as a structure which the researcher believes can best explain the natural progression of the phenomenon under exploration. Liability of foreignness was my framework of choice because it performed the function of a frame as defined by Crenshaw (2016), which is to, when applied - make a seemingly invisible problem visible and enable us to incorporate new facts into how we conceptualise a problem.

Within nursing education, native students navigate a similar culture in learning environments and thus are better aligned for success in comparison to migrant students who must navigate a culture that is markedly different from their home culture. This difference in cultures makes the clinical practice assessment experience for non-native students in particular distinctly more challenging. However, this significant disadvantage that non-native students carry is very rarely acknowledged and accounted for in ways that are supportive to migrant students. Most notably, the disadvantage manifests in the aspect of social performance which in nursing is identified as a professional activity.

11.1 Social Performance in nursing

In the UK, aside from clinical knowledge and skills, nursing as a practice identifies social performance as a professional activity (Willetts and Clarke, 2014). For individuals not socialised in the native culture, this presents as a significant challenge, more so in situations whereby the social aspect of the interventions provided is valued more than the clinical interventions. For some of the participants in my research whose definition of competence centred on clinical knowledge and skills, they did not have the appreciation of the importance of this social performance, it did not carry the same significance. Hunt et al. (2012) posited that assessment in clinical practice is centred on performance, with competency offering a mechanism for its measurement. Assessing a students' practical clinical skills which are technical in nature such as administering an injection is much more straightforward as the steps taken to conclude how successful such a skill is are transparent and easily recognisable. However, assessing professional attitude and behaviour is much more complicated involving subjectivities and less clarity on how a competent/incompetent decision may have been reached. This makes

assessing competence in practice with all the influences of multiple variables, a complex undertaking (Hunt et al., 2012).

In Zimbabwean clinical practice, health professional input tends to focus on the clinical intervention with families (which often include extended family), friends and neighbours often taking on the wider elements of wellbeing. This would include providing hope, safeguarding and counselling for example. Taking on these responsibilities is very often seen as a natural community function and as such the role of the health professional remains largely focussed on clinical interventions. In contrast providing hope for instance, in mental health nursing in particular is central to the Recovery Model (Bonney and Stickley, 2008). Within this Recovery model, the role of the nurse in providing hope is pivotal. This provision of hope although not in itself a clinical skill is often the basis for the success of clinical interventions and is delivered through social performance.

The Friendship bench[21] project for example in Zimbabwe engages the wider community through structured processes in the wellbeing support for psychiatric patients (Centre for Global Mental Health, 2016). The community support comes in the form of elderly Zimbabwean women whose age and gender as cultural identity markers present them as safe, wise and trustworthy (Chibanda, 2006). These elderly women are affectionately known as the community grandmothers. These community grandmothers are, in the main, lay people who will have engaged in basic training with the hospitals to ensure cohesive support (Chibanda et al., 2017). The community support centres on providing the patient with hope and an opportunity to recalibrate their lives. This extension of patient support to the community further focuses the nurses' role on what are considered more clinical interventions.

Furthermore, a combination of a higher-power distance between health professionals and patients as well as the absence of a national health service free at the point of delivery and the fact that clinical interventions incur a charge[22]influences patient behaviour in Zimbabwe; namely there is little or no expectation to be persuaded into treatment or compliance. However, in UK nursing practice, this social performance is often the vehicle through which clinicians *elicit* patient co-operation, additional information that may assist diagnosis and compliance in further treatment. Social performance in this

---

[21] Friendship benches are a safe place for people struggling with anxiety and depression to have opportunities to talk. Unapologetically non-conventional; the therapy rooms are discreet outdoor spaces under trees and the therapists are elderly Zimbabwean women.
https://www.friendshipbenchzimbabwe.org/intervention

[22] Zimbabwe does have a Medical Aid programme which provides support for patient treatment and clinical interventions through a health cover policy-based subscription

instance is enacted though the secondary use of language to *carry the culture*, discussed in Chapter 4 (My SPN). In this case the secondary *carrying the culture* function of language is used to facilitate small talk[23] which, through its casual and non-threatening nature, usually helps to put patients at ease and fosters a level of trust which in turn facilitates better engagement. It is not without significance that small talk by its very nature requires a knowledge of the socio-cultural environment and context to enable its occurrence. A disconnect from this context compromises the ability to use small talk as an aid to enable fostering trust in a patient which consequently compromises a non-native students' ability to be able to engage as successfully with patients as native students often can.

How successfully a student or practitioner is able to engage a patient has implications for the information quality and quantity of processes such as history taking, initial and ongoing assessments. Patient compliance and willingness to be involved in care and treatment is also affected by how well a patient trusts healthcare staff. At the same time an ability to elicit patient trust and engage with patients in a way that enables successful treatment are often used as measures to judge students' ability, competence and approachability amongst other attributes. As the student learning assessment process and documentation is not nuanced enough to identify and separate such contributory factors to performance success, the assessment of an engagement does not acknowledge the complex array of issues entangled within it. Oftentimes the identified complex and layered issues are erroneously oversimplified and flattened to be issues of poor communication. Willetts and Clarke (2014) proposed social identity theory as having the potential to facilitate recognition of the diverse, situational and multifaceted context in which professional nursing activity occurs.

The impact that the absence of strong community structures to complement formal healthcare arrangements has on a health professional's role results in the care given by Zimbabwean student nurses being perceived as lacking concern for patients at risk and an inability to recognise and report safeguarding concerns. Under such classification and in the absence of more concerted efforts to understand the student perceived presentations, the identified issues become grounds for placement failure and in worst cases raise questions about professional suitability and fitness to practice.

11.2 English Language Proficiency

---

[23] Small talk is an informal type of discourse.

The language issue translates in many instances into competence queries within the 'communication' domain of assessment. Consequently, tensions arise mostly between students and assessors in practice whereby the student is unable to understand how they are failed under communication when they have a good grasp of the spoken and written language and were polite in their engagements. From my analysis, the acknowledgement of the broader function of language is not clearly understood, an inability to 'carry the culture' often translates into a failure in communication.

Hill (2009) identified that among native speakers, the use of non-standard language tends to be associated with lower socioeconomic status and less education. This association can be erroneously carried over to highly educated non-native speakers whose language use may reflect non-standard features. Noxolo et al. (2012) asserted that the erasure of the historical presence of English teaching around the world, its particular strength in the colonies, and the importance of class divisions in defining who and how pedagogic language is known, is how a sense of superiority is sustained.

The book *Watching the English* by anthropologist Kate Fox (Fox, 2004) made some very clear connections between use of English language, class and education. Fox's analysis demonstrated that the use of English, even within native English speakers themselves, carries other subcultures such as class and privilege which have implication in terms of how an individual is received in particular circles.

11.3 Understanding Teaching and learning

> "The primary function of education, is to draw pre-existent wisdom and knowledge out of a student and not merely to dump it in – Socrates" 470 – 399 BCE

The widely accepted adult learning theories are built on a premise that adult learners should be self-directed, independent and autonomous. All these are Anglo-European values rooted in privileging self-sufficiency and individualism which tend to be found in cultures where competitive individual achievement results in a high status (Flannery, 1994). In reality, while use of initiative, self-direction, active participation, research and critical analysis are recognised as integral parts of adult and professional learning within United Kingdom HE settings; most developing countries' educational systems are not always informed by the same ideas.

Pratt (1988) stated that there are other non-European cultures whose learning processes are rooted in communal and collective values. From an African

perspective, the dominant teaching perspectives (Pratt, 1998)[24] tend to be instructional resulting in a population of adult learners who rely on and appreciate leadership and authority in education. The educational systems of developing countries, such as my native Zimbabwe, are built on complex historical, economic and political influences stemming from colonialism by the developed world. This resulted in the dominance of principles and practices from earlier phases of the developed world determining, for example, how teachers are prepared for their role, teaching approaches and delivery methods as well as students' learning style. Serpell (2007) makes the case that changes in educational approaches were not always justified on pedagogical grounds, and therefore may not have been considered in other contexts.

Limited availability of resources and of a variety of resources often dictate how faculty in the developing world design and deliver educational courses, which in turn shapes student and teacher expectation of what constitutes teaching and learning. There is a diverse range of international perspectives on the concepts of knowledge construction and how people learn. To promote one understanding of adult learning theory runs the risk of participating in the marginalisation and exclusion of non-European learners. An alternative would be to develop a new perspective on adult learning theory that is more inclusive and responsive to the diverse learner population (Flannery, 1994).

The comprehension of how to operate in a western adult education classroom depends on some realisation that one can have input; more specifically that one *must* have input rather than remaining a passive object (Delgado-Gaitan and Trueba, 1991). An awareness of being a subject, who can initiate action, needs to be awakened and fostered. If some lack the necessary knowledge on how to do something, there must be put into place some system whereby the individual or the group is helped to understand and afforded the means to learn how to cause things to happen.

The use of problem-based learning (PBL) techniques, for example, without spending time ensuring that learners are clear about this teaching approach and their expected role within it, is a case in point. Higher Education Academy (2015) defined PBL as a student-centred approach where students work together in small groups and teachers take on the role of facilitators. PBL uses real-world problems and at each step of the learning process the students must decide what they know and what they need to know or learn how to do in order to continue. If students do not already have the knowledge or skill they require to solve a PBL task, they have to find that knowledge or learn a skill and

---

24 Pratt (1998) Five *Teaching Perspectives*

incorporate this into their developing framework of understanding and competency (Higher Education Academy, 2015).

PBL is posited as a type of active learning deliberately in contrast to passive learning, it is designed to put the student *in charge of their own learning* through meaningful activities. Students think about and apply what they are learning as a way of increasing knowledge and understanding. PBL as an approach has many advantages and has been adopted successfully in a number of cases. However, its underlying assumptions of active learning, critical and analytical thought are not the values that the Zimbabwean education system is based on. Being an active learner and thinking for yourself were not pedagogical priorities that informed Zimbabwean schooling, the Zimbabwean education system being one of Britain's colonial legacies was designed as a central aspect of coloniality, resulting in colonisation of imagination, the mind, knowledge and power. Lord Macaulay's 1835 address to the British Parliament, where he erroneously referred to Africa as a country, illustrates the function and manifestation of coloniality:
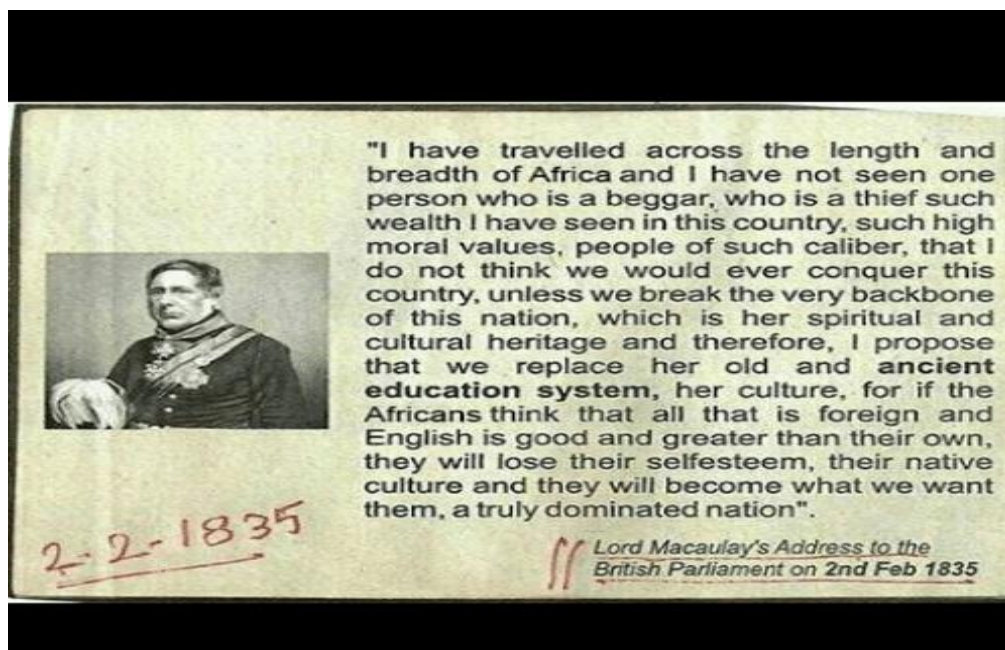

Figure 11.1 Lord Macaulay's 1835 address to the British Parliament

Ndlovu (2018) articulated that what is even more problematic about the above invisible forms of colonisation is that their invisibility makes it possible for the colonised subjects to participate in activities that sustain the very structure of coloniality within which they exist as victims. I view these victim *activities* as

activities of silence, activities of dis-engagement, activities of non-participatory behaviours, activities of ignorance.

Personal experience attests to the difficulties encountered with 'student-led' activities which crossed the traditional boundaries of learning and what constituted 'being taught'. Far from being empowering and motivating, this approach often prevented full participation and ultimately resulted in feelings of exclusion and learning from the margins. Wertsch (1991) identified that if students are not sufficiently orientated to this new form of learning, their knowledge and experience may never be shared and this newly found freedom to be an active participant in the adult education process may prove to be disempowering and undermine efforts of well-intentioned instructors. Consequently, under-prepared students may never become full participants in the learning process (Wertsch, 1991).

11.4 Agency

Agency in this context emerges as the various ways in which and with which migrant students adjust, adapt and cope and was also evident in different ways across all the accounts. Understanding individual agency and the action that emerges from it is complex due to the changing nature of agency. Across the range of participant experiences these complexities with which agency is exercised are evident, each with different manifestations. Within the literature, a number of different terms are used to describe agency, which add to the difficulty of conceptualising the nature of agency.

Across the various disciplines there is also different understanding. Within the psychology field emphasis is on the role of individual decision making, within sociology the focus is on the social structures that shape human lives and behaviour, often losing sight of the person (Hitlin and Elder, 2007; Settersten and Gannon, 2005). Schoon and Lyons-Amos (2017) put forward that to consider both individual factors and the social context that shape the development and manifestation of agency requires an integrated socio-ecological and developmental approach. An integrated model of learner agency would recognise that individual decision making and action depends on interactions with others and is embedded in a wider social and historical context.

The dynamic nature of situations means that the manifestations of agency change over time, shaped by individual maturity and changing social relationships, as well as a changing social context. For myself and the participants, the ability to exercise agency in reflecting on the experiences may

also have been enabled by the fact that this was a reflective and retrospective meaning making, which may not necessarily have been possible had we still been *in* the experience. It is therefore important to understand agency as a relational process that unfolds and develops over time rather than as a personality characteristic. The constant adaptation and adjustments that the participants made in order to cope is further evidence of the dynamic and continuous nature of agency. Handley et al. (2006) affirmed that individuals maintain a sense of agency through adopting and adapting different types of participation and identity construction. Agency understood in this way develops from and through a position of constant negotiation of identities and situations.

Within the participants' accounts agency emerges as a survival strategy. Some participants were able to see things as isolated incidents rather than an assessment of self-worth. In this way agency can be described as mitigation to unequal encounters. For student agency to flourish the power relations in the classroom need to be interrogated. For the participants the telling of their stories and sharing of their experiences was in itself a manifestation of agency.

Chapter Summary

This chapter has explored the overarching concepts that form the thread that runs through the participant experiences. Liability of foreignness has been applied as a conceptual framework with social performance in nursing, English language proficiency, understanding of teaching and learning as components. Agency emerged as a response or coping mechanism that participants used to negotiate a way through these various challenges. Appendix 4 provides a visual and figurative representation of the elements that comprise the conceptual framework for this study. It builds on and refines earlier work (Appendix 5), and serves to demonstrate the way in which my thinking about the subject matter has developed over time.

Chapter 12 Reflexivity

"Some journeys are direct, and some are circuitous; some are heroic, and some are fearful and muddled. But every journey, honestly undertaken, stands a chance of taking us toward the place where our deep gladness meets the world's deep need" (Palmer, 2000.p36).

Researchers are part of the social world they wish to investigate. It is therefore important to reflect on positionality. Reflexivity is the process of reflecting critically on your positionality, your identity, your biases and assumptions, and how your experiences and background might influence decisions made in the research process (Finlay, 2002). Reflexivity in the research process is sometimes seen as a challenge to the validity of the research. An open discussion of the complex dynamics between the researcher and 'researched' may be seen as weakening one's research findings. However, rather than undermining findings it can also be argued that, "reflexivity adds a necessary insight into the complex dynamics that do exist between researchers and participants" (Ryan and Golden, 2006,p.1193). Fine (1994) argued that we need to reflect on and acknowledge the fluid nature of research and the research relationships.

Using heuristic enquiry as an approach within my research made reflecting on my own identity, background and past experiences critical. I have had to actively and deliberately think about who I am, where I am from and how my experiences shape how I conduct research as a whole: my approaches, research design, how I analyse data, how I interpret results as well as which elements I choose to devote time to and report on. In so doing, this process has alerted me to the benefits and limitations of conducting research as an 'insider' sharing some commonalities with the research participants. Gair (2012) defined 'insiders' as researchers who personally belong to the group to which their participants also belong. My heuristic enquiry journey has emphasised areas of key considerations when working with participants whose identities reflect my own. My positionality has brought with it many strengths but has also made me aware of potential pitfalls throughout all stages of a research project.

I found my first interview difficult while I was conducting it. However, afterwards and on reading through the transcription I realised that there was a wealth of information contained in that interview. I had been destabilised by what I perceived to be a limited role as an interviewer in that particular exchange. My past experience of interviewing involved me asking a series of questions, it felt more structured. However, in this instance I just felt out of control; on reflection, I came to understand that if I am asking people to tell me their story then my

role is to listen and hear what they are telling me. My questions were more of prompts to encourage the participants to share their experiences by telling the story of their education and this had to be on their terms.

Reflexivity was even more important when I conducted interviews with participants whose age, experience and time of entering the UK resonated with me on a personal level. I was mindful of the mutual and multiple influences, the joint construction of meanings and identities in the relational spaces that the interviews created (Fine, 1994). How closely their experiences reflected my own made the interviews more conversational and at times I wondered whether these discussions were formal enough to qualify as research data. However, on balance as I analysed the data, I came to appreciate that this safe space in which the interviews occurred allowed for some very rich data which a more formal arrangement may not have revealed.

Conducting my research with people with whom I share significant aspects of identity fostered an instant sense of trust and rapport which enhanced engagement and had implications for how participants responded. Finlay (2002) however warned that experiences of being an 'insider' can evoke feelings and emotions that might affect the rigour and reliability of findings, outcomes and policy recommendations. One of the approaches I used to mitigate this was to actively engage with my supervisors who took the place of 'outsiders', ensuring that my research project covered as many angles and dimensions as possible. They asked me questions regarding decisions I had made, provoked me to reflect on aspects that I had not thought about and probed areas that required further clarification. My supervisors also brought to my research work a plurality of views and additionally prompted me to critically examine my own subjectivity (Gair, 2012). Roberts (2014) noted that a reflexive approach to research that is clear and open about its limitations stands the best chance of navigating the challenges of 'insider' or 'outsider' researcher and helps researchers to aim to bring a 'self-critical awareness' to their work.

While researching about Zimbabwean students' experience of nursing education in the UK it has been very useful to have an understanding of both Zimbabweans and their context as well as an understanding of nursing education in the UK. However, I have remained cognisant of my subjectivity and open to changing my views in light of any evidence that challenged my prior position. Brah (1996) points out that the use of experience is not to declare or suggest that all experiences are the same I recognise that a shared identity and shared experiences does not create a homogenous group of people. As an 'insider', it is therefore important to remain aware of differences as well as

commonalities. By using heuristic enquiry as an approach, I additionally presented my experience as part of the data for analysis thus opening myself up to challenge. Fay (1996,p.20) puts forward the understanding that, "knowing an experience requires more than simply having it; knowing implies being able to identify, describe, and explain."

To a large extent my interest in this subject area was unquestioned by participants and the extent to which they were open with me indicated their belief that I would understand their experiences. At times, though, I felt that my position as an 'insider' created a heightened sense of duty to give something back to participants or use research in ways that redressed some of their negative experiences as well as ensure the same fate did not befall future recruits. Zickar and Carter (2010) discussed the positioning of researchers as reformists aiming to facilitate change, expose transgressive practices and engage with experiences so as to better understand them. It was at this juncture that I became even more conscious of the fluid boundaries between 'insider' and 'outsider' researcher positions and the need to manage research participant expectations.

Gair (2012) identified that the limitations of adopting a binary lens as the dichotomy of 'insider' and 'outsider' rarely conveys the reality of how most people experience their identity. The explanation that we bring overlapping and intersecting aspects of identity to situations, and can even experience the feeling of simultaneously being both an 'insider' and an 'outsider' situated somewhere on a continuum which can move during the course of a project, resonated with me. The concept of intersectionality reminds us that people's identities and social positions are shaped by multiple and overlapping factors. Different elements of my identity, background and past experiences influenced how I engaged with participants and, in turn, how participants engaged with me. The boundaries between myself and the participants was blurred, the influences were mutual and multiple although we each had our own meaning making processes.

The benefit of approaching the research in this way was that the accounts were richer and I believe we all took something of benefit away from the engagement. It is my hope that, for subsequent readers, the stories will function as calls for relationships (Frank, 2000).

12.1 Personal Challenges

> "What a long time it can take to become the person one has always been. How often in the process we mask ourselves in faces that are not our own" (Palmer, 2000.p9).

Paradoxically, the SPN and HE approaches while empowering and liberating have been simultaneously extremely challenging. They were doing to me what they do to the dominant scholarly discourse – disrupt, disrupt, disrupt. I was having to learn to trust my own voice and while SPN is a liberation from the narrow frameworks of academic expression, venturing outside of familiarity is difficult (de Jong et al., 2018). On a personal level, adopting this radically different methodology raised many questions about the use of voice in academic research - What should I express? How deeply should I express it? Who should I address? Whose needs should I meet? The struggle to find a way in which to articulate this work is indicative of the emotional labour involved in embarking on the task to speak truth to power. James (1989) identifies that the expression of emotions is regulated by a form of labour and that emotional labour facilitates and regulates the expression of emotion in the public domain.

I found myself destabilised as the methodological and research conventions to which I was accustomed were dethroned. My feelings and my thoughts have regularly been in conflict. I have had to constantly remind myself and reassure myself that the research I am undertaking and the approaches that I am using have value. That it is acceptable to take a different position on what I have always understood to be the principles of good research. I previously had a narrow understanding of good research principles, which centred on being objective and being able to prove mostly phenomena that was outside of you. I have since come to embrace the importance of also understanding what is inside of me and how to relay it to others. As such, the essential and critical nonconformity to traditional research practices has become a necessary disobedience. Emotional labour was evident for me in the writing process and is exemplified in the careful choice of words, the regular justification; exhausting processes in themselves which simultaneously brought to the fore the constrictive and constraining power with which dominance operates and the authority it constantly exerts.

Such has been the power of the dominant discourse that, while I believe in what I am doing and have no doubt that it is relevant, I feel compelled to regularly justify my approach. I constantly battled with a compelling pressure to ease the discomfort of readers of this work as potentially the same people implicated in the occurrence of these experiences. This was another juncture at which I

became acutely aware of the emotional labour involved when negotiating the tension that emerges when I felt bound to express myself in a way that prioritised the feelings of the dominant powers I was seeking to challenge (Masamha, 2018a). Reading the work of others who have employed similar approaches successfully has been critical. Barr (1999) for example, shared some personal difficulties in breaking habits of research encouraging approaching writing itself as a method of inquiry and being comfortable with writing things down before completely thinking them through. For me it has also been learning to accept what I know at the moment with the knowledge that what I know will change later as I learn more both about myself and about other things. The literature on critical race theories and counter-narrative storytelling has affirmed for me, for example, the importance of stories.

Having reconciled my struggles with centralising my narrative and conceptualising the literature as being at the service of my story - there to ground, support and critique the points made in the narrative (Bradley and Nash, 2011) - I encountered my next disruption. Taking the risk that my truth as it lay in my experience may not be viewed by others to carry the same meaning. Worse still, it may be seen as wrong and therefore compromise its knowledge claim status.

As a student and lecturer what I have come to understand about feedback, and indeed what I always reiterate to students, is that it is not personal. I emphasise that it is constructive and designed to enhance their work therefore they should not be disheartened. However, in the case of the particular work that I am doing now and writing about, it feels personal - it is personal. Any critique is no longer just about my work, it is about me; how I make sense of the experiences I had and how I conceptualise them. Such a realisation has made sharing my work a very daunting task because it represents a giving away of a part of me for review and analysis. I have felt this apprehension and vulnerability in a very different way to when I have been a participant in research where I have known that the contribution I make is going to be analysed as data, perhaps because in this case I cannot be anonymous in my own story. The whole process of self-search has been very confronting and revealed many contradictions, exposing the fact that my thoughts and feelings are not always aligned. Sharing these is a challenge. I relate to Gornick (2001,p.9) who comments that, "penetrating the familiar is by no means a given. On the contrary, it is hard, hard work".

Additionally, SPN personalises my analysis of race, white superiority, British culture amongst others in the context of dominance and marginalisation. Depending on the degree to which you choose to engage with my work, I share

the view by Eddo-Lodge (2018) about her own work on race, that if you are a white person you will feel implicated in some way. This has caused me some discomfort as I have had and do have some very positive relationships with many white people. I have white colleagues, white supervisors, white friends and white extended family with whom I engage very well and for whom I care very deeply. My discomfort has been particularly because I did not want to be caught up in the precarious, *I don't mean you situation* which, as a black person, I have had said to me numerous times and at best have found extremely unhelpful. Not least because it tends to be used as a kind of perverse permission to make unsavoury comments, while simultaneously disempowering you from challenging the comments because of the declaration that it is apparently not actually about *you*, but rather just about other people like you. In my experience, this approach also serves to inadvertently co-opt you into someone else's biases and prejudices.

With this in mind, it is necessary to emphasise that the issues I interrogate are themselves about power from which privilege, superiority and dominance emerge. Power, privilege and superiority can be and are expressed through a variety of mediums. However, in this case they are enacted through the history of whiteness which in turn has given whiteness its agency. My call is to a more nuanced and power-conscious analysis that, as Young (2003) articulated, recognises responsibility through structural connections to privilege without conceptualising it as individual blame.

12.2 Ethical Dilemmas

As I have been undertaking my research, and more specifically as I have been writing up my research, I have been confronted by a number of questions. Who do these stories belong to? Am I doing more violence to already marginalised groups by exposing their stories while not being in a position to guarantee how their stories will be used? What does it really mean to be known by others?

Smith (1999) a Maori anthropologist in her seminal work, *Decolonising Methodologies*, framed *Re-search* as a *dirty word.* Breaking down the word research by hyphenating it into "re-search" is crucial because it reveals what is involved, what it really means, and goes beyond the naive view of "research" as an innocent pursuit of knowledge (Ndlovu-Gatsheni, 2017).The hyphen in this context is used to divide the word so as to signify a contested meaning. The hyphen underscores the fact that "re-searching" involves the activity of scrutinising people as specimens, peeping into their private lives, exposing their secrets, taboos, thinking, and their sacred worlds (Ndlovu-Gatsheni, 2017). With

this in mind, I attempted to do what Fine (1994) defined as 'working the hyphens' between myself-others, attentive to the asymmetrical and potentially exploitative power relationship due to my ability to represent their lives and write their voices out of the research. This in itself would be a form of colonisation, speaking for and constructing participant identities and distancing them from their own narratives (Fine, 1994). The deliberately non-traditional way in which my research is presented makes material how my thinking has been shaped through and by these dilemmas.

I agonised over the risk of participants' narratives and meaning making being seen as over sensitivities. The most effective way to silence someone's experience is to render it an oversensitivity, this is effective in multiple ways. The most obvious being that it silences the person, disempowers them. Secondly, it exonerates the person/people involved or implicated by their discriminatory behaviour from engaging in any level of introspection. Thirdly, and by far the most damaging consequence, is that it returns the person adversely affected by the experience to their agony. Moreover, the branding of someone's reaction to a situation as an oversensitivity is representative of the 'better argument' discourse, which in itself is a power dynamic. Such a position automatically elevates one person's perspective of a situation as the common-sense right approach while maligning the other view as the wrong irrational one.

On a personal level, I am acutely aware of the danger of presenting a case through this research which may be seen to be an argument for special pleading. This risk makes my research vulnerable to playing into the power dynamics which it sets out to contest, a subjection that annihilates agentic capacity. This is one of the consequences of confronting the hegemony and creating alternative ways of knowing. How can I safeguard against that? Is it enough to take comfort, refuge in those that will take notice of the pain and make a difference to their practice through what they have learnt? It brings to the fore for me that as Africans we are not yet uhuru[25].

It is an unsettling realisation to note the stark parallels between the historic re-searching of the *Other* in order to determine their humanity and how my work with migrant students may be viewed as an attempt to establish their worth. I am concerned about how my re-search may feed into pathologising difference (Brah, 1996) and force people into the European way of being. In the wake of recent terrorism incidents this problematising of cultures is perceived to be

---

[25]   Uhuru is a Swahili word meaning freedom. Odinga Odinga of Kenya coined the phrase not yet uhuru to bring attention to the fact that despite Africa's independence, Africans are still not emancipated

justified in the wider society. Once the stories are out there, they are no longer in my control, readers will do with these stories as they please which may include mocking, dismissing or using them as evidence to further denigrate the participants and the wider migrant population they may be seen to represent. I am provoked to reflect on what truly constitutes cultural exchange.

I hope that the participants felt empowered by the opportunity to shape contemporary understanding of the experiences of African migrants in nursing education. However, even in saying this I am alerted to the paradoxical nature of concepts such as 'empowering' and 'giving voice to' as in themselves they bring attention to and reaffirm in whose favour the power dynamic is skewed (Rodriguez, 2018). Roy (2004), an Indian researcher in a peace prize lecture once thought provokingly said, "there is really no such thing as the voiceless - there are only the deliberately silenced, or the preferably unheard."

12.3 Limitations of the Research

The research was conducted several years after the experience about which the participants were reflecting, which has implications in terms of recall. However, the distance from the experience may also have enabled the participants to better articulate the experience having had time to make sense of it. On a personal level, I was much better able to externalise my experience into a narrative post-experience than I would have been while I was in the experience – still internalising it. Moreover, the residual feelings, thoughts and memories recalled after such a long time is testament to their impact and long-lasting effect. On the other hand, experiences that may have had a significant effect at the time may have lost their impact and therefore not be shared and subsequently lost as data.

Some of the participants have since undertaken other postgraduate courses in the UK, it is unclear what effect their further studies in higher education may have had on their articulation of their first educational encounter. A good postgraduate education experience, for example, could either bring the difficulties of the first experience into sharp focus or may have neutralised the first experience. Similarly, a poor postgraduate experience may have reinforced earlier difficulties or overshadowed previous positive educational experiences.

Post-colonial theory is a contested field within which numerous disagreements exist. The use of post-colonial theory as a theoretical framework therefore has implications on how the presented dynamics are understood, dependent upon which postcolonial theory is applied and the purpose for which it is used. The purpose for which I use a postcolonial framework is with an emphasis and focus

on coloniality so as to examine the colonial power dynamics that still exist today and are sustained through behaviours, practices and representations. My research aims to facilitate counter narratives and to give a platform for alternative perspectives and alternative knowledges to be shared.

I acknowledge that there are several arguments that could be drawn from the participant excerpts and that the perspective presented is given through the lens of an insider. However, Brian Chikwava in an interview with an organisation called Afrikult - proposed that the act of reading yields a richer experience when the reader is actively engaged with interpretational possibilities (Afrikult, 2015). Personally, the excerpts provoke what the novelist William Boyd calls, *a complexity of after-thought* (Boyd, 2006). Kola (2016) further elaborates this as that lingering feeling at the end of a narrative, the rumination it compels.

Chapter Summary

This chapter has engaged with my personal challenges in undertaking this research as part of a reflexive process. It has outlined ethical dilemmas and the limitations of the research.

Chapter 13 Implications for practice

The UK International Education Strategy (Department for Education and Department for International Trade, 2019) sets an ambitious target to grow the numbers of international higher education students studying in the UK to 600000 by 2030. Within this strategy are five key, cross cutting actions proposed to support the whole education sector. Point 3 p.6 states:

> "Continue to provide a welcoming environment for international students and develop an increasingly competitive offer. This includes extending the post-study leave period; considering where the visa process could be improved; supporting employment; and ensuring existing and prospective students continue to feel welcome."

There is within the strategy an emphasis on engagement with populations outside the EU; in healthcare as the solution to the shortage in nursing as well as the broader healthcare professionals there is already active recruitment from the African and Asian continents. This opening up of borders to professional migrants is an invitation into the country of the same people whose presence was one of the key catalysts to the vote leave[26]. This demonstrates the duality of a migrant status as migrants serve as political instruments to explain the pressure on resources while simultaneously being the solution to national labour shortages. This for me was a personal challenge, persistently navigating the paradox of being an invited but somewhat unwanted guest, making me feel like a trespasser in the academy – what Puwar (2004) referred to in their book title as 'space invaders, bodies out of place'.

With recognition to this duality, liability of foreignness as a frame is useful to have as part of an educator's toolkit. In application, this should generate questions for us as lecturers, such as: "How does this student's being foreign affect their education?" "What impact does their unfamiliarity with the environment and context have on their learning?" "What reasonable adjustments do I need to make to my teaching?" "How can I create an environment conducive to optimise engagement?" "What does belonging look and feel like?" "How can I foster it?" "In what ways can I provide effective support?" Such questions are not only beneficial to migrant students, but for all students. While the embracing of difference and diversity is emphasised and

---

[26]   The campaign to leave the European Union in the 2016 UK European Union referendum, this campaign was mainly pitched to the public with an emphasis on the removal of migrants from the UK as well as the tightening up of borders.

written in policy as an expected behaviour in workplaces, achieving and maintaining that acceptance remains problematic.

The UK International Education Strategy (Department for Education and Department for International Trade, 2019) clearly demonstrates where the focus of key stakeholders lies, the strategy states:

> "We also want to ensure that international students have a positive experience in applying to study in the UK... we will consider ways in which we can improve the application process and encourage more students to study in the UK. We are clear that international students are welcomed and valued in the UK, but we must redouble our efforts to amplify this message. This will include the whole of Government promoting our visa offer, highlighting that there is no limit on the number of international students that can study in the UK and that we are improving our post-study offer" (p.13).

Such statements fail to encourage any reflection on how the UK environment impacts the experiences of international students, furthermore a declaration that students are welcomed does not create a welcoming environment. Of greater concern is the suggestion that redoubling efforts to 'amplify the message' will in itself enhance the environments ability to embrace international students. It is incongruous the suggestion that a student's experience of not being made to feel welcome can be resolved by reiterating to them – *you are welcome here!* particularly when their experiences are in direct contrast with that amplified message.

The reluctance and inability to engage in any level of self-assessment is probably underpinned by a highly competitive position in the global education market with statistics placing the UK as the second most popular study destination in the world for international students, behind the US. For higher education alone, the UK hosted almost 460,000 international students in 2017/18, the highest level on record.

Within nursing education in particular, the structure, content and title of modules sometimes suggests that ethics and ethical practices are stand-alone modules as opposed to concepts that should run through the entire curriculum. Embedding ethics and ethical practices as a thread in all modules would give a platform from which students could regularly reflect on the impact of their practice across various situations and interactions. My experience of nurse education did not for example incorporate any dedicated focus on discussions about race and identity in any context, only reactionary responses when racial

discrimination was alleged. McKenzie-Mavinga (2005) raised concerns about the lack of a concerted effort to teach or discuss racism in undergraduate and postgraduate curriculums.

With the introduction of the new practice supervisor and practice assessor role through the new NMC education standards (Nursing and Midwifery Council, 2018b) it remains to be seen whether supervision can occur without assessment and whether assessment can be done without supervision. The danger is that isolating assessment from supervision may distance the assessor from performing a supportive role. The distinction may more accurately rest on who will have the permission to formally communicate to the student and the university and record the final outcome. In changing the manner in which students are assessed and supervised, there is an opportunity to ensure that the preparation courses for nurses supporting learners in practice emphasise establishing how students learn as a fundamental aspect of the initial interview that would then guide how students assess themselves and are assessed by others.

13.1 'Thinking with complexity'

Writing across lines of fault involves a kind of academic bricolage (Levi-Strauss, 1966): gathering concepts and ideas as needed to make the case, or tell the story, at hand. I am interested in a kind of hybrid discourse which seeks to address academics, practicing clinicians, students and ultimately policy makers; sometimes alternatively and sometimes simultaneously. Simultaneous forms of address can be academically messy, but they can also cross the lines of fault that too frequently divide these groups from each other (Frank, 2000).

My aim is to make an impact on migrant students, native students, native nurses in practice who assess student nurses' practical performance and native lecturers. In this context I believe these to be the main stakeholders of the teaching and learning exchange at a grassroots level; that is, in the classroom and the practice area where nursing education is seen to formally commence. For the migrant student, I aim to provide something that recognises and acknowledges experience, for both resonance and challenge, something to hang that sense of dislocation onto. For the native student, I aim to stir a curious awareness, a prompt to interrogate those taken-for-granted norms. For the educator, I aim to stimulate a consciousness of practice and provide opportunities for meaningful, considered change. For the research participants, to provide an opportunity to re-inscribe themselves as knowledgeable citizens whose contributions are embraced as valid knowledge.

Bang and Vossoughi (2016) encouraged us to advance insights about learning and human development with explicit attention to relationships of power—in particular, looking at what and how identities and forms of knowledge are generated, where, by and for whom. This approach will enable the study of innovative forms of learning and support identity development. Theories and research methods that attend to relationships of power can support transformative insights (Kirshner et al., 2010; Mirra et al., 2015).

I write this work also as an educator myself recognising the opportunity that the new standards and subsequent revalidation of curriculums gives us as nurse educators. An opportunity to take note of the knowledge that migrant students have enriched us with and use it to enhance the curriculums and the subsequent student education experience. This is yet another liminal space, a transformative opportunity to renegotiate new meanings, to actively engage with different knowledges, to allow ourselves to grow. The concept of 'Post-it notes to my lecturers' (Masamha, 2018b), is a simple, yet practical and effective way of engaging migrant students. The result was an educational toolkit that provides a starting point for educators to engage in meaningful discussions with their students, while mindful of the complexities of the issues that lie beneath the post-it note expressions.

Additionally, the question of the input of international students who are now educators themselves (myself included) whose perspective is enhanced by having gone through the transition themselves. I am personally able to embody a particular teaching praxis through recognising myself in migrant students and thinking that could be me - *that was me*.

My research works to advance the concept of decentering. Decolonisation is one way in which to decentre. Ndlovu-Gatsheni (2013b) posited decoloniality as arising from a context in which the humanity of black people is doubted and emerges as one way of telling the story of the modern world from the experiences of slavery, imperialism, and colonialism. Decolonisation involves making specific and active efforts to give voice to those who would otherwise never be given a platform or indeed not feel able/empowered to take up what may be seen by others as an available platform. I have learned more about

decolonisation by engaging with the participants and the literature and taking time to acknowledge and understand their experiences and perspectives. There are many things we can learn from each other. Contrary to popular belief, decolonisation is actually beneficial to all parties, so it is not about doing favours for anyone. Rather, it is about affording ourselves the full knowledge spectrum.

13.2 Implications for future research

Across the participant narratives, the concept of *Scenes of subjection* was used to highlight expressions of experiences of the multiple injuries of otherness, located primarily within the markers of race and non-nativeness. The injuries were expressed as counter-narratives to challenge existing discourses and provoke alternative ways of 'seeing and being seen'(Du Bois, 1903).This research analysed the wounding power of otherness through revealing and examining the injuries provoked by forced encounters with comments and misrepresentations.

Through combining subjection with vulnerability (Butler, 2006), the research creates a platform for the critical (re)examination of understandings of vulnerability while emphasising the role of agency. Butler (2006) defines vulnerability as a paradoxical nexus of constitutive possibilities; namely, the possibility of being exploited by abusive forms of power as a subordinate to dominant power discourses with reiteration further entrenching the abjection. Conversely, vulnerability can be an enabling feature of subjection through resistance to exploitation. The necessity of their reiteration opens up the possibility for resistance to subjugation. From this perspective, Butler (2006) goes on to present constitutive vulnerability as being at the source of subjects' paradoxical exercise of power, namely, their constrained agency.

The concept of scenes of subjection and how agency can be an enabling way through which to respond to vulnerability demonstrated in this research can be applied to other differences, such as disability and gender. From the vantage point of critical race theory, this research sheds light on both the heuristic and critical political values of such accounts (Michel, 2016). The research therefore advocates that accounts of injury should go beyond merely being stories of adverse experiences that people who embody otherness encounter and tell - to being sources from which and through which to understand the nebulous manifestations of prejudice and the subsequent micro-aggressions. Further research across other lines of disadvantage could apply the concept of scenes of subjection to the analysis of subject experiences. Similarly, the broader

124

notion of *liability of foreignness* can be extended and adopted to *be liability of otherness* as a theoretical framework to organise the various injuries experienced by people who represent difference in a range of ways.

Additionally, further research on the development and use of agency in such circumstances would enable the development of an empowerment toolkit to harness the constitutive vulnerability as identified by Butler (1997), that has the potential to allow subjects to exercise power drawn from vulnerability.

The multiple ways in which the participants made use of silence demonstrates the complex and layered nature of silence. In so doing, the research contests the view that presents silence in the limited context of a passive state of being whilst neglecting the active role of silence as resistance, as power, as strategy, as communication, as insecurity, as awareness, as a coping mechanism and as standpoint. The perspectives of silence exemplified by the participants' narratives further broaden the recognition of the profound nature of silence emphasised by Armstrong (2007a); (Armstrong, 2007b). The ways in which to effectively and progressively apply this layered understanding of silence to the analysis of silences in learning environments is an additional area for further research.

Chapter Summary

This chapter has considered how this research can be applied to practice through consolidating all the experiences, literature and considerations that this research has provoked. In exploring the implications for practice, the concept of 'thinking with complexity' is reflective of the multiple dimensions that this research has engaged with and illustrates how complex the issues contained within the teaching and learning exchange are and the dangers of not critically examining them.

The implications for future research have included how the concept of *scenes of subjection* can be applied across other lines of disadvantage, such as disability and gender. The framework of *liability of foreignness* can be adopted to encapsulate a broader *'liability of otherness'* which can equally be applied to other differences which are accompanied by disadvantage and discrimination. How to interpret the textured nature of silence is also an additional area for further research.

Chapter 14 Conclusion

While it is not possible to legislate for open-mindedness or instil changes of perception by command (Holt, 1965), it is my hope that the reflections within this research have revealed the manifestations and implications of postcolonial dynamics within the teaching and learning exchange. In my view, such reflections, when shared, can be helpful in progressing from conversations to generating theories that can shape future practice. Furthermore, the inclusion of African knowledges and African intellectuals and theorists as a thread running through the research is a move to promote visibility and inclusion while demonstrating the strength of alternative knowledge forms as creative influences.

This research also serves to invite critique on traditional and established practices which fail to take account of the changing landscape of the student body and the reliance on a limited set of adult learning theories. As educators we need to recognise the barriers to full and equal participation as something we have an active role to challenge. That we have a responsibility to question those institutional cultures that have become normative, to examine the processes and practices that uphold traditions of privilege, selective inclusion and discrimination. If we choose to do only what is comfortable and avoid the disconcerting nature of change, then we are in effect perpetuating and participating in marginalisation. Unwittingly or not, we are all implicated by the practices that we partake in.

A good understanding of decolonisation safeguards against including condition-ally, accepting only partially under specific conditions. There is a need to unmask and confront misconceptions and fully embrace difference. On a personal level, this includes a reimagining of Africa as a place that has both challenges and successes, just like any other place, and more importantly as a place that produces valuable outputs of a wide spectrum, of which knowledge is one of the outputs. Decolonisation is not about replacing the existing centre with a new centre, but rather an acceptance of the existence of multiple realities, none of which need to take centre stage or have a greater value than another.

Acknowledging that teaching and learning take place within systems shaped by hierarchies and inequalities can enable at least beginning to think differently about ways of working with migrant students. In an interview with Tanuj (2017) for Project Myopia, wa Thiongo advocates for the subverting of hierarchies by stating:

> "When you crush hierarchy, and replace it with network, then the cultures held in the different languages generate oxygen. They cross-fertilize. Cultures are able to breathe life into each other. Every culture should be taught with a nod to other cultures… They are all very exciting and it is not necessary to put them in a hierarchical relationship to each other. Let them network."

My motivation in undertaking this research was not to prescribe a ready-made solution but rather to present, represent and re-present a problem. To create an opportunity for migrant students to experience their situations and challenges differently. Significant strides have been made in relation to inclusivity and valuing difference which must not go unacknowledged, however there is still progress to be made. In this sense, as Marechera (1987.p99) poignantly said,

> "We are not at the beginning, we are not at the end — we are at the mid-point of the scream, the eye of the storm".

References

Achebe, C. 1958. *Things fall apart.* Nigeria: Heinemann Publishers.

Achebe, C. 2000. *An African Voice.* [Accessed 09.02.2020]. Available from: http://www.theatlantic.com/magazine/archive/2000/08/an-african-voice/306020/

Adhikari, R. and Melia, K.M. 2015. The (mis) management of migrant nurses in the UK: a sociological study. *Journal of nursing management.* **23**(3), pp.359-367.

Adichie, C.N. 2009. *The danger of a single story. TED Talk.* [Accessed 09.02.2020]. Available from: https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story

Adom, D., Adu-Gyamfi, S., Agyekum, K., Ayarkwa, J., Dwumah, P., Abass, K., Kissi, E., Osei-Poku, P. and Obeng-Denteh, W.J. 2016. Theoretical and conceptual framework: Mandatory ingredients of a quality research. *Journal of Education Human Development.* **5**(3), pp.158-172.

Adriany, V., Pirmasari, D.A. and Satiti, N.L.U. 2017. Being an Indonesian feminist in the North. *Tijdschrift voor Genderstudies.* **20**(3), pp.287-297.

Afrikult. 2015. *Interview with Brian Chikwava on his novel 'Harare North'.* [Accessed 09.02.2020]. Available from: http://afrikult.com/interview-with-brian-chikwava-on-his-novel-harare-north/

Ahmed, S. 2012. *On being included: Racism and diversity in institutional life.* Durham and London: Duke University Press.

Alfred, M.V. 2003. Sociocultural contexts and learning: Anglophone Caribbean immigrant women in US postsecondary education. *Adult Education Quarterly.* **53**(4), pp.242-260.

Alperin, D.J. 1990. Social diversity and the necessity of alliances: A developing feminist perspective. In: Albrecht, L. and Brewer, R. eds. *Bridges of power: Women's multicultural alliances.* Philadelphia: New Society Publishers, pp.23-33.

Altieri, M.A. 1995. *Agroecology–The science of sustainable agriculture 2nd edition.* Boulder, CO: Westview Press.

Apprey, M. 2009. Identity and Difference: Race, Racialization, and Otherness in the Intersubjective Field in Clinical Practice. *Journal of Reflective Practice: Formation and Supervision in Ministry.* **29**, pp.38-55.

Arashiro, Z., Demuro, E. and Barahona, M.J. 2015. Introduction: thinking through our voices. In: Arashiro, Z. and Barahona, M. eds. *Women in academia*

crossing north-south borders: gender, race, displacement. Lanham,Maryland: Lexington Books, pp.vii-xvii.

Archibong, U. and Darr, A. 2010. The involvement of BME staff in NHS Disciplinary Proceedings. *Bradford: University of Bradford.*

Armstrong, P. 2007a. Cultures of silence: Giving voice to marginalised communities. In: *37th Annual SCUTREA Conference*, pp.3-5.

Armstrong, P. 2007b. Observing silence. In: *Learning in Community: Proceedings of the Joint International Conference of the Adult Education Research Conference (AERC)(48th National Conference) and the Canadian Association for the Study of Adult Education (CASAE)(26th National Conference). Ottawa, CASAE*, pp.19-24.

Asante, M.K. 2006. A discourse on black studies: Liberating the study of African people in the Western academy. *Journal of Black Studies.* **36**(5), pp.646-662.

Autar, L. 2017. Decolonising the classroom. *Tijdschrift voor Genderstudies.* **20**(3), pp.305-320.

Bakshi, S., Jivraj, S. and Posocco, S. 2016. *Decolonizing sexualities: transnational perspectives, critical interventions.* Oxford: Counterpress.

Bang, M., Medin, D., Washinawatok, K. and Chapman, S. 2010. Innovations in culturally based science education through partnerships and community. In: Khine, M.S. and Saleh, I.M. eds. *New science of learning: Cognition,Computers and Collaboration in Education.* New York: Springer, pp.569-592.

Bang, M. and Vossoughi, S. 2016. Participatory design research and educational justice: Studying learning and relations within social change making. [Online]. **34**(3), pp.173-193. [Accessed 25.02.2020]. Available from: https://www.tandfonline.com/doi/pdf/10.1080/07370008.2016.1181879?needAccess=true

Barr, J. 1999. *Liberating Knowledge: Research, Feminism, and Adult Education.* Pennsylvania: NIACE.

Bates, T.R. 1975. Gramsci and the Theory of Hegemony. *Journal of the History of Ideas.* **36**(2), pp.351-366.

Baumeister, R.F. and Leary, M.R. 1995. The need to belong: desire for interpersonal attachments as a fundamental human motivation. *Psychological bulletin.* **117**(3), p497.

Baynham, M. 2011. Stance, positioning, and alignment in narratives of professional experience. *Language in Society.* **40**(1), pp.63-74.

Beasley, C. and Bacchi, C. 2007. Envisaging a new politics for an ethical future: Beyond trust, care and generosity - towards an ethic of social flesh'. *Feminist Theory.* **8**(3), pp.279-298.

Belenky, M.F., Clinchy, B.M., Goldberger, N.R. and Tarule, J.M. 1986. *Women's ways of knowing: The development of self, voice, and mind.* New York: Basic books.

Benner, P. 1994. From novice to expert. *A Collection of Readings Related to Competency-Based Training.* [Online]. Australia: Educational Resources Information Centre (ERIC), pp.129-137. [Accessed 25.02.2020]. Available from: https://files.eric.ed.gov/fulltext/ED384695.pdf#page=130

Bleakley, A. and Cleland, J. 2015. Sticking with messy realities: how "thinking with complexity" can inform healthcare education research. In: Cleland, J. and Durning, S.J. eds. *Researching Medical Education.* Chichester,UK: Wiley Blackwell, pp.81-92.

Bonney, S. and Stickley, T. 2008. Recovery and mental health: a review of the British literature. *Journal of psychiatric and mental health nursing.* **15**(2), pp.140-153.

Bowers, C.A. 1987. *The Promise of Theory: Education and the politics of cultural change.* New York: Teachers College Press.

Boyd, W. 2006. *In praise of the short story.* [Accessed 09.02.2020]. Available from: https://www.telegraph.co.uk/culture/3652350/In-praise-of-the-short-story.html

Bradley, D.L. and Nash, R. 2011. *MeSearch and ReSearch: A Guide for Writing Scholarly Personal Narrative Manuscripts.* United States of America: Information Age Publishing.

Brah, A. 1996. *Cartographies of diaspora: contesting identities* London and New York: Routledge.

Braud, W. and Anderson, R. 1998. *Transpersonal research methods for the social sciences: Honoring human experience.* London: Sage Publications.

British Educational Research Association(BERA). 2018. Ethical guidelines for educational research. [Online]. Available from: www.bera.ac.uk/publication/ethical-guidelines-for-educational-research-2018-online

Bruner, J. 1990. Culture and human development: A new look. *Human development.* **33**(6), pp.344-355.

Buchan, J. 2003. *Here to stay? International nurses in the UK.* London: Royal College of Nursing.

Buchan, J. and Seccombe, I. 2012. *Overstretched. Under-resourced.* London: Royal College of Nursing.

Bullen, E. and Kenway, J. 2003. Real or Imagined Women? Staff representations of international women postgraduate students. *Discourse: studies in the cultural politics of education.* **24**(1), pp.35-49.

Bunch, C. 1990. Making common cause: Diversity and coalitions. In: Albrecht, L. and Brewer, R. eds. *Bridges of power: Women's multicultural alliances.* Philadelphia: New Society Publishers, pp.49-56.

Burgess, R. 1988. Conversations with a purpose: the ethnographic interview in educational research. *Studies in qualitative methodology.* **1**(1), pp.137-155.

Butler, J. 1993. *Bodies that Matter: On the Discursive Limits of "Sex".* New York: Martin's Press.

Butler, J. 1997. *The psychic life of power: Theories in subjection.* Carlifornia: Stanford University Press.

Butler, J. 2006. *Precarious life: The powers of mourning and violence.* London and New York: Verso.

Caffarella, R. and Merriam, S.B. 2000. Linking the individual learner to the context of adult learning. In: Kasworm, C., et al. eds. *Handbook of adult and continuing education.* London: Sage Publications.

Camicia, S.P. and Franklin, B.M. 2011. What type of global community and citizenship? Tangled discourses of neoliberalism and critical democracy in curriculum and its reform. *Globalisation, Societies,Educational evaluation and policy analysis.* **9**(3-4), pp.311-322.

Camp, W. 2001. Formulating and evaluating theoretical frameworks for career and technical education research. *Journal of Vocational Education Research.* **26**(1), pp.4-25.

Carpenter, D. 2011. Phenomenology as method. In: Streubert, H.J. and Carpenter, D.R. eds. *Qualitative research in nursing: Advancing the humanistic imperative. 5th ed. .* Philadelphia: Lippincott Willians & Wilkins, pp.72-95.

Carr, J. 2008. Mentoring student nurses in the practice. *Practice Nursing.* **19**(9), pp.465-467.

Casonato, R. and Harris, K. 1999. Can an Enterprise Really Capture" Tacit Knowledge": We answer two top questions on knowledge management from the Electronic Workplace. In: *Knowledge Management 16 March 1999*: Gartner Group.

Centre for Global Mental Health. 2016. The Friendship Bench. [Online]. [Accessed 09.02.2020]. Available from: https://www.centreforglobalmentalhealth.org/the-friendship-bench

Chambers, I., Clarke, J., Connell, I., Curti, L., Hall, S. and Jefferson, T. 1977. Debate: Marxism and Culture. *Screen.* **18**(4), pp.109-119.

Chaney, M. 2013. Australia - Educating globally: Advice from the international education advisory council. *Commonwealth of Australia.* [Online]. Available from: https://internationaleducation.gov.au/International-network/Australia/InternationalStrategy/theCouncilsReport/Documents/Australia%20%E2%80%93%20Educating%20Globally%20FINAL%20REPORT.pdf

Charteris, J. and Thomas, E. 2017. Uncovering 'unwelcome truths' through student voice: teacher inquiry into agency and student assessment literacy. *Teaching Education.* **28**(2), pp.162-177.

Chase, S. 2005. Narrative Inquiry: Multiple lens,approaches,voices. In: Denzin, N.K. and Lincoln, Y.S. eds. *The Sage handbook of qualitative research.* London: Sage Publications, pp.651-679.

Chavez, A.F. and Guido-DiBrito, F. 1999. Racial and ethnic identity and development. *New directions for adult and continuing education.* **1999**(84), pp.39-47.

Chibanda, D. 2006. *The Friendship Bench.* [Online]. [Accessed 25.02.2020]. Available from: https://www.friendshipbenchzimbabwe.org/

Chibanda, D., Cowan, F., Verhey, R., Machando, D., Abas, M. and Lund, C. 2017. Lay health workers' experience of delivering a problem solving therapy intervention for common mental disorders among people living with HIV: a qualitative study from Zimbabwe. *Community Mental Health Journal.* **53**(2), pp.143-153.

Clifford, V. and Montgomery, C. 2014. Challenging Conceptions of Western Higher Education and Promoting Graduates as Global Citizens. *Higher Education Quarterly.* **68**(1), pp.28-45.

Coffield, F., Moseley, D., Hall, E. and Ecclestone, K. 2004. Learning styles and pedagogy in post-16 learning: A systematic and critical review. [Online]. Available from: http://hdl.voced.edu.au/10707/64981

Conquergood, D. 2004. Interventions and Radical Research. In: Bial, H. and Brady, S. eds. *The Performance Studies Reader.* New York: Routledge, pp.311-322.

Conway, J. and Elwin, C. 2007. Mistaken, misshapen and mythical images of nurse education: Creating a shared identity for clinical nurse educator practice. *Nurse education in Practice.* **7**(3), pp.187-194.

Copenhaver, J.F. 2000. Silence in the classroom: Learning to talk about issues of race. *The Dragon Lode.* **18**(2), pp.8-16.

Cranton, P. 2016. *Understanding and promoting transformative learning: A guide to theory and practice.* Sterling, Virginia: Stylus Publishing.

Crenshaw, K. 2016. *The urgency of intersectionality. TED Talk.* [Accessed 09.02.2020]. Available from: https://blog.ted.com/the-urgency-of-intersectionality-kimberle-crenshaw-speaks-at-tedwomen-2016/

Cresswell, T. 2006. The production of mobilities: An interpretive framework. In: Cresswell, T. ed. *On the Move : Mobility in the modern western world.* New York: Routledge, pp.1-24.

Crush, J. and Tevera, D.S. 2010. *Zimbabwe's exodus: Crisis, migration, survival.* Cape Town and Ottawa: Idasa Publishing.

Dangarembga, T. 1988. *Nervous conditions.* London: Women's Press

Daudelin, M.W. 1996. Learning from experience through reflection. *Organizational dynamics.* **24**(3), pp.36-48.

de Andreotti, V.O. 2014. Soft versus critical global citizenship education. In: McCloskey, S. ed. *Development education in policy and practice.* London: Palgrave Macmillan, pp.21-31.

de Jong, S., Icaza, R. and Rutazibwa, O.U. 2018. *Decolonization and Feminisms in Global Teaching and Learning.* London: Routledge.

Dearing, M. 2018. *Learning Disability Nursing Recruitment Strategy. University of Hull.* Unpublished.

Delgado-Gaitan, C. and Trueba, H. 1991. *Crossing cultural borders: Education for immigrant families in America.* Bristol, Carlifornia: Falmer Press.

Denzin, N.K. 2001. The reflexive interview and a performative social science. *Qualitative research.* **1**(1), pp.23-46.

Department for Education and Department for International Trade. 2019. *International Education Strategy: global potential,global growth.* London: Department for Education and Department for International Trade.

Department of Health. 2004. *Race Equality Action Plan.* London: Department of Health.

Department of Health. 2011. *Safeguarding Adults: The role of health services.* Social Care Policy, Department of Health.

Douglass, B.G. and Moustakas, C. 1985. Heuristic inquiry: The internal search to know. *Journal of humanistic Psychology.* **25**(3), pp.39-55.

Dreyfus, H.L. and Dreyfus, S.E. 2005. Peripheral vision: Expertise in real world contexts. *Organization studies.* **26**(5), pp.779-792.

Du Bois, W.E. 1903. *The souls of black folk.* Chicago: A.C.McClurg & Co.

Dyson, S. 2004. *The life history experiences of Zimbabwean students studying pre-registration nursing in a UK university*. thesis, University of Leicester.

Eddo-Lodge, R. 2018. *Why I'm No Longer Talking to White People about Race.* United Kingdom: Bloomsbury Publishing.

Edgecombe, K., Jennings, M. and Bowden, M. 2013. International nursing students and what impacts their clinical learning: Literature review. *Nurse education today.* **33**(2), pp.138-142.

Essed, P. 1991. *Understanding everyday racism: An interdisciplinary theory.* London: Sage Publications.

EU General Data Protection Regulation(GDPR) Portal. 2018. *EU General Data Protection Regulation (GDPR); 2018.*

Eze, M. 2016. *Intellectual history in contemporary South Africa.* United States: Palgrave Macmillan.

Fallah, R., Golzari, M., Dastani, M. and Akbari, M. 2011. Integrating spirituality into a group psychotherapy program for women surviving from breast cancer. *Iranian Journal of Cancer Prevention.* **4**(3), p141.

Fay, B. 1996. *Contemporary philosophy of social science: A multicultural approach.* Oxford: Blackwell.

Findlay, A.M. and Stam, A. 2006. International student migration to the UK: Training for the global economy or simply another form of global talent recruitment. In: *a Meeting on 'International Competition for S&E Students and Workers'. Institute for the Study of International Migration, Georgetown University, Washington, March*, pp.30-31.

Fine, M. 1994. Dis-stance and other stances: Negotiations of power inside feminist research. In: Gitlen, A. ed. *Power and method: Political activism and educational research.* New York: Routledge, pp.13-35.

Finlay, L. 2002. Negotiating the swamp: the opportunity and challenge of reflexivity in research practice. *Qualitative research.* **2**(2), pp.209-230.

Finney, N. and Simpson, L. 2009. *'Sleepwalking to segregation'?: challenging myths about race and migration.* Great Britain: Policy Press.

Flannery, D.D. 1994. Changing dominant understandings of adults as learners. *New directions for adult and continuing education.* **1994**(61), pp.17-26.

Flyvbjerg, B. 2001. *Making social science matter: Why social inquiry fails and how it can succeed again.* Cambridge, United Kingdom: Cambridge University Press.

Fox, K. 2004. *Watching the English-The Hidden Rules of English Behaviour.* London: Hodder and Stoughton.

Francis, R. 2015. Culture, compassion and clinical neglect—probity in the NHS after Mid Staffordshire. *Journal of Medical Ethics.* **41**(12), pp.946-947.

Frank, A.W. 2000. The standpoint of storyteller. *Qualitative health research.* **10**(3), pp.354-365.

Freedman, D.P. and Frey, O. 2003. Self/Discipline: An Introduction. In: Freedman, D.P. and Frey, O. eds. *Autobiographical Writing Across the Disciplines: A Reader.* Durham: Duke University Press, pp.1-37.

Fujii, L.A. 2017. *Interviewing in social science research: A relational approach.* New York: Routledge.

Gair, S. 2012. Feeling their stories: Contemplating empathy, insider/outsider positionings, and enriching qualitative research. *Qualitative Health Research.* **22**(1), pp.134-143.

Giroux, H. 2012. *The disappearance of public intellectuals.* [Online]. [Accessed 25.02.2020]. Available from: http:www.counterpunch.org//10/08/the-disapperaence-of-public-intellectuals

Goldman, A.I. 2010. Why social epistemology is real epistemology. In: Haddock, A., et al. eds. *Social Epistemology.* Oxford: Oxford University Press, pp.1-28.

Gornick, V. 2001. *The situation and the story: The art of personal narrative.* New York: Farrar, Straus and Giroux.

Green, E.J., McCollum, V.C. and Hays, D.G. 2008. Teaching advocacy counseling within a social justice framework: Implications for school counselors and educators. *Journal for Social Action in Counseling and Psychology.* **1**(2), pp.14-30.

Greenfield, P.M. and Lave, J. 1982. Cognitive aspects of informal education. In: Wagner, D. and Stevenson, H. eds. *Cultural perspectives on child development.* San Fransisco: Freeman, pp.181-207.

Gruenewald, D.A. 2003. The best of both worlds: A critical pedagogy of place. *Educational researcher.* **32**(4), pp.3-12.

Gutiérrez, K. 2008. Developing a sociocritical literacy in the third space. *Reading research quarterly.* **43**(2), pp.148-164.

Gutierrez, K., Rymes, B. and Larson, J. 1995. Script, counterscript, and underlife in the classroom: James Brown versus Brown v. Board of Education. *Harvard educational review.* **65**(3), pp.445-472.

Hall, S. and Du Gay, P. 1996. *Questions of Cultural Identity.* Los Angeles: Sage Publications.

Handley, K., Sturdy, A., Fincham, R. and Clark, T. 2006. Within and beyond communities of practice: Making sense of learning through participation, identity and practice. *Journal of management studies.* **43**(3), pp.641-653.

Harré, R. and Van Langenhove, L. 1999. *Positioning theory: Moral context of intentional action.* Malden: Blackwell.

Hartman, S.V. 1997. *Scenes of subjection: Terror, slavery, and self-making in nineteenth-century America.* Oxford: Oxford University Press.

Herbel-Eisenmann, B.A., Wagner, D., Johnson, K.R., Suh, H. and Figueras, H. 2015. Positioning in mathematics education: Revelations on an imported theory. *Educational Studies in Mathematics.* **89**(2), pp.185-204.

Higher Education Academy. 2015. Framework for Internationalising Higher Education. [Online]. [Accessed 25.02.2020]. Available from: https://www.heacademy.ac.uk/knowledge-hub/framework-internationalising-higher-education

Higher Education Statistics Agency. 2019. *Higher Education Student Statistics: UK, 2017/18.* [Online]. [Accessed Accessed 22.09.2019]. Available from: https://www.hesa.ac.uk/news/17-01-2019/sb252-higher-education-student-statistics

Hiles, D. 2001. Heuristic Inquiry and Transpersonal Research. [Online]. [Accessed 25.02.2020]. Available from: http://www.psy.dmu.ac.uk/drhiles/HIpaper.htm

Hill, J.H. 2009. *The everyday language of white racism.* United Kingdom: John Wiley & Sons.

Hine, D.C. and McLeod, J. 1999. *Crossing boundaries: Comparative history of Black people in diaspora.* Bloomington, Indiana USA: Indiana University Press. Hitlin, S. and Elder, G.H. 2007. Time,self and the curiously abstract concept of agency. *Journal of Sociological Theory.* **25**(2), pp.170-191.

HM Government. 2018. *The UK's future skills-based immigration system.* London: Home Office.

Hodkinson, P. 2008. Grounded theory and inductive research. *Researching social life.* **3**, pp.81-100.

Hofstede, G. 1997. *Cultures and organisations: Software of the mind.* New York: McGraw-Hill.

Holdstein, D.H. and Bleich, D. 2001. *Personal effects: The social character of scholarly writing.* Logan,Utah: University Press.

Holt, J. 1965. *How Children Fail.* Middlesex,England: Penguin Books.

hooks, B. 1994. *Teaching to transgress.* New York: Routledge.

hooks, B. 2000. *Feminist theory: From margin to center.* London: Pluto Press.

Horton, H. 2019. Edible insects hit UK supermarkets as Sainsbury's stocks bug grub. *Telegraph.* [Online]. Available from: https://www.telegraph.co.uk/news/2018/11/17/edible-insects-hit-uk-supermarkets-sainsburys-stocks-big-grub/

Howard, G. 2006. *Five minds for the future.* Boston, Massachusetts: Harvard Business School.

Humphris, R. 2010. Zimbabweans in the UK. [Online]. [Accessed 25.02.2020]. Available from: https://www.academia.edu/3119078/Zimbabweans_in_the_UK

Hunt, L.A., McGee, P., Gutteridge, R. and Hughes, M. 2012. Assessment of student nurses in practice: A comparison of theoretical and practical assessment results in England. *Nurse Education Today.* **32**(4), pp.351-355.

Hymer, S.H. 1960. *The international operations of national firms: A study of direct foreign investment.* thesis, Massachusettes Institute of Technology.

Icaza, R. and Vázquez, R. 2016. The coloniality of gender as a radical critique of developmentalism. In: Harcourt, W. ed. *The Palgrave Handbook of Gender and Development : Critical engagements in feminist theory and practice.* Basingstoke,United Kingdom: Palgrave Macmillan, pp.62-73.

Ion, R., Smith, K. and Dickens, G. 2017. Nursing and midwifery students' encounters with poor clinical practice: A systematic review. *Nurse Education in Practice.* **23**, pp.67-75.

Jack, K., Hamshire, C. and Chambers, A. 2017. The influence of role models in undergraduate nurse education. *Journal of clinical nursing.* **26**(23-24), pp.4707-4715.

James, N. 1989. Emotional labour: skill and work in the social regulation of feelings. *The Sociological Review.* **37**(1), pp.15-42.

Jensen, R. and Szulanski, G. 2004. Stickiness and the adaptation of organizational practices in cross-border knowledge transfers. *Journal of international business studies.* **35**(6), pp.508-523.

Johnson, B. 1987. *Is Writerliness Conservative?A World of Difference.* Baltimore: John Hopkins.

Joseph, C. 2012. Internationalizing the curriculum: Pedagogy for social justice. *Current Sociology.* **60**(2), pp.239-257.

Kingma, M. 2007. Nurses on the move: a global overview. *Health services research.* **42**(3p2), pp.1281-1298.

Kirshner, B., Gaertner, M. and Pozzoboni, K. 2010. Tracing transitions: The effect of high school closure on displaced students. *Educational evaluation and policy analysis.* **32**(3), pp.407-429.

Kitano, M.K. 1997. What a course will look like after multicultural change. In: Morey, A.I. and Kitano, M.K. eds. *Multicultural course transformation in higher education: A broader truth.* Boston: Allyn and Bacon, pp.18-30.

Kola, F. 2016. Rotten Row by Petina Gappah review – buzzing with Zimbabwe life. *The Guardian.* [Online]. [Accessed 09.02.2020]. Available from: https://www.theguardian.com/books/2016/nov/19/rotten-row-by-petina-gappah-review

Krathwohl, D.R. and Anderson, L.W. 2010. Merlin C. Wittrock and the revision of Bloom's taxonomy. *Educational psychologist.* **45**(1), pp.64-65.

Langer-Osuna, J.M. and Nasir, N.i.S. 2016. Rehumanizing the "Other" race, culture, and identity in education research. *Review of Research in Education.* **40**(1), pp.723-743.

Larsen, J.A. 2007. Embodiment of discrimination and overseas nurses' career progression. *Journal of Clinical Nursing.* **16**(12), pp.2187-2195.

Lauder, H., Brown, P. and Halsey, A.H. 2009. Sociology of education: a critical history and prospects for the future. *Oxford Review of Education.* **35**(5), pp.569-585.

Lave, J. and Wenger, E. 1991. *Situated learning: Legitimate peripheral participation.* Cambridge: Cambridge University Press.

Lavia, J. 2007. Repositioning pedagogies and postcolonialism: Theories, contradictions and possibilities. *International Journal of Inclusive Education.* **11**(3), pp.283-300.

Lee, Y.-A. 2007. Third turn position in teacher talk: Contingency and the work of teaching. *Journal of pragmatics.* **39**(6), pp.1204-1230.

Leonardo, Z. 2005. Through the multicultural glass: Althusser, ideology and race relations in post-civil rights America. *Policy Futures in Education.* **3**(4), pp.400-412.

Lepsinger, R. and Lucia, A.D. 2009. *The art and science of 360 degree feedback.* San Fransisco: Jossey-Bass.

Levett-Jones, T. and Lathlean, J. 2009. 'Don't rock the boat': Nursing students' experiences of conformity and compliance. *Nurse Education Today.* **29**(3), pp.342-349.

Levi-Strauss, C. 1966. *The Savage Mind*. Chicago: Chicago Press.

Liehr, P. and Smith, M.J. 1999. Middle range theory: Spinning research and practice to create knowledge for the new millennium. *Advances in Nursing Science.* **21**(4), pp.81-91.

Likupe, G. 2006. Experiences of African nurses in the UK National Health Service: a literature review. *Journal of clinical nursing.* **15**(10), pp.1213-1220.

Likupe, G. and Archibong, U. 2013. Black African nurses' experiences of equality, racism, and discrimination in the National Health Service. *Journal of Psychological Issues in Organizational Culture.* **3**(1), pp.227-246.

Lorde, A. 1984. *Sister outsider: Essays and speeches.* Berkeley: Crossing Press.

Lustig, M.W. and Koester, J. 1993. *Intercultural competence: Interpersonal communication across cultures.* New York: Lippincott Williams.

Madge, C., Raghuram, P. and Noxolo, P. 2009. Engaged pedagogy and responsibility: A postcolonial analysis of international students. *Geoforum.* **40**(1), pp.34-45.

Maldonado-Torres, N. 2007. On the Coloniality of Being: Contributions to the Development of a Concept. *Cultural studies.* **21**(2-3), pp.240-270.

Mapanga, K. and Mapanga, M. 2000. A perspective of nursing in Zimbabwe. *Online Journal of Issues in Nursing.* [Online]. **5**(2). Available from: https://ojin.nursingworld.org/MainMenuCategories/ANAMarketplace/ANAPeriodicals/OJIN/TableofContents/Volume52000/No2May00/NursingInZimbabwe.html

Mapara, J. 2009. Indigenous knowledge systems in Zimbabwe: Juxtaposing postcolonial theory. *Journal of Pan African Studies.* **3**(1), pp.139-155.

Mapedzahama, V., Rudge, T., West, S. and Perron, A. 2012. Black nurse in white space? Rethinking the in/visibility of race within the Australian nursing workplace. *Nursing inquiry.* **19**(2), pp.153-164.

Maraire, J.N. 1997. *Zenzele: A letter for my daughter.* New York: Delta.

Marechera, D. 1987. The African Writer's Experience of European Literature. *Zambezia.* **14**(2), pp.99-105.

Masamha, R. 2018a. Decolonial struggles of migrants negotiating African identity within UK nurse education. In: de Jong, S., et al. eds. *Decolonisations and feminisms in global teaching and learning.* London: Routledge, pp.75-90.

Masamha, R. 2018b. Post-it notes to my lecturers. In: de Jong, S., et al. eds. *Decolonization and Feminisms in Global Teaching and Learning.* London: Routledge, pp.147-152.

Matthews-King, A. 2018. Brexit: NHS nursing vacancies will top 51,000 by end of transition period in 2021, report warns. *The Independent,.* [Online]. Available

from: https://www.independent.co.uk/news/health/brexit-latest-eu-nursing-shortage-hospital-social-care-nhs-a8618976.html

Mawere, M. 2010. Indigenous knowledge systems'(IKSS) potential for establishing a moral, virtuous Society: lessons from selected ikss in zimbabwe and Mozambique. *Journal of Sustainable Development in Africa.* **12**(7), pp.209-221.

Mbembe, A. 2015. *Decolonizing knowledge and the question of the archive.* Available from: https://wiser.wits.ac.za/system/files/Achille%20Mbembe%20-%20Decolonizing%20Knowledge%20and%20the%20Question%20of%20the%20Archive.pdf

McEwan, C. and Goodman, M.K. 2010. Place geography and the ethics of care: Introductory remarks on the geographies of ethics, responsibility and care. *Ethics, Place and Environment.* **13**(2), pp.103-112.

McGregor, J. 2006. *Professionals relocating: Zimbabwean nurses and teachers negotiating work and family in Britain.* University of Reading: The University of Reading.

McKenzie-Mavinga, I. 2005. Understanding black issues in postgraduate counsellor training. *Counselling and psychotherapy research.* **5**(4), pp.295-300.

Mezias, J.M. 2002. How to identify liabilities of foreignness and assess their effects on multinational corporations. *Journal of International Management.* **8**(3), pp.265-282.

Michael, L. 2019. Spirituality as agency and restoration in existential recovery. *Journal of Spirituality in Mental Health.* **21**(3), pp.206-214.

Michel, N. 2016. Accounts of injury as misappropriations of race: Towards a critical black politics of vulnerability. *Critical Horizons.* **17**(2), pp.240-259.

Migration Advisory Committee. 2016. *Migration Advisory Committee (MAC) Report on Nursing Shortage.* London: Migration Advisoy Committee.

Miller, G.E. 1990. The assessment of clinical skills/competence/performance. *Academic Medicine.* **65**(9), pp.63-67.

Mirra, N., Garcia, A. and Morrell, E. 2015. *Doing youth participatory action research: Transforming inquiry with researchers, educators, and students.* New York: Routledge.

Moja, T. 2004. Glocalisation: A challenge for curriculum responsiveness. In: Griesel, H. ed. *Curriculum responsiveness: Case studies in higher education.* South Africa: South African Universities Vice-Chancellors Association, pp.21-38.

Moji, P.B. 2015. New Names, Translational Subjectivities:(Dis) location and (Re) naming in NoViolet Bulawayo's We Need New Names. *Journal of African Cultural Studies.* **27**(2), pp.181-190.

Morgan, D.L. 2008. *The Sage Encyclopedia of Qualitative Research Methods.* London: Thousand Oaks.

Morrison, T. 1975. *A Humanist View.* [Accessed 20.11.2019]. Available from: https://pdxscholar.library.pdx.edu/orspeakers/90

Moustakas, C. 1990. *Heuristic research: Design, methodology, and applications.* Newbury Park,London: Sage Publications.

Moustakas, C. 1994. *Phenomenological research methods.* London: Thousand Oaks.

Nash, R.J. 2004. *Liberating scholarly writing: The power of personal narrative.* New York: Teachers College Press.

Nash, R.J. and Viray, S. 2013. *Our stories matter: Liberating the voices of marginalized students through scholarly personal narrative writing.* New York: Peter Lang.

Nasir, N.i.S., Ross, K.M., Mckinney de Royston, M., Givens, J. and Bryant, J. 2013. Dirt on my record: Rethinking disciplinary practices in an all-Black, all-male alternative class. *Harvard Educational Review.* **83**(3), pp.489-512.

Nasir, N.i.S. and Saxe, G.B. 2003. Ethnic and academic identities: A cultural practice perspective on emerging tensions and their management in the lives of minority students. **32**(5), pp.14-18.

Ndlovu-Gatsheni, S. 2013a. *Coloniality of power in postcolonial Africa: Myths of Decolonisation.* Oxford: African Books Collective.

Ndlovu-Gatsheni, S. 2013b. Why Decoloniality n the 21st Century? *The Thinker.* **48**(10), pp.10-15.

Ndlovu-Gatsheni, S. 2017. Decolonising research methodology must include undoing its dirty history. *Journal of Public Administration.* **52**(Special Issue 1), pp.186-188.

Ndlovu, M. 2018. Coloniality of Knowledge and the Challenge of Creating African Futures. *Ufahamu: A Journal of African Studies.* **40**(2), pp.95-112.

Ng, L. and Carney, M. 2017. Scholarly personal narrative in the Scholarship of Teaching and Learning(SoTL) tent. *Teaching & Learning Inquiry.* **5**(1), pp.1-13.

NHS England and Royal College of General Practitioners. 2017. General Practice Forward Review. [Online]. [Accessed 08.03.2020]. Available from: https://www.england.nhs.uk/wp-content/uploads/2016/04/gpfv.pdf

Noxolo, P., Raghuram, P. and Madge, C. 2012. Unsettling responsibility: Postcolonial interventions. *Transactions of the Institute of British Geographers.* **37**(3), pp.418-429.

Nursing and Midwifery Council. 2008. *Standards to support learning and assessment in practice: NMC standards for mentors, practice teachers and teachers.* [Online]. [Accessed 08.03.2020]. Available from: https://www.nmc.org.uk/standards-for-education-and-training/standards-to-support-learning-and-assessment-in-practice/

Nursing and Midwifery Council. 2018a. *The code: standards of conduct, performance and ethics for nurses and midwives.* [Online]. [Accessed 08.03.2020]. Available from: https://www.nmc.org.uk/standards/code/

Nursing and Midwifery Council. 2018b. *Standards framework for nursing and midwifery education.* [Online]. [Accessed 08.03.2020]. Available from: https://www.nmc.org.uk/standards-for-education-and-training/standards-framework-for-nursing-and-midwifery-education/

Obama, M. 2018. *Becoming.* New York: Crown Publishing Group.

Obbo, O. 2006. *But we know it all: African perspectives on anthropological knowledge.* London: Zed Books.

Ogundipe-Leslie, M. 1994. *Re-creating ourselves: African women & critical transformations.* Trenton, New Jersey: Africa World Press.

Omi, M. and Winant, H. 2014. *Racial formation in the United States.* New York: Routledge.

Organisation for Economic Co-operation and Development. 2019. *Enhancing Higher Education System Performance.* [Online]. [Accessed 25.02.2020]. Available from: https://www.oecd.org/

Orner, P. and Holmes, A. 2015. *Hope deferred: Narratives of Zimbabwean lives.* San Fransisco: McSweeney's Books.

Oulton, J.A. 2006. The global nursing shortage: an overview of issues and actions. *Policy, Politics, & Nursing Practice.* **7**(3), pp.34-39.

Owomoyela, O. 2002. *Culture and customs of Zimbabwe.* Westport, Connecticut: Greenwood Publishing Group.

Palmer, P.J. 2000. *The courage to teach: Exploring the inner landscape of a teacher's life.* San Fransisco: Jossey-Bass.

Parker, P.S., Smith, S.H. and Dennison, J. 2017. Decolonising the classroom. *Tijdschrift voor Genderstudies.* **20**(3), pp.233-247.

Pasura, D. 2008. *A fractured diaspora: strategies and identities among Zimbabweans in Britain.* thesis, University of Warwick.

Pasura, D. 2014. *African transnational diasporas: Fractured communities and plural identities of Zimbabweans in Britain.* London: Palgrave Macmillan.

Peile, E. 2006. Knowing and knowing about. *British Medical Journal.* **332**(7542), p645.

Pendleton, J. 2017. The experiences of black and minority ethnic nurses working in the UK. *British Journal of Nursing.* **26**(1), pp.37-42.

Petress, K. 2001. The ethics of student classroom silence. *Journal of Instructional Psychology.* **28**(2), pp.104-104.

Plummer, K. 2001. *Documents of life 2: An invitation to a critical humanism.* London: Sage Publications.

Polanyi, M. 1958. *Personal Knowledge:Towards a post-critical philosophy.* New York: Harper and Row.

Polit, D. and Beck, C. 2008. *Nursing research: Generating and assessing evidence for research practice.* Philadephia: Lippincott Williams & Wilkins.

Polkinghorne, D. 1982. What makes research humanistic? *Journal of Humanistic Psychology.* **22**(3), pp.47-54.

Porter, R.E. and Samovar, L.A. 1991. Basic principles of intercultural communication. *Intercultural communication: A reader.* **6**, pp.5-22.

Pratt, D.D. 1988. Andragogy as a relational construct. *Adult Education Quarterly.* **38**(3), pp.160-172.

Pratt, D.D. 1998. *Five perspectives on teaching in adult and higher education.* Michigan: Krieger Publishing company.

Pratt, D.D. and Collins, J.B. 2000. The Teaching Perspectives Inventory (TPI). In: *Forty-First Adult Education Research Conference, Vancouver*.

Primorac, R. 2010. "Making New Connections": Interview with Brian Chikwava. In: McGregor, J. and Primorac, R. eds. *Zimbabwe's New Diaspora: Displacement and the Cultural Politics of Survival.* Oxford: Berghahn, pp.255-260.

Puwar, N. 2004. *Space invaders: Race, gender and bodies out of place.* Oxford: Berg Publishers.

Rachel Zhou, Y., Knoke, D. and Sakamoto, I. 2005. Rethinking silence in the classroom: Chinese students' experiences of sharing indigenous knowledge. *International Journal of Inclusive Education.* **9**(3), pp.287-311.

Raghuram, P., Madge, C. and Noxolo, P. 2009. Rethinking responsibility and care for a postcolonial world. *Geoforum.* **40**(1), pp.5-13.

Reddick, R. and Sáenz, V. 2012. Coming home: Hermanos académicos reflect on past and present realities as professors at their alma mater. *Harvard Educational Review.* **82**(3), pp.353-380.

Reid, A. and Meeri, H. 2008. The future of research in international pedagogies. In: Reid, A. and Meeri, H. eds. *Researching International Pedagogies: Sustainable Practice for Teaching and Learning in Higher Education.* Netherlands: Springer, pp.295-300.

Richardson, L. 2003. Writing: A method of inquiry. In: Denzin, N.K., Lincoln,Y ed. *Turning points in qualitative research: Tying knots in a handkerchief.* pp.379-396.

Rizvi, F. 2005. International education and the production of cosmopolitan identities. In: Arimoto, A., et al. eds. *In Globalisation and higher education.* Hiroshima, Japan: Hiroshima University, Research Institute for Higher Education, pp.77-92.

Rizvi, F., Lingard, B. and Lavia, J. 2006. Postcolonialism and education: Negotiating a contested terrain. *Pedagogy, Culture & Society.* **14**(3), pp.249-262.

Roberts, S. 2014. "Out" in the field. Reflecting on the dilemmas of insider status on data collection and conducting interviews with gay men. *Equality, Diversity and Inclusion: An International Journal.* **33**(5), pp.451-461.

Robson, E. 2001. Interviews worth the tears? Exploring dilemmas of research with young carers in Zimbabwe. *Ethics, Place and Environment.* **4**(2), pp.135-142.

Rong, X.L. and Preissle, J. 1998. *Educating Immigrant Students. What We Need To Know To Meet the Challenges.* Michigan: Corwin Press.

Roy, A. 2004. Peace & the new corporate liberation theology. In: *Sydney Peace Prize Lecture*, *3 November 2004, Sydney.* Sydney: Centre for Peace and Conflict Studies, University of Sydney.

Rutazibwa, O.U. 2018. On babies and bathwater: decolonizing International Development Studies. In: De Jong, S., et al. eds. *Decolonization and Feminisms in Global Teaching and Learning.* London: Routledge, pp.158-180.

Ryan, L. and Golden, A. 2006. 'Tick the box please': A reflexive approach to doing quantitative social research. *Sociology.* **40**(6), pp.1191-1200.

Samkange, S. and Thompson, J. 1980. *Hunhuism or Ubuntuism: A Zimbabwe indigenous political philosophy.* Salisbury, Rhodesia (Harare,Zimbabwe): Graham Publishers.

Schoon, I. and Lyons-Amos, M. 2017. A socio-ecological model of agency: The role of psycho-social and socioeconomic resources in shaping education and

employment transitions in England. *Longitudinal and Life Course Studies.* **8**(1), pp.35-56.

Seidel, J. 1998. Appendix E: Qualitative data analysis. [Online]. [Accessed 25.02.2020]. Available from: http://www.qualisresearch.com/DownLoads/qda.pdf

Selasi, T. 2014. *Don't Ask Me Where I'm From, Ask Me Where I'm a Local.* [Accessed 25.02.2020]. Available from: https://www.ted.com/talks/taiye-selasi-don't-ask-where-i'm-from-ask-where-i'm-a-local

Serpell, R. 2007. Bridging between orthodox western higher educational practices and an African sociocultural context. *Comparative Education.* **43**(1), pp.23-51.

Settersten, R.A. and Gannon, L. 2005. Structure, agency, and the space between: On the challenges and contradictions of a blended view of the life course. *Advances in life course research.* **10**(05), pp.35-55.

Sfard, A. 1998. On two metaphors for learning and the dangers of choosing just one. *Educational researcher.* **27**(2), pp.4-13.

Sikes, P. and Gale, K. 2006. Narrative approaches to education research: Research in education. [Online]. [Accessed 03.06.2018]. Available from: http://www.edu.plymouth.ac.uk/resined/narrative/narrativehome.htm

Sixsmith, J. 2004. Young men's health and group participation: Participatory research gone wrong? *Clinical Psychology.* **2004**(43), pp.13-18.

Smith, P. 2007. Overseas-trained nurses, diversity and discrimination: perceptions, practice and policy. *Journal of Clinical Nursing.* [Online]. **16**(12). [Accessed 08.03.2020]. Available from: https://onlinelibrary.wiley.com/doi/epdf/10.1111/j.1365-2702.2006.01849.x

Smith, T.L. 1999. *Decolonizing methodologies: Research and indigenous peoples.* London and New York: Zed Books Limited.
Social Care Institute for Excellence. 2014. *The Care Act.* [Online]. Available from: https://www.scie.org.uk/care-act-2014/assessment-and-eligibility/

Solano, X.L. 2018. Undoing colonial patriarchies: life and struggle pathways. In: de Jong, S., et al. eds. *Decolonization and Feminisms in Global Teaching and Learning.* London: Routledge, pp.43-59.

Spivak, G.C. 1990. *The post-colonial critic: Interviews, strategies, dialogues.* New York: Routledge.

Spivak, G.C. 1999. *A critique of postcolonial reason: Toward a history of the vanishing present.* Cambridge: Harvard University Press.

Stanley, L. 2013. *Feminist praxis: Research, theory and epistemology in feminist sociology.* London and New York: Routledge ,Taylor & Francis Group.

Staples, L. 2018. Recoiling at Sainsbury's edible insects is classic Western supremacy. *The Independent.* [Online]. [Accessed 09.09.2020]. Available from: https://www.independent.co.uk/voices/sainsburys-edible-insects-eat-grub-im-a-celebrity-2018-holly-willoughby-dec-a8640766.html

Steinaker, N. and Bell, M.R. 1979. *The experiential taxonomy: A new approach to teaching and learning.* New York: Academic Press.

Subreenduth, S. 2010. Travel dialogues of/to the Other: Complicating identities and global pedagogy. In: Subedi, B. ed. *Critical Global Perspectives: Rethinking knowledge about global societies.* Charlotte: Information Age Publishing, pp.199-222.

Suleyman, C. 2016. My name is my name. In: Shukla, N. ed. *The Good Immigrant.* London: Unbound, pp.22-32.

Szulanski, G. 2002. *Sticky knowledge: Barriers to knowing in the firm.* London: Sage Publications.

Tanuj, R. 2017. *Interview with Professor Ngugi wa Thiongo.* [Interview]. [Accessed 01.03.2020]. Available from: https://projectmyopia.com/interview-with-professor-ngugi-wa-thiongo/

Thompson, A. 1999. Colortalk: Whiteness and off white. *Educational Studies* **30**(2), pp.141-160.

Tisdell, E.J. 2000. Feminist pedagogies. In: Hayes, E. and Flannery, D. eds. *Women as learners: The significance of gender in adult learning.* San Fransisco: Jossey-Bass, pp.155-184.

Torre, D. and Durning, S.J. 2015. Social cognitive theory: thinking and learning in social settings. In: Cleland, J. and Durning, S. eds. *Researching Medical Education.* Chichester,UK: Wiley Blackwell, pp.105-116.

Tremblay, K. 2005. Academic mobility and immigration. *Journal of Studies in International Education.* **9**(3), pp.196-228.

Trinidad Galván, R. 2016. Collective memory of violence of the female brown body: a decolonial feminist public pedagogy engagement with the feminicides. *Pedagogy, Culture & Society.* **24**(3), pp.343-357.

Tronto, J.C. 1993. *Moral boundaries: A political argument for an ethic of care.* New York and London: Routledge.

Van Huis, A., Van Itterbeeck, J., Klunder, H., Mertens, E., Halloran, A., Muir, G. and Vantomme, P. 2013. *Edible insects: Future prospects for food and feed security.* Rome: Food and Agriculture Organization of the United Nations.

Varadharajan, A. 2018. "Straight from the heart": a pedagogy for the vanquished of history. In: De Jong, S., et al. eds. *Decolonization and Feminisms in Global Teaching and Learning.* London: Routledge, pp.181-197.

Visweswaran, K. 1994. *Fictions of feminist ethnography.* Minneapolis: University of Minnesota Press.

Vom Bruck, G. and Bodenhorn, B. 2006. *The anthropology of names and naming.* Cambridge: Cambridge University Press.

wa Thiong'o, N. 1986. *Decolonislng the Mind.* London: James Currey.

Walker, V.S. 1996. *Their highest potential: An African American school community in the segregated South.* North Carolina: University of North Carolina Press.

Walker, V.S. 2009. *Hello professor: A Black principal and professional leadership in the segregated South.* North Carolina: University of North Carolina Press.

Weiler, J. 2007. Who gets it? Engaging in action research in Zimbabwe. *Action Research.* **5**(2), pp.139-159.

Wenger, E. 1998. Communities of practice: Learning as a social system. *Systems thinker.* **9**(5), pp.2-3.

Wertsch, J.V. 1991. A sociocultural approach to socially shared cognition. In: Resnick, L.B., et al. eds. *Perspectives on socially shared cognition.* Washington: American Psychological Association, pp.85-100.

Willetts, G. and Clarke, D. 2014. Constructing nurses' professional identity through social identity theory. *International Journal of Nursing Practice.* **20**(2), pp.164-169.

Williams, P.J. 1991. *The alchemy of race and rights.* Cambridge: Harvard University Press.

Young, I.M. 2003. Political responsibility and structural injustice. *The Lindley Lecture.* [Online]. [Accessed 25.02.2020]. Available from: https://kuscholarworks.ku.edu/bitstream/handle/1808/12416/politicalresponsibilityandstructuralinjustice-2003.pdf?sequence=1

Zickar, M.J. and Carter, N.T. 2010. Reconnecting with the spirit of workplace ethnography: A historical review. *Organizational Research Methods.* **13**(2), pp.304-319.

Appendices

Appendix 1: Participant Information Sheet

Participant Information Sheet

Research Title

A case study of the educational experiences of Zimbabwean nurses recruited to undertake pre-registration nurse education in the UK.

Researcher: Roselyn Masamha   Email: ed07rrm@leeds.ac.uk

Supervisors: Helen Bradbury   Email: h.m.bradbury@leeds.ac.uk

Dr Rebecca O'Rourke   Email: r.k.o'rourke@leeds.ac.uk

1. **What is the purpose of the research?**

   To explore the educational experiences of Zimbabwean nurses as a case study of international students experiences of transition to different educational systems and approaches. The research is part of a doctoral qualification in Clinical Education.

2. **Do I have to take part?**

   Participation in this research is entirely voluntary. If you are interested, you will be given a period of 2 weeks during which you can seek further clarification and decide whether you would like to take part.

3. **What will taking part in this research involve?**

   Engaging in reflective interviews where you share your educational experiences of pre-registration nursing with the researcher. There will be a minimum of 2 interviews which are envisaged to last approximately an hour each and will be audio recorded. The interviews will be within a 3 month period. The time and place of interview will be mutually agreed between the researcher and yourself. You may wish to note some reflections in a journal to assist you with recall.

4. **Will taking part be kept confidential?**

   The data from the interviews will be anonymised, encrypted and stored on a password protected computer. You will not be identified by name, job role or working area in any presentation or publication. Your participation will be known only to the researcher.

5. **What's in it for me?**

   Your participation in the research will generate information that will assist in raising awareness and enhancing the support given to international students in making the transition to UK educational systems. Participation will also enable you to share your 'story' in a way that can be formally recognised.

6. **What will happen to the findings of the research?**

   The findings will be anonymised and discussed by the researcher in a written thesis submitted as part-completion of a Doctorate in Education at the University of Leeds. The research findings will be used to:

   - inform curriculum design
   - support international students in transitioning to different educational approaches
   - raise awareness of the impact of representation in the experiences of migrant students
   - used to inform further research and publications

Appendix 1

A summary of the research findings can be made available to the participants on request. The data storage period will be 2 years after publications arising from the research.

7. **Who has reviewed the research?**
The research will be reviewed the University of Leeds Ethics Committee

Appendix 2: Participant Consent

Appendix 2

Participant Consent Form

Title of Research
A case study of the educational experiences of Zimbabwean nurses recruited to undertake pre-registration nurse education in the UK.
Name of Researcher: Roselyn Masamha

	Please initial box
1. I confirm that I have read and understood the information sheet explaining the above research and I have had the opportunity to ask questions and seek clarification.	▭
2. I understand that my participation is voluntary and that I am free to withdraw at any time up to a week after my interview without giving any reason and with no negative consequence. In addition, should I wish to not answer any particular question/s, I am free to decline.	▭
3. I understand that my responses will be strictly confidential. I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the report/s that result from this research.	▭
4. I agree for the data collected from me to be audio recorded and to be used in future research and publications (including direct quotes).	▭
5. I agree to take part in the above research.	▭

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Lead Researcher   Date   Signature

To be signed in the presence of the participant.

Copies:

Once this has been signed by all parties the participant will receive a copy of the signed and dated participant consent form, the information sheet and any other written information provided to the participants. A copy of the signed and dated consent form will be kept with the project's main documents which will be kept in a secure location.

Appendix 3: Ethics Approval Letter

UNIVERSITY OF LEEDS

Raviro Roselyne Masamha
School of Education
University of Leeds
Leeds, LS2 9JT

ESSL, Environment and LUBS (AREA) Faculty Research Ethics Committee
University of Leeds

25 July 2019

Dear Roselyn

Title of study:	**A case study of the educational experiences of Zimbabwean nurses recruited to undertake pre-registration nurse education in the UK**
Ethics reference:	**AREA 15-045**

I am pleased to inform you that the above research application has been reviewed by the ESSL, Environment and LUBS (AREA) Faculty Research Ethics Committee and I can confirm a favourable ethical opinion as of the date of this letter. The following documentation was considered:

Document	Version	Date
AREA 15-045 Ethical_Review_Form .pdf	1	18/11/15
AREA 15-045 Appendix 1 Participant Information Sheet .pdf	1	18/11/15
AREA 15-045 Appendix 2 Participant Consent Form .pdf	1	18/11/15
AREA 15-045 Appendix 3 Draft Interview Schedule .pdf	1	18/11/15
AREA 15-045 Fieldwork-assessment-form-low-risk .pdf	1	18/11/15

Committee members made the following comments about your application:

- A very minor point is that there is a word missing in #7 of appendix one "The research will be reviewed the University of Leeds Ethics Committee".

Please notify the committee if you intend to make any amendments to the original research as submitted at date of this approval, including changes to recruitment methodology. All changes must receive ethical approval prior to implementation. The amendment form is available at http://ris.leeds.ac.uk/EthicsAmendment.

Please note: You are expected to keep a record of all your approved documentation, as well as documents such as sample consent forms, and other documents relating to the study. This should be kept in your study file, which should be readily available for audit purposes. You will be given a two week notice period if your project is to be audited. There is a checklist listing examples of documents to be kept which is available at http://ris.leeds.ac.uk/EthicsAudits.

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to ResearchEthics@leeds.ac.uk.
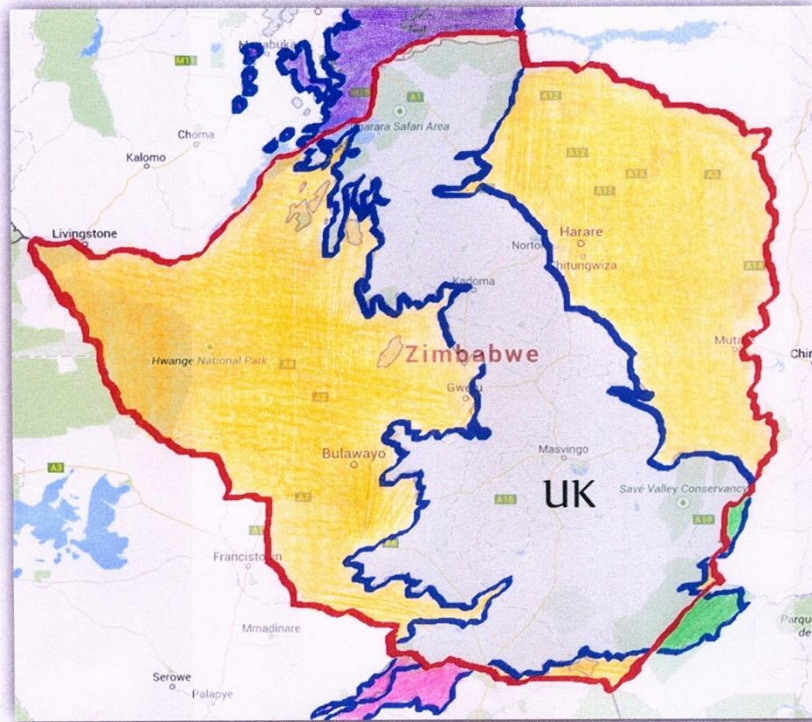
Yours sincerely

Jennifer Blaikie
Senior Research Ethics Administrator, Research & Innovation Service
On behalf of Dr Andrew Evans, Chair, AREA Faculty Research Ethics Committee

CC: Student's supervisor(s)

Appendix 4: Figurative Illustration of the conceptual framework and themes

The image below with the accompanying key draws together in a figurative way the effect of superimposing one culture over another. The diagram also shows the relationship between the concepts and the themes from the participant stories. Some themes connect to more than one concept, demonstrating their inter-related nature. English Language proficiency as a concept connects to itself as a theme and highlights that despite an often disproportionate and oversimplified focus on proficiency, there are numerous other complex factors at play.

Appendix 4: Figurative Illustration of Conceptual Framework

KEY

COLOUR	CONCEPT	ELEMENTS(Themes)
(yellow)	Liability of Foreignness	Scenes of subjection, African identity, marginality, horizontal discrimination, race, outsiderness, isolation, identity permissions
(pink)	Social Performance in Nursing	Silence, forced acceptance – tolerance as duty, care and support as responsibility in internationalisation, cultural hegemony and valuing difference, being a safe practitioner
(purple)	Understanding Teaching and Learning	Politics of knowledge, silence as discomfort, high power distance relationships between students and teachers, knowledge hierarchies, learning as outcome versus learning as process, silence as a marker of unfamiliarity, supporting learners in practice, burden of responsibility, university responsiveness, relating to teaching and learning
(green)	English Language Proficiency	English Language Proficiency
(blue line)	Agency (UK map border)	Story-telling as catharsis, marginality, collective agency as an antidote to being alone, seeking belonging, silence as refuge, identity and belonging, students as co-producers of teaching and learning, silence as being good, spirituality as agency, humanity as connection
(red line)	Zimbabwean Identity (Zimbabwe map border)	

Appendix 5: Research Development Poster

The poster was designed as part of the research development process within a taught module EDUC5060M - Getting Started: Research Questions and Approaches in Education completed in December 2014. It is included in this work to demonstrate how this research developed and how my ideas have developed over time. The poster when compared with the final conceptual framework illustrated in Appendix 5, also shows how the research process and the literature has shaped my thinking as I progressed.

Appendix 5: Research Development Poster

Exploring the impact of competing perspectives on teaching and learning:

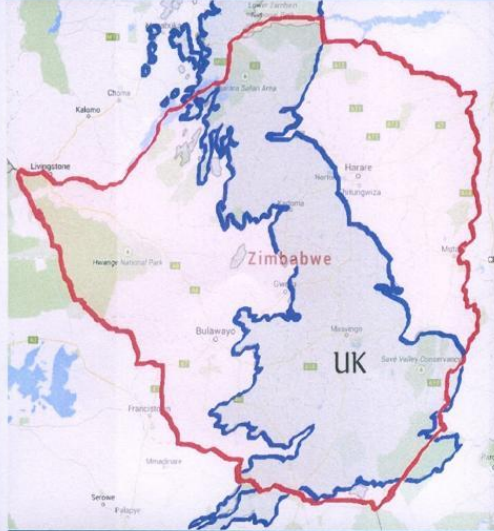A case study of the Zimbabwean student nurses' educational experience in the UK

Fig 1 : Figurative illustration of the outcome of imposing one system over another – while they may be significant overlaps, there are also significant areas of 'misfit'.

Background to Study

- Shortages of nurses, prompting the UK government to open up labour markets to international recruitment.
- Identification of Zimbabwe as one of the ideal countries for recruitment based on colonial history, some British systems still in place and the established use of English as a language of communication.
- Coinciding political and economic problems in Zimbabwe making opportunities abroad more appealing.
- Consequential large population of Zimbabweans in the UK from which a sample can be sought.
- Researcher is Zimbabwean-British with an understanding of both contexts and able to contribute to this research through an approach known as heuristic inquiry*.

Research Questions

1. What were the educational experiences of Zimbabwean Nurses who undertook pre-registration nurse education in the UK?
2. How did Zimbabwean Nurses experience compare to education in their home country?
3. What are Zimbabweans' understanding of what constitutes knowledge, teaching and learning?
4. What are the implications of this understanding for supporting Zimbabwean students through transition into a western adult education context?
5. What are the implications for educators within UK Higher Education Institutions?

Key Areas of focus

- Sociocultural Contexts & learning (Alfred 2003)
- Racialized Identities in clinical education, practice and research (Mapedzahama 2012)
- Communities of Practice (Wenger 2009)
- Acquisition and Participation metaphors (Sfard 1998)
- Teaching Perspectives (Pratt 1998)

Impact of Research

- Informed Responsive Curriculums fit for a globalised context
- Internationalisation in higher education
- Bridging the gap for students between African and western adult education contexts

*Heuristic Inquiry

(Moustakas 1994)

A process that begins with a problem for which the researcher seeks understanding.

|

The researcher invites other participants with similar experiences to share in the research journey.

|

It allows the researcher to also be a participant and for their experiences to be included in the analytical texts.

Working with the 'worlds' that students bring to the classroom

This poster was produced by Roselyn Masamha (200376617) on 15.12.2014 as a representation of the research to be undertaken for a Doctorate of Education.
For further information , please email Roselyn at the following address : ed07rrm@leeds.ac.uk