



Fernández Álvarez, Alejandro

Mobile mentoring conversations and the role of participant teachers

Master Thesis in Education
FACULTY OF EDUCATION
Master's Degree Program in Education and Globalization
2020

THESIS ABSTRACT

University of Oulu

Faculty of Education

Mobile Mentoring Conversations and the Role of Participant Teachers (Alejandro Fernández Álvarez)

Master Thesis, 72 pages, 2 appendices

May 2020

The aim of this thesis is to explore the practices in Finn Church Aid's Mobile Mentoring project by analyzing the teachers' online conversations. This study seeks to improve the North-South engagements, especially in the context of teacher professional development. The research questions address the development of the online conversations, the positions of participants, mentor-mentee, and the effect on teachers' professional development. From a theoretical perspective this research is located under the postcolonial paradigm, which is discussed together with the pedagogical postcolonial framework, Learning Through Other Eyes, and Bhabha's Third Space. Topics regarding mobile learning, teacher's professional development and mobile mentoring are also discussed. Participating teachers were originally from Uganda, the mentees, and from Finland, the mentor. The twelve weeks conversation was analyzed following a dialogical methodology. The findings of this analysis were divided into two parts: firstly, the four modules showed the development of the conversations and were used a reorientation for the summary of the findings. Secondly, the research questions were directly addressed based on the most representative segments of conversation. The research found that the development of the conversations followed multilateral interactions, however there was a slight change towards multilateral interactions as weeks past. Moreover, the mentees positioned themselves as respondents and the mentor as a guide of the conversations. Nonetheless, there were times when some mentees took the leading role. Finally, the mobile mentoring conversations followed an inquiry based mentoring model which allowed mentees to contextualize their reflections to their own setting. Some alternatives for mobile mentoring in similar contexts are suggested. Further research needs to analyze other elements of mobile mentoring project such as the curriculum or the participant's perceptions.

Keywords: Mobile mentoring, mentor, mentee, dialogical analysis, refugees, teacher professional development, postcolonial theory

ACKNOWLEDGEMENTS

I would like to thank my class friends who, I am sure, affected my deep reflections since the beginning of this research. During this Master on Education and Globalisation, I have learnt a lot from them as much as I learnt from the teachers and professors. They were, and still are, part of me. I would also thank my thesis supervisor Elina Lehtomäki, who has been very helpful and has guided my learning processes in the last months.

Querría agradecer a mi familia, en especial a mi Padre, mi Madre, mi Hermana y mis Abuelos, con mayúsculas, por estar atentos a mi proceso de formación desde que nací hasta el día de hoy y apoyarme en todo momento. También a mis amigos que me han acompañado y han ironizado en referencia al trabajo fin de máster. A ellos, los considero una pieza clave en el desarrollo personal y profesional.

Contents

1	INTRODUCTION.....	6
1.1	Research Interest	6
1.2	Research Context.....	7
1.3	FCA Mobile Mentoring Project	8
1.4	Research Gap.....	11
1.5	Research Questions	12
2	POSTCOLONIAL THEORY	14
2.1	Why Postcolonial Lenses?	14
2.2	Representing the Other.....	15
2.3	Searching for a Third Space.....	17
2.4	Learning Through Other Eyes.....	18
2.5	Limitations of Postcolonial Theory.....	21
3	MAPPING THE FIELD.....	22
3.1	Mobile Learning	22
3.2	Mobile Learning in Refugee Contexts in Africa.....	23
3.3	Mobile mentoring and In-service Teacher Professional Development in refugee contexts	24
3.4	Online Mentoring and (In-service) Teacher Professional Development 27	
4	METHODOLOGICAL APPROACH – DIALOGICAL ANALYSIS.....	31
4.1	Why dialogical analysis.....	31
4.2	Methodological practice	32
5	RESEARCH FINDINGS.....	37
5.1	Module 1 – Pedagogy and Inclusion	37

5.2	Module 2 – Curriculum and Planning.....	41
5.3	Module 3 – Child Protection and Wellbeing.....	44
5.4	Module 4 – Teacher’s Role and Wellbeing.....	47
5.5	Findings – A Summary Towards the Research Questions.....	52
5.5.1	Development of Mobile Mentoring Conversations	53
5.5.2	Teachers Positioning Themselves Within the Mobile Mentoring Conversations	55
5.5.3	Mobile Mentoring Supporting Teacher Professional Development	59
5.6	Trustworthiness and Ethics	62
6	DISCUSSION AND CONCLUSION	64
7	REFERENCES.....	67

1 INTRODUCTION

1.1 Research Interest

I began this project during my stay in the region of Adjumani, Uganda, in 2017, working for Finn Church Aid (FCA), a Finnish non-governmental organization working in the field of humanitarian aid. My duty was to collaboratively work with my colleagues, local authorities, and other stakeholders on organizing, coordinating, and monitoring activities supporting teacher professional development in various refugee settlements. Adding to that, I took the lead on developing and implementing the project FCA Mobile Mentoring which, in general terms, consists on making WhatsApp groups with teachers from Uganda and the so called mentors from Finland who follow an adapted educational curriculum throughout 12 weeks with the objective of reinforcing the in-person trainings Ugandan teachers previously received. The project will be extendedly described later as everything in the research turns around it.

My intention in this humble study is to understand the nature of the educational mentoring relationships or partnerships between a country in the Global South, such as Uganda, and a country in the Global North, Finland. Then, I would like to find out what practices and what type of relations between the parts are taking place. My starting point or ‘umbrella’ approach towards the following research is that reality is many times seen from different perspectives and it is not always seen as an objective entity. Thus, a concrete phenomenon can have different interpretations. Here, I intend to pose my interpretation by getting as close as possible to the participants within the project, by using a suitable theory and methodology. However, my interpretation is only one of the many possible interpretations that can be made to understand a reality that is increasingly more relevant to everyone in our globalized world. Intercultural interactions are increasing throughout the years due to globalization and this interaction is only one of the many.

My background concerning FCA Mobile Mentoring project, Uganda and Finland is described as follows. In Uganda, I have been participating in various humanitarian aid projects in several ways. Firstly, I lived in the Northern part of Uganda for five months in 2017. My colleagues and me developed and implemented in-person teacher trainings on subjects such as Inclusive Education, Child Protection, Psychosocial Support, Teaching/Learning Methods. Adding to that, we developed and adapted the various documents related with FCA Mobile Mentoring:

Mobile Mentoring curriculum, code of conduct, selections of participants, induction training of the project and many other logistic and bureaucratic tasks. Moreover, besides developing the Mobile Mentoring pilot or first project in 2017, I also took part as teacher participant in 2018 when the second phase took place. I had the role of a mentor on a WhatsApp group where there were six Ugandan or South Sudanese refugee teachers. I followed the previously adapted Mobile Mentoring Curriculum for 12 weeks. I was also a mentor on the third FCA Mobile Mentoring project in 2019. This last year, 2019, is what concerns the data of this study. I had the opportunity to access the WhatsApp conversations between Ugandan and Finnish participants.

I would like to state that I am a Spanish student from the University of Oulu. I must say that my identity has been constructed based on western values and, by stating my background and experiences in Uganda in the last four years, I do not want to deny my position as a westerner. However, these experiences have given me the opportunity to understand more closely the Ugandan context and the life in a refugee settlement than if I had not left my home country. Due to my direct and indirect contact with this context, and through periods of deep self-reflection, I have become clearer about how much I still do *not* know. I am now more certain that cultural differences are ingrained in power differences and this must be clearly stated before moving forward in the text.

I acknowledge that this is a master thesis and is written with an academic style. However, my hope is that this humble piece of work is also accessible outside the academic world and the findings can be useful for mentors and mentees as well as workers in the field of humanitarian aid or education in emergencies, especially in future similar projects. My intention is to create a space for debate where we can all build more ethical projects taking into account different voices and considering positive a constructive criticism to improve future programs.

1.2 Research Context

Since 2016, we are witnessing a record number of 65 million individuals who are displaced either internally or in a different country, of which 22.5 million are people who fled their country to seek protection elsewhere due to situations such as persecution, conflict, violence or humans' rights violation. Adding to that, more than 11 million are child refugees and asylum seekers (UNESCO, 2018, p.10).

Uganda is the largest refugee hosting country in Africa and one of the largest in the planet. It has received a large number of refugees over the past 4 years. By June 2018, Uganda was hosting around 1.4 million refugees coming mainly from the Democratic Republic of the Congo (DRC), Burundi, Somalia, and, primarily, from South Sudan. The South Sudanese civil war and its geographical condition as one of Ugandan's bordering countries, explains that currently more than one million South Sudanese refugees, approximately 65% of the total number of incomers, are living in the Northern region of the Uganda. (MES, 2018, p. 9; Government of Uganda & UNHCR, 2018, p. 1).

Palorinya refugee settlement, established in December 2016, is one of the largest settlements hosting an amount of approximately 120.000 South Sudanese refugees, and it is currently not opened to new arrivals due to the extremely dense population. This settlement is located in Moyo District, in the West Nile region of Uganda, only seven kilometers from the South Sudanese Border (NRC-UNHCR-REACH Initiative, 2019). Although statistics vary every month, approximately 60% of the population in the settlement are under-age and only 30% have a professional occupation, mainly housekeepers or farmers. This puts a lot of pressure on education in general terms, and, more concretely, on primary and secondary schools many of which are facing challenges of insufficient teachers and poor-quality education (OPM-UNHCR, 2019).

1.3 FCA Mobile Mentoring Project

After a brief description of the social context in which this project falls into, I will describe the FCA Mobile Mentoring project with all its elements. Then, I will focus on one of the elements within the project: *the mobile mentoring conversation*, meaning the online conversations taking place among participants. This will be the core variable to be analyzed.

First, it is necessary to make a distinction between what we call Finn Church Aid (FCA) Mobile Mentoring Project and *mobile mentoring conversations*. The first term refers to the project that has been implemented by FCA, which follows a certain process, includes a wide range of documents, and counts with many people involved; implementing partners as well as direct participants and/or beneficiaries. On the other hand, *mobile mentoring conversation* refers to online conversations or online mentoring that is happening on WhatsApp as the online platform. I must say that the core analysis of this thesis will focus on the online conversations

more than on the overall project due to the time limit, my personal interest, and the research gap which will be explained in the next section. However, some other elements of the project will be mentioned throughout the study due to its relevancy. Regarding FCA's project as a whole, the first time it was carried out was in 2017 and it was considered a pilot as it was an initial project. Everyone was novice, and everything was new. Information regarding this pilot was gathered and later used by FCA to solve unexpected issues and to correct the negative impacts. Including this feedback, in 2018 and 2019, two more projects were carried out consecutively targeting different beneficiaries.

The main goal of the project is to provide educational support to teachers working in refugee settlements in the northern part of Uganda. This support is given by mentoring these teachers in Uganda according to their needs. Thus, teachers working in the settlements, the so-called mentees, were grouped together with Finnish teachers, the mentors. The online platform where they interacted was WhatsApp.

Regarding the selection of the participants, two explanations need to be made. First, Finn Church Aid selected the participants for Mobile Mentoring project following the next criteria. On the one side, mentors were selected from a pool of people with an educational background in Finland. All the volunteers had worked before within the Finnish Educational system; some of them still work as teachers, some are in a different field, and some are already retired. Thirteen mentors were selected, and each of them was assigned to a WhatsApp group. On the other hand, mentees were teachers working in one of the three schools located in the refugee settlement. They were either Ugandan nationals or South Sudanese refugees. The selected mentees must have gone through in-person teacher trainings covering the four modules: pedagogy and inclusion, curriculum and planning, child protection and wellbeing, and teacher's role and wellbeing. There were sixty mentees selected and they were equally assigned to the different thirteen WhatsApp groups. Each WhatsApp group then had one mentor and four or five mentees.

To give some guidance to the mentors, a curriculum was adapted to the Ugandan context from the original curriculum developed by Teachers College-Columbia University and Finn Church Aid (FCA). As an example, the first module of the curriculum is described in Appendix 1. The mobile mentoring curriculum helps mentors to deliver short, regular, and practical messages aiming to keep the momentum, reinforce key learnings and motivate teachers to test new ideas

in the classroom. The competency areas of the curriculum align with the topics cover in the in-person trainings. Adding to that, the content is divided in core messages, suggested follow-up questions, images, and videos. The relationship between mentors and mentees is specify in the curriculum, and it intends to build a professional and supportive connection between participants, discussing solutions to challenges, while being empathetic.

The curriculum is designed to last twelve weeks; each of the four modules mentioned above contain three sub-topics which are cover in three weeks; each sub-topic suggests three alternative days to send messages. For instance, within a week, Monday, Wednesday, and Friday might be the days where mentors need to contribute with messages. However, interaction may vary, and participants can also contribute at any time.

Induction meetings were carried out in Finland with mentors, as well as in the settlements with the mentees. The objective of these meetings was to familiarize participants with the goal of the project. It aimed to agree on the expectations of participants, teach everyone on how to use phones and WhatsApp, provide everyone with feedback from previous similar projects, and raise awareness of intercultural differences and potential challenges.

Naismith & Corlett (2006, p. 17) identify the main factors for successful mobile learning projects: Access to technology, ownership, connectivity, integration, institutional support. These critical factors have been thoroughly followed by Finn Church Aid from the implementation of the project. Every single participant from the refugee settlement (mentees) received a mobile phone together with an external battery and a solar panel to charge it. Mentees kept the mobile phones throughout the project to ensure they could participate in the online conversations at any time, and they kept their devices with the condition that they assiduously participate in the group debates. Adding to that, mentees had their phone loaded with internet connection. Adding to that, the content of the project is aligned and integrated into the national curriculum.

The main suggestions gathered from the literature by Naismith & Corlett (2006, pp. 19-20) for designing mobile learning aiming to reach insightful conversations between actors located in different contexts are listed as follows: create quick and simple interactions; prepare materials that are flexible and can play to the heterogeneity of learners and its contexts; design access and interactions that account for the heterogeneity of devices and standards; and consider special affordances of mobile devices that might add to the learner experiences such as user

anonymity or the use of audio. These characteristics have been considered throughout the project.

1.4 Research Gap

There are few studies that explore the use of mobile technology for teacher training in refugee contexts. The existing ones have only been implemented in the last few years (Mendenhall, Skinner, Collas, & French, 2018; Gladwell et al., 2016) which implies that research is still in the early stages or has not been implemented long enough in order to generalize conclusions on the long-term impact (Mendenhall et al., 2018, p. 10). Moreover, evidence-based research is a challenging task due to the rapid technological changes. What it is working one year, might be soon obsolete (Carlson, 2013, p. 9; Burns, 2011, p. 120). Due to the critical situation of refugees' lives and the increasingly central role of media and mobile technologies in these contexts in the last years, further research is needed to document the challenges, opportunities, and impact of mobile learning alternatives. Paying special attention to the pedagogical impact of the different initiatives and moving beyond the technocentric approaches that can hinder refugees' integration is seen as a key aspect within the field (UNESCO, 2018, p. 7). Although various reviews and studies highlight the importance of systematic use of information and communication (ICT) for educational purposes in contexts of crisis (UNESCO, 2018), they also show scarce scientific academic evidence (Burde, Guven, Kelcey, Lahmann & Al-Abbadi, 2015, p. 12; Dahya, 2016, p. 11; Mendenhall, 2017). Mobile learning has only started to become relevant in these settings. At this early stage, the aim is to explore alternatives that “establish broader ‘ecological’ approaches that account for diverse technological, sociocultural, political and financial aspect of education contexts involving refugees” (UNESCO, 2018, p. 7).

Furthermore, the effects of technology around the World are visible even in the most remote places. Sectors such as humanitarian aid are benefiting from the research about information and communication technology (ICT) by enhancing education for refugees (Annan, Traxler, and Ofori-Dwumfou 2015; Dahya 2016). Mendenhall et al., (2018) worked on another mobile mentoring project, in Kakuma refugee settlement, that needs to be mentioned due to its relevancy towards this thesis. This pilot used a very similar approach and, in fact, many documents such as the mobile mentoring curriculum were shared with FCA mobile mentoring project and adapted to the Ugandan context. The study showed benefits as well as challenges

that will be mentioned later in this study. Moreover, it also pointed out the need to study issues related to identity of the participants, the examination of the positionality among mentors and mentees, and the potential elements that can have a positive impact on future online engagement. These suggestions have guided me towards the research questions that are presented as follows.

1.5 Research Questions

In line with the research gap, the focus of this research is on the mobile mentoring conversations and the positionality of participants. Special attention is given to the role of participants and how the conversations contribute to teacher's professional development through mobile mentoring. The research questions that are going to guide this study are presented as follows:

How do mobile mentoring conversations develop? Looking at the way the conversations develop while paying attention at the interactions between participants throughout the twelve-week project, can uncover the nature of the different conversational tendencies and the reason or consequences of these interactions. A comparison between different periods of the project can also contribute to a better understanding of mobile mentoring conversations development.

How do the participating teachers position themselves within the mobile mentoring conversations? Moreover, the way participants approach the conversations and how their positions affect the mobile mentoring interactions are understood to be relevant in this study. Mentor-mentee roles and the mixture of Uganda and Finnish teachers within a mobile mentoring group are going to be analyzed and discussed while paying attention to the implications of these roles.

In what ways do mobile mentoring conversations support the teachers' professional development? Finally, the intention of this project is to complement the teacher's professional development. A discussion regarding how this project affects the mentees is at the center of this research.

In the next chapters, I will describe the lenses I have used to approach this study, paying special attention to the concepts that are more relevant to it. Then, I will present some ideas regarding mobile learning, teacher professional development and mobile mentoring while contextualizing them. After that, I will move on to the analysis, justifying why dialogical

analysis has been used and describing the followed steps. The findings will be presented firstly, with a reorientation of the data towards the research questions by selecting some segments of the conversations, and then, addressing the three research questions I mentioned above. A section will be left for trustworthiness and ethics, stating some challenges and limitations. Finally, a conclusion will sum up the findings while suggesting some alternatives based on them.

2 POSTCOLONIAL THEORY

2.1 Why Postcolonial Lenses?

Due the nature of the research questions, I consider fundamental to make my own underlying premises very clear to the reader as they are going to have special influence on the approach and, consequently the findings and discussion of this thesis. My assumption is that knowledge is constructed in a relational process. Knowledge is permanently constructed by the researcher and the way he or she perceives the world; Knowledge “is a product of societies and the medium of power” (Andreotti 2011, p. 88). Epistemologically, this means that “establishing a universal, absolute, neutral, or objective way of accessing reality or the truth becomes untenable” (Andreotti, 2011, p. 87). Thus, an ultimate truth cannot be discovered. My positionality as a researcher, my cultural values, and my personal context define the way I perceive reality. It is the (de)construction of reality what validates my perceptions. I do not aim to say that everything is subjective, but instead I intend to point out that there are different realities to be interpreted. Knowledge can only be revealed by deconstructing the appearing hegemonic structures.

Thus, postcolonialism can be defined, in general terms, as a critical theory that tries to challenge the hegemonic ethnocentric paradigms by recognizing the limitations of the Western thought and its historical violence, and to (re)construct knowledge and alterity outside the given limitations (Andreotti, 2011, p. 3). Thus, as Spivak (as cited in Andreotti, 2011, p. 3) states, in order to move beyond these coercive limitations, postcolonialism explores the ways to give voice to the Other who also has the right to disagree with the hegemonic epistemologies.

Postcolonial theory is used in this study as the tool for thinking that helps me to examine critically the politics ingrained in North-South projects. In this study, I focus primarily in the nature of the conversations within the project. The nature of the participants of the project are located either in the Global North or the Global South. The type of engagement between them, the research questions and the previously stated assumptions help me to choose postcolonialism as the main theoretical framework. Within postcolonialism there might be a space to go forward while avoiding the reproduction of the historical imbalances and cultural inequalities set during the colonial era. The aim of using ‘postcolonial lens’ is to analyze systematically while destabilizing the status quo. The main objective postcolonial theory in this study is to explore and potentially transform the socio-political hierarchies that appear between cultures and ways

of knowing which does have a consequence also on educational approaches (Andreotti, 2011, p. 176). This is not perceived as an easy task, and changing the historical patterns can bring conflicting interests, personal contradictions, and insecurities. However, questioning how certain discourses have come to being, why paternalistic approaches are dominant in the North, or how the concept of progress from a Eurocentric point of view is the dominant can open spaces for including new perspectives. Postcolonial theory is a tool that can potentially have an application in any field, however, in this study, selective ideas have been used to construct more ethical dialogues and to challenge traditional modes of thinking in the field of education and development. In order to transform the socio-political hierarchies, I have analyzed the conversations by looking at the implications of the participating teacher's roles while analyzing how the power structures determined their type of interactions.

2.2 Representing the Other

In applying the postcolonial lenses, a few concepts are noteworthy mentioning due to their relevancy in this research. The intention to promote more ethical engagements with the other makes us think why and how we define 'Other'. The Other is often seen as a dichotomy of the Self, meaning that the Other is usually inferior and unreliable in contrast to the Self that holds the culture and progress and thus, can dominate and intervene to educate the Other (Andreotti, 2011, p.11). The dichotomy among the Other and the Self reinforces Eurocentrism, the cultural supremacy of European values. This means that population from the West are usually made to think that their duty is to help the inferior Other. They (we) see themselves only as part of the solution but never part of the problem (Alasuutari, 2015, p. 42).

In order to avoid falling into what it has been argued before we, researchers as well as any participants representing the 'Other', need to be very scrupulous in doing so. Due to my positionality previously explain and, as Spivak (1988, as cited in Kapoor, 2004, p. 644) acknowledges our representations, in general, and mine, in particular, cannot escape 'othering' "when representing the West's Other (the third World)". In fact, issues of representation are always key point when working with postcolonial theory. McEwan (2009) points out that many of the North/South power imbalances are due to the easiness the 'North' has to theorize, name, or speak on behalf of the 'South', rather than the economic or technological differences that undoubtedly exist.

Does this prevent me from engaging in debates regarding North/South politics due to my socio-political background? Spivak does not only make a critic about the way western academy approaches studies that represent the Other as the poor and inferior, but she also rejects the solutions chosen by other researchers of not engaging at all with postcolonialism (Kapoor, 2004, p. 631). It is not a fight between two sides, the in-side or out-side, where you need to be with or against, but a platform for constructive contributions where everyone is welcome to contribute. The aim is to add a new piece or unsettle someone's piece. In fact, as Spivak (as cited in Kapoor, 2004, p 231) insists, it is also the complicity of the 'outsiders' that hide behind their whiteness, or their lack of expertise, to not contribute to the field by problematizing the inside/outside separation of engagement. Putting forward the issues that cannot be avoided in North-South politics is necessary for escaping the dichotomous vicious cycle. Otherwise, the alternative will be to depoliticize the Third World subaltern, or to leave this duty only to one part of the issue.

This is not to assume that this task does not pose many challenges. It does, indeed. The constructive platform where we encounter the subaltern is inevitably unbalanced and determined by historical, geographical, material, cultural, class-related variables. Regarding my positionality, acknowledged and addressed within the introduction of this research, I do not deny my inherent position as a westerner although I have experienced direct contact with subaltern's context. Despite the Third World subaltern's condition as not homogeneous, it is not possible to escape issues regarding their representation (Kapoor, 2004, p.639). Representation is inherently homogeneous, and the subaltern is not. Problematizing this while analyzing the role of participants within the conversation will make me think beyond the described binarism.

Postcolonialists intend to move away from Eurocentric discourses by providing a tool for thinking that is not binary, oppositional or hierarchical but situated, multiperspectival and relational (Martin & Griffiths, 2012, p. 16). Thus, no knowledge system would appear privileged over other and, therefore, there is not objective knowledge. Humans or communities will understand the world differently based on their geographical, historical, and cultural context. Thus, regarding learning happening within North-South dialogue, we can say that is always formed within the perspectives of the people involved. In this study, the aim is to dismantle the power structures ingrained in conversation by deconstructing knowledge within the given perspectives of participants. By looking at the power structures we can reveal the reasons why mentors and mentees are taking certain approaches throughout mobile mentoring

conversations. In applying postcolonial lenses, I attempt to problematize the oppositional nature of participants.

2.3 Searching for a Third Space

Issues related with identity were brought up by the previous mobile mentoring research (Mendenhall et al., 2018). In order to examine the positionality among mentors and mentees regarding their role within the conversations, identity will be defined. Identity can be understood in various manners. On the one hand, we can see identity as something fixed, that is inherent to the individual. Identity as an isolated construct where context and its variables are not considered. The task of de-construction might appear challenging. For instance, deconstruction of stereotypes might pose difficulties due to the static condition of identity. On the other hand, we can understand identity as something fluid that is always changing. A non-static definition of identity will be used as it facilitates the task de-constructing through relational processes (Martin, F., & Griffiths, 2012). ‘Relational process’ is a key aspect of Bhabha’s (1994, as cited in Martin, F., & Griffiths, 2012, p. 17) concept of hybridity. Bhabha argues that because the ‘Self’ creates meaning of his/her identity in relation to the ‘Other’, then the ‘Other’ resides on the ‘Self’. This means that everyone’s identities include parts of the ‘Other’, and, therefore, identity is perceived as hybrid. Hybridity takes a central position within postcolonial theory. This concept is seen as a cultural advantage (Meredith, 1998). It denies any form of cultural essentialist identity and locates hybridity within a space in-between. “It is the indeterminate spaces in-between subject-positions that are lauded as the locale of the disruption and displacement of hegemonic colonial narratives of cultural structures and practices” (Bhabha 1994, as cited in Meredith, 1998, p .2).

Reflecting on one’s systematic legacy of oppression is not an easy task and might imply a feeling of guilt. As Andreotti (2014, p. 9) warns the state of pain will always come when “realizing that one’s positive self-image does not hold when looked at from the perspective of those more severely affected by the systemic violence that we benefit from”. When becoming dissatisfied with one’s worldviews, we are entering what we called ‘displacement spaces’ (Brock et. al., 2006, p. 38) which, by modifying one’s preconceptions, we are affected not only intellectually but emotionally and metaphysically. This displacement spaces disrupt epistemologies, forms of colonialism or essential ideas about the self. Adding to that Bhabha (1994, as cited in Martin & Griffiths, 2012, p.19) uses the concept of the ‘Third Space’ to

define the common space where the ‘displacements spaces’ coexist and find each other. During North-South dialogues, individuals naturally occupied their own cultural spaces. It is only when all parties are leaving their natural space that we can say the ‘Third Space’ is created. The ‘Third Space’ saves room for new perspectives to occur. The ‘Third space’ does not deny historical or material conditions that are still current and ingrained in colonialism. It does not aim to depoliticized North-South encounters nor does it analyze reality in an empty opaque box, but it offers optimistic alternatives “and a complex strategy of negotiating affinity and difference that recognizes the postcolonial reality” (Meredith, 1998, p. 3). Moreover, Andreotti (2007, p. 75) recognizes that in order to engage within this spaces, we need to be aware of our own ontological and epistemological views, and only then, we can find this constructive platform to collaboratively move forward. Adding to that, in line with the Third Space, Andreotti and de Souza (2008a) suggest a framework to find this displacements spaces. In this study this framework, presented in the next paragraph, will allow us to look at the mentoring conversations paying special attention to the mentor’s role and approach as the leading participant within the existing interactions, as well as the role of mentees.

2.4 Learning Through Other Eyes

Learning Through Other Eyes (Andreotti & de Souza, 2008b) is a pedagogical framework that has been developed to avoid the reinforcement of notions of supremacy for learning in the contexts of Global North- Global South engagements. This framework aims to develop more ethical projects between two parts whose positions are determined by colonial historicity. This is done by compiling and applying four approaches in a very thoughtful manner: a) learning to learn, b) learning to listen, c) learning to learn and be taught, and d) to reach out when aiming to work without guarantees. These different elements address different but interrelated objectives. They are listed as follows.

Learning to unlearn approach aims “to perceive that what one considers as neutral and objective is a perspective and is related to where one is coming from socially, historically and culturally” (Andreotti & de Souza, 2008b, p. 4). It seeks to deconstruct knowledge systems by revealing the origin of taken for granted concepts. This is done by unlearning privilege while reconsidering our social and historical positions, retracing history and breaking stereotypes or prejudices of thinking that we are better and more intelligent. It is also to acknowledge that we do not know everything; our knowledge is not superior. Understanding our privilege is to

recognize that some places, cultures or peoples' way of thinking are not knowable. Our responses are conditioned by our privileges. Not knowing does not make us less intelligent but closer to transforming discourses from within (Alasuutari, 2015, pp. 46-47). Through this act of humility, we aim to be closer to the state of self-reflexivity proposed by Spivak (as cited in Kapoor, 2004).

Learning to listen "alludes to learning to perceive the effects and limitations of one's perspective and to acquire new conceptual models" (Andreotti & de Souza, 2008b, p. 4). The principle here refers to the change of role of the subaltern that should swap his/her position from an object to a subject. This openness towards the subaltern increases the agency of the subaltern which, due to his/her condition as 'Other', we need to "accept the unexpected response that allows working without guarantees" (Alasuutari, 2015, p. 49). This often requires a modification of our working paradigm regarding what we understand as progress or success within the Western World. According to Spivak (as cited in Alasuutari, 2015, p. 50) we cannot think that we are indispensable, and we have the solutions to the problem otherwise the 'Other' will not be able to continue.

Learning to learn and be taught makes reference to "learning to situate oneself and others and to compare, contrast and juxtapose conceptual models (thinking outside the box)" (Andreotti & de Souza, 2008b, p. 4). Here, we intend to learn from the subaltern, from below which requires to acknowledge how one can be taught by the Southern Other. Understanding our privilege position is important but acknowledging that the origin of this position affects the 'Other's' position is even more relevant.

Learning to reach out when aiming to work without guarantees which refers to learning to apply/adapt/situate/re-arrange this learning to one's own context (putting one's learning into practice) (Andreotti & de Souza, 2008b, p. 4). Once agency is in place, there needs to be dialogical cooperation between participants. Power relations will ideally tend to be balanced, but in reality, pose differences. One needs to be aware of the possible contaminated assumptions based on one's power and representational systems. This requires being open to unexpected answers. Which can be understood as a failure, will have to be seen as a success. Several contradictions might emerge from this last element. The global contexts where educational development projects articulate their objectives, are often considered fixed. Dismantling certain preconceptions might cause insecurities (Alasuutari, 2015, p. 51).

This framework is going to inform this study when analyzing the mentoring conversations. I attempt to draw parallelisms with the framework and the interactions between participants by paying attention to the listed approaches. It is true that this tool was primarily designed to analyze projects, however, I believe it can be applicable to the mentoring conversations as they are one element of the whole project.

In the same line, a decolonial perspective can set a path towards imagining an ethics of the global based on equal relationships. Decoloniality poses three key principles that can lead any educational practitioner towards a more ethical engagement with the Other (De Lissovoy, 2010, p. 279-280). Firstly, truly ethical, and democratic educational dialogues will happen if there is a recognition of the relations of power. Power relations need to be understood as having its historical origins in political, social, cultural, and epistemological forms of domination. Secondly, a fairer ground for engagement is built if the existence of an epistemic violence is acknowledged. This comes to say that the asymmetry of knowledge production between the colonizer and the colonized increases the relations of domination. The understanding and representation of the colonized as the Other in its precarious subjectivity, reproduces the social inequalities. The third key principle refers to how to engage with the subaltern. As we have mentioned, everyone is entitled to engage in North-South engagements. However, it is key to consider the positionality of the parts within the engagement which, in this study is at the core of the analysis. My intention is to analyze whether the knowledge construction is a collaborative duty within the mobile mentoring conversations and, therefore, contributions are equally valid. In applying these three principles I seek to confront eurocentrism and colonialism. I do not reject the pursuit of having a common ethical project at the level of the global. However, knowledge production needs to be based on the recognition of relationships and interconnectedness (De Lissovoy, 2010. P. 283). Eurocentrism has been the engine of the global knowledge production, and we can only seek to articulate constructive pedagogical relationships of solidarity if we aim to forge bonds across difference.

Adding to that, De Lissovoy (2010, p. 285)) finds cultural difference central in order to develop the solidarity of the global. This is not to say that historical circumstances do not have an effect, but that these circumstances can be used to build a new in-between platform that must include a struggle from all the parts. Nonetheless, power implies responsibility, and therefore, responsibility is, to a large extent, on the dominant side. Regarding this research, as the mentor owns the perceived dominant position, his role should be problematized while analyzing his approach towards the mobile mentoring conversations. However, as Freire (1996) argues on

‘Pedagogy of the oppressed’, everyone has the duty to strive for the common goal of cocreating knowledge, what makes me reflect beyond the mentor’s role. Participating mentees’ roles will be analyzed in order to reveal the nature of the interactions. The aim in this research is not to judge the intentions of the participants but to look at how their roles and positions are determining their interactions.

2.5 Limitations of Postcolonial Theory

This difficult task will encounter various challenges and limitations. In many of our societies, development is perceived as a linear progress in science, technology or, what mainly concern us, educational dialogues. Dealing with unexpected answers or learning to face contradictions appear to be challenging. Moreover, solutions are often sought without considering that the chosen solutions themselves might belong to the problem. Coming out of the vicious cycle might seem difficult. Regarding knowledge, standard and unified systems of knowledge production are usually fixed. Posing alternative solutions that arise from below might seem difficult due to the lack of agency of the subaltern (Andreotti, 2014, pp. 20). On the other hand, postcolonial theory has been criticized for not moving from theory to standard fixes or programmatic solutions (Eriksson Baaz 2005, as cited in Alasuutari, 2015, p. 56). Development projects are guided by efficiency by attending to indicators as they are dependent of funding and deadlines. On the other hand, what postcolonial theory does is to empower the subaltern by compiling multiperspectival voices, which rejects the notions of linear progress (Alasuutari, 2015, p. 57). Furthermore, postcolonial theory generally refers to power imbalances with its origin in the past, while issues concerning new forms of inequalities are not always addressed (Alasuutari, 2015, p. 56). Moreover, the intention of repositioning Europe as not the generator of knowledge but one of the many centers of knowledge production, can be seen as either a rejection of western knowledge or cultural relativism. This could make us think that all systems of knowledge are reliable (McEwan, 2009, p. 72).

3 MAPPING THE FIELD

3.1 Mobile Learning

Over the last decades, technology has played an important role in our world, where mobile devices such as phones are carried everywhere. Mobile learning has acquired a pivotal position in many significant fields within education (Traxler, 2018, p. 153; Sharples, Arnedillo-Sánchez, Milrad & Vavoula, 2009, p. 234; Baran, 2014, p. 17).

Sharples, Taylor, & Vavoula (2007, p. 225) see mobile learning as “the processes of coming to know through conversations across multiple contexts amongst people and personal interactive technologies”. Conversations is a central word when analyzing the given definition. Technology by itself does not explain the learning process, and it is seen only as the tool. Adding to that, mobility is seen as a concept that combines five elements. These elements constitute the concept and are explained as follows: *Mobility in physical space* as the learning happening on the move during the free gaps of a day; *Mobility of technology* as the portable tools and resources we use; *mobility in conceptual space* as the learning topics that make us shift our attention within a period of time based on our personal interest or commitment; *Mobility in social space* as the learning happening within various social groups such as the family or classroom; *Learning dispersed over time* as the learning process happening throughout time by making connections amongst previous learning experiences (Sharples et al., 2009, p. 235). These elements appear in any mobile learning processes.

In an attempt to state the theoretical foundations of mobile learning, Sharples et al. (2009, p. 236) focus on the *context* as the central construct of mobile learning, meaning that our knowledge will be always refined by the interactions between people, the surroundings and the everyday tools. Mobile learning carries an interpretative approach that follows a contextualized logic. Thus, regarding this thesis, for instance, teachers’ classrooms either in the refugee settlement in Uganda or in a Finnish school, the local policies and/or procedures or the general idiosyncrasies of these countries will have an effect on the way individuals adapt knowledge. Moreover, following Dewey (1916), we can only produce knowledge when we approach our learning through explorations, conversations, or collaborative knowledge building. Thus, firstly, processes of exploration generally imply physical or conceptual movement. This

enables the creation of knowledge by linking personal experiences; secondly, the conversational factor acts as the bridge to activate learning. This might happen during an in-person discussion, through a technological device between people, or/and by noting something down that can be read at a different time or place; and thirdly, collaborative knowledge building where technology acquires a central role to create a system of meaning making. It is due to these three processes that mobile learning does not only happen in classrooms with a mediator but also in informal learning settings and/or ubiquitously (Sharples et al., 2009, p. 236).

3.2 Mobile Learning in Refugee Contexts in Africa

Information and Communication Technology (ICT) can play a significant role in education for refugees or in contexts of crisis. Technological solutions can have a great support in these contexts and can avoid isolation from other parts of the world. Moreover, there is a wide agreement in the research community about the potential technology has to support education in marginalized populations in contexts of crisis (Dahya, 2016, p.5). However, there is not a clear evidence to state that the only use of technology can be beneficial for a better integration and education of refugees into their new environments (UNESCO, 2018, p. 12).

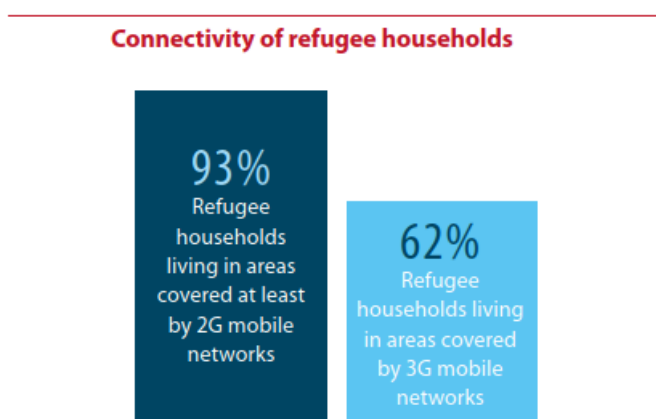


Figure 1: UNESCO 2018 p. 12

That being said, mobile phones are the most used devices in Africa, over computers, due to their ubiquitous condition (Dryden-Peterson, Dahya, and Douhaibi, 2017). When looking at the statistics given by UNESCO (2018, p. 11), we see that 86 per cent of the world refugee population reside in what UNESCO understands by developing countries. Moreover, 71 per cent of

refugee households use mobile phones, but only 39 per cent own internet-enabled phones. However, as we see on the chart, 93 per cent of the refugee households live in areas where there is access to internet connection, either 2G or 3G, which makes us think of the potential to use phones if these households could own an internet-enabled phone.

Acknowledging its pitfalls and taking them into consideration to improve future practices, mobile learning can address educational challenges for refugees in many different aspects.

While gathering various mobile learning practices in refugee contexts, UNESCO (2018) published a report on how mobile learning can address education aspects regarding trauma and identity struggles, disorientation in new environments, exclusion and isolation, educational system challenges, access to education, vocational training/labor market relation, restricted access to higher education or undocumented and uncertified education progression.

The development of social networks with home or in diasporic settings can positively affect the wellbeing or readiness of refugees to learn. Thus, we find cases where teachers improvise Facebook or WhatsApp groups in order to debate about their teaching challenges, or where knowledge-sharing spaces are used as platforms of educational initiatives (Burns, 2011; Pouzevara and Khan, 2007, p. 32). Through these practices, teachers have asked for advice to address their challenges, and shared experiences, solutions and resources regarding their professional development (Dahya 2016; Burns, 2011, p. 120; Pouzevara and Khan, 2007, p. 32; Dryden-Peterson, Dahya & Douhaibi, 2017).

Technology might have a huge potential and can be a powerful tool. However, it is important to acknowledge that technology has better results when is paired with in-person trainings (Carlson, 2013, p. 12; Dahya, 2016). Adding to that, when implementing educational projects with a technological aspect, it is important to take an inclusive approach. The way technology can support teacher professional development may vary depending on the contexts which, then, makes necessary to listen to the local participants in order to adapt technology and content according to the specific needs (Dahya, 2016; Carlson, 2013; Dryden-Peterson, Dahya & Douhaibi, 2017).

3.3 Mobile mentoring and In-service Teacher Professional Development in refugee contexts

Education is one of the priorities of the 2030 Agenda for sustainable development. Goal 4 (SDG) seeks to ‘ensure inclusive education and equitable quality education and promote lifelong learning opportunities for all’ which indubitably applies to refugees who belong the most disadvantages groups in regard to access to quality education. This needs to be done by long term approaches of education delivery which goes beyond the short term unsustainable provisional measures. An adequate supply of trained teachers is considered a key aspect to achieve positive long-term consequences (UNESCO and UNHCR, 2016). Teachers’ backgrounds in these contexts are very diverse, hence providing professional development

becomes challenging if is not contextualized (UNESCO 2018, p. 38). Therefore, teachers need to have adequate and specific training that goes beyond the cognitive in order to address learners' needs. Psychosocial support is key within these settings and teachers need to play a role in reducing the psychological impact of challenging situation (Kirk & Winthrop, 2007, p. 721). Otherwise, according to Dryden-Peterson's (2015, p. 12) findings, teachers might end up bullying their students instead of ensuring an inclusive and safe learning environment. Current pedagogical standards make emphasis on the use of participatory and student-center methodologies to engage students in their own learning process which takes into account the personal needs a context of the learner (UNESCO, 2018). However, teachers in refugee settlements generally use lecture-based methodologies treating learners as passive receivers of information (Dryden-Peterson, 2015, pp. 10-11, Mendenhall et al., 2015).

In-service teacher training programs are generally short in time and they often have scarce supervision structures which leads to a poor teacher's performance. Adding to that, the lack of compensation incentives has a detrimental impact on teacher's motivation, absenteeism and retention rates (Dryden-Peterson, 2011, pp. 60). Thus, Mendenhall (2017) finds crucial to work with refugee teachers on how deal with their own well-being in order to maintain instability in their lives which often has positive consequences in their teaching practices. The use of technology for marginalized populations in crisis contexts focuses mainly teacher training and student learning (Dahya, 2016; West, 2012). However, this trending topic needs to be given more attention in the contexts of educational crisis. When we look at *mobile learning for teacher professional development in refugee contexts*, we find scarce conducted research (UNESCO, 2018, p. 39).

The Teachers for Teachers (TfT) project, by Teachers College-Columbia University merits noticeable attention as it is a unique project that falls into the parameters of this category. This project has many similarities with the FCA's mobile mentoring project. The aim of their project is also to support teachers working in displacement contexts by supporting continuous professional development. They combine three components: in-person training workshops, peer coaching, and mobile mentoring using WhatsApp. Their initiative covers the same four modules of FCA's project: Teacher's role and Well-being, Child Protection, Well-being and Inclusion, Pedagogy, and Curriculum and Planning. The mentorship consisted on sharing experiences, discussing issues, problem solving, and offering tips regarding education.

This research has been inspired by Mendenhall et al., (2018) who have highlighted the challenges and benefits of the mobile mentoring project by ‘Teachers for Teachers’ mentioned above. They analyzed focus-groups, interviews and online conversations through thematic analysis and an evaluation tool called Most Significant Change (MSC). Their study showed some benefits that are listed as follows: 1) *Technology was used to connect people and resources inside and outside of the refugee camp*: Teachers supported each other on strategies concerning classroom management and teaching methodologies; they developed a sense of pride when doing that. They also used internet to research about other topics. Alike FCA’s mobile mentoring project, Kakuma teachers had their own chat where they shared their thoughts. The opportunity to share photos, videos, voices messages allowed mentors and mentees to understand the context, and to provide solutions to each other; 2) *Sharing, testing and improving teaching strategies*: innovative practices were shared. Teachers benefited from seeing them visually. It was found to be easy to replicate them in their own settings. For instance, seating arrangements, innovative practices were shared through a photo. Phones were also used for other purposes within the school such as contacting other teachers to cover his/her class when someone was ill or to contact parents; 3) *Building confidence and motivation through mobile mentoring*: teachers felt motivated and some overcome their fears. On the other hand, mentors acquired a better understanding of the refugee contexts. Moreover, mentors recognized that his classroom management skills increased; 4) *Immediate feedback loops for project management team*: project managers participated as a silent members of the WhatsApp groups to follow how conversations were progressing. They gathered information for future projects.

On the other hand, some challenges also arise from the project. They are listed as follows: 1) *engaging participants and sustaining mentoring exchanges*: there were gaps of responsiveness due to either electricity cuts or simply because of uneven engagements of participants. This caused de-motivation and difficulties to maintain strong dialogue. Although some groups agreed on participating at a given time, it was difficult to commit to it. This led to less effective conversations. When mentors found difficulties to engage everyone into insightful conversations, they felt helpless; 2) *Barriers to reliable and constant communication*: network was not always reliable, or the speed was extremely low. Phones worked with rechargeable batteries, but fee-based charging stations were sometimes far. Phones were also stolen, lost or broken; 3) *Logistical challenges experienced by project management team*: the procurement of phones, SIM cards or data had often delays. Teachers received an induction training to

learn how to use the phone, which was labor intensive. For instance, every teacher received help to download WhatsApp and that required individual support. When a teacher lost access to his/her phone, the person had to be found around the camp (Mendenhall et al., 2018)

In conclusion, the study could not state whether technology had an overall positive impact on teacher professional development. However, benefits and challenges were listed in order to be used for future similar projects. Adding to that, further research was encouraged. Issues regarding identity and positionality among mentors and mentees need to be considered in future studies. These elements might influence teacher professional development. In this present study, I will further discuss the participating teacher's roles and the way they affected their interactions and teacher professional development.

3.4 Online Mentoring and (In-service) Teacher Professional Development

The concept of mentoring has been developing a relevant role within the context of teaching-learning and education (Liu, Macintyre, Ferguson, 2012; Leppisaari, 2018; Premkumar, 2007). Various definitions have been gathered, explored and exposed (Haggard, Dougherty, Turban & Wilbanks, 2011), however, in order to acquire a general understanding, "classic mentoring" is defined as the "one to one relationships between more senior or experienced individual and less senior less experienced individual (Liu, Macintyre, Ferguson, 2012, p. 179).

Premkumar (2007) have presented three models of relationships between mentor and mentee: Firstly, the most *traditional model* has its origin of traditional education. Here, mentees copy what the mentor is doing by observing and then reproducing its strategies. Then, the *competency model* which is based on the feedback given by the mentor. Thus, mentees perform, then mentor critically analyses and gives feedback, to which mentees adjust according to it. Here, the mentor has a leading role as he/she needs to correct mentees behavior by providing some beneficial changes. On the other hand, the *inquiry-based model* puts the mentee at the center of the mentoring process. Mentees should develop self-reflection with the facilitation of the mentor whose role consists in ensuring mentees come up with their own conclusions. This last model follows and inquiry-based learning that emphasizes the capacity of the learner, or mentee, to explore and come up with answers. Instead of telling mentees what to do, they are encouraged to reflect, ask questions, and develop their own arguments.

Furthermore, online mentoring, which adds the element of technology, can be known as e-mentoring, telementoring, cybermentoring, instant mentoring, distance mentoring, mobile

mentoring or virtual mentoring and they are all referring to the same concept (Kahraman & Abdullah, 2016, p. 77). E-Mentoring is defined as “cooperation between two or more people which all parties desire to share expertise and develop in an area of mutual interest utilizing electronic communication tools in their interaction” (Leppisaari, 2018, p. 483). E-mentoring is seen as an alternative strategy to traditional mentoring that complements or supplements the face-to-face methods, but not a substitute (Kahraman & Abdullah, 2016, p. 77; Brady & Schuck, 2005). Regarding this thesis, e-mentoring is considered a complementary strategy to support Ugandan teachers, as they also received in person trainings on the same content. My intention is to see how mobile mentoring conversations are contributing participating teachers’ professional development.

The components, structure, and role of the participants can affect the nature of online mentoring. For the purposes of this thesis, I will mainly focus on the role of the participants in the mobile mentoring conversations. Traditionally, mentoring had a hierarchical structure where a respected individual guides a less experienced learner. However, the emphasis put on co-constructing knowledge and the role played by social media, has built more equal mentoring relationships. The appearance of social media has facilitated the interaction within groups, which increases competence development, knowledge acquisition, problem solving and commitment to collaboration (Leppisaari, 2018, p. 483). Mentors do not follow the same method systematically. Reciprocal discussion, active listening, giving and receiving feedback, brainstorming, observations, conclusions are some of the methods that are often used. It is noteworthy to say that open-ended questions seem to be popular. They allow mentees to make insights, observations and confrontation of ideas (Leppisaari, 2018, p. 495). Although free discussion seems beneficial for mentoring, it is suggested that, prior to starting the conversational process, a planned frame based on participants’ needs is set forth (Leppisaari, 2018, p. 489). In relation to this study, field workers together with education specialist designed FCA Mobile Mentoring Curriculum based on the needs of the beneficiaries. For instance, issues such as classroom management in overcrowded classrooms or child protection procedures were developed according to the needs of the selected schools.

Various types of groups can be formed. Mentoring groups can better develop their skills to solve problems, build knowledge together or develop each other’s thinking, if expert teachers and novice teachers are mixed as they belong to different levels of knowledge. Adding to that, a mentoring group with more than one mentor can also enrich the conversation with different points of view (Leppisaari, 2018, p. 483). On the other hand, mentor groups can also be made

of dispersed teachers that mentor/support each other by sharing their best practices or discussing their individual needs (peer mentoring or expert mentoring) where all parties are equal partners (Leppisaari, Mahlamäki-Kultanen, & Vainio, 2008). For the purpose of this thesis, mentors from Finland are the experts that guide the content in the online mentoring groups whereas mentees from Uganda are seen as the novice teachers. At the core of the research question is my willing to know how the preestablished roles affect the interaction, and whether other type of groups structures can be further considered.

Regarding benefits on teacher professional development, Kahraman & Abdullah (2016, p. 82) states that online mentoring facilitates communication with the mentor, reduces time-space barriers, develops self-confidence and communication skills, updates and reinforces one's knowledge. Adding to that, online mentoring can reduce hierarchical roles between mentors and mentees which causes benefits on the mentees' engagement, retention and progression (Liu, Macintyre, Ferguson, 2012, p. 180; Leppisaari, 2018, p. 482). Online mentoring can also reduce social prejudices that often condition learning (Kahraman & Abdullah, 2016, p. 77). More beneficial aspects are related to motivation. A relevant cause why people engage in mentoring relationships is the feeling or willingness to advise others. The feeling of satisfaction when mentoring another person can be associated with earning credit and reputation (Liu, Macintyre, Ferguson, 2012, p. 180). Another factor that drives motivation is the 'generalize reciprocity'. Former mentees develop a sense of solidarity to help others in the future and become mentors later in their lives (Kahraman & Abdullah, 2016, p. 80).

Online mentoring can be ambiguous which can lead to misinterpretations of messages, affecting the level of trust between participants (Liu, Macintyre, Ferguson, 2012, p. 182). As trust is considered beneficial in order to have enriching conversations, the lack of it will turn into less effective mentoring. Being quiet in a group might give the impression of not being interested in the topic, therefore virtual presence (small gesture or emotional responses) might benefit the quality of the discussions between participants. Discussion might sometimes remain at a superficial level due to the different backgrounds of the participants and their expectations; to many contrary views can disconcert participants (Leppisaari, 2018, pp. 491-492). Generally, mentors are less used to new technologies due the fact that they are generally older. A study (Permoser, 2017) has shown how mentees took role of mentors to help the less digital-competent participants (re-mentoring or reverse mentoring). The swapping of roles, mentor-mentee, supports a previous research that shows that interactions are mutually beneficial for all the participants (Kahraman, & Abdullah, 2016, p. 85). At the core of this study lies my interest

on whether mentoring interactions are mutually beneficial for the participants. Interactions are seen in this study central to the analysis. Whether the roles are affecting, facilitating or complicating the developments of the online conversations will be central to the discussion.

Leppisaari, (2018, p. 482) suggests the need of “mentoring endeavours towards a dialogue and constructivist interaction in which competence is constructed and professional development promoted by working together”. In order to move beyond superficial conversations, there needs thoughtful preparation with agreed expectations. Operational models that open spaces for more dialogue and collaborative learning within a social-constructivist approach can enrich the quality of mentoring. Ensuring a space of balanced interaction is crucial for an insightful mentoring dialogue (Leppisaari, 2018, p. 491). In this research, my intention is to analyze the conversations aiming to see whether these spaces exist, if they do, and on what basis they are constructed regarding the structure and the roles of participants.

4 METHODOLOGICAL APPROACH – DIALOGICAL ANALYSIS

Once the theoretical foundation of this study has been exposed, I can move on to the methodological approach. Although this section deserved a space on its own, it needs to be closely related with the theoretical framework.

I will start by defining dialogical analysis and how it suits the postcolonial theoretical perspective of the thesis. Then, I will move on to the methodological practice which will be divided into three parts. First, the focus will be on the selection of data its practicalities; then, I will move on to explanation of the practical procedure which includes how data prepare, analyzed and written. Finally, a small section will be left for methodological limitations. After this, we will continue with the findings and a following discussion.

4.1 Why dialogical analysis

Regarding the empirical framework, I focus on online conversations with special attention to the nature of the dialogue. This was done by looking at it through postcolonial lenses, with the aim of deconstructing the implicit power structures encapsulated in the interactions between the participants. In order to do that, *dialogical analysis* is used to analyze the data.

Dialogical analysis is understood as the method of data analysis that looks at the interactions these communicative exchanges take through dialogue. Dialogue takes always place within a socio-historical context, and diverse perceptions from participants are embedded in their individual contexts. Dialogue works as an on-going negotiation between the self and the other. When the self participates on dialogue, it constantly negotiates the answers according to what has been said, and the way it has been said (Sullivan, 2012). This definition goes in line with the concept of mobile learning that states that participants get involved into online engagements generally through conversations while giving meaning to existing knowledge based on their contexts (Sharples et al., 2009, p. 236). In dialogical inquiry, the contextualized meaning is considered subjective, meaning that the same reality might have more than one interpretation – as many as interpreters - which always depends on the personal values, the relation towards the object, and context of the subject. As a theory of knowledge or epistemology, dialogical inquiry aims to uncover the various and ambiguous ways in which the meaning is perceived rather than finding the absolute reality. In this study, online conversations are the reality participants make sense of; the participants are the interpreters of it. What dialogical inquiry

does it to provide me with tools to methodologically analyze subjectivity within dialogue in qualitative data (Sullivan 2012, p.14)

Moreover, dialogue is seen by Bakhtin (as cited in Sullivan, 2012, p. 3) as the interaction between parts. Each part is giving meaning to the conversation from their perspectives. Thus, conversations develop in one way or another according the interpretations from the subjects. Dialogical inquiry looks at the form these conversations are taking. It is central to mention that dialogue does not automatically happen within a zone of equality between participants. Sullivan (2012, p. 4) mentions a fundamental variable when using dialogical analysis. “The form-shaping view of dialogue suggests that dialogue is born out of inequality between self and other, where one has the power to complete the other, to use this inequality to enrich each other”. Unlike the epistemology of postcolonialism where power represents a focal challenge that leads to power imbalances, dialogism as an epistemology argues that, although dialogue between parts start from unequal positions of the subjects, they can still complement each other by enriching their own identities through dialogue. Here, knowledge comes from the interactions that happen in between various ideas. This resembles to Bhabha’s idea of ‘Third Space’ (1994, as cited in Martin, F., & Griffiths, 2012, p. 17). Dialogical analysis focuses on how conversations evolve; what comes out of the interactions. Bhabha’s Third Space sets forth a platform for participants for negotiating affinity and difference. Meaning a space of hybridity where, as I explained before, the ‘other’ resides on the ‘self’ and vice versa.

4.2 Methodological practice

This section will explain how dialogical analysis was implemented in the context of this project. Firstly, I will briefly describe what, how and why participants and online group conversations were chosen for this study. After, I will clarify the implications of charisma and bureaucracy in qualitative research. Then, I will explain how data was gathered, analyzed, and written. Finally, a last paragraph is left to address the methodological limitations.

First of all, everyone participating on FCA Mobile Mentoring project was informed regarding the purpose of the research and how the data will be collected. They were asked whether online WhatsApp conversations could be used for research purposes, consent was formally given by FCA, and me, as researcher, committed to share the results with everyone that participated after the completion of the study (see appendix 2). I was a silent member of the twelve online WhatsApp groups. Online conversations were exported to my email together with

corresponding attached media. This made me have an initial familiarization with the entire data set, as it is usually recommended when handling qualitative data (Sullivan, 2012, p. 72).

A total number of seventy-three mentors and mentees took part in the project. That meant thirteen WhatsApp groups. However, due to time constraints and based on the level of participation, only what happened in one group was selected to be analyzed. As I have already explained, I was familiar to the project. I implemented the first pilot and then participated as mentor. This is the third time I am involved with FCA Mobile Mentoring in one way or another. Due to this familiarity, I thought I could use the twelve weeks I was a silent member, to select the one that was more active. This period, I was not reading everything that was happening in the online groups, but I noted the general level of participation. The selected group counted with all participants, mentor and mentees, contributing to conversations. This did not happen in all the groups due similar challenges already mention by Mendenhall et al., (2018) in Kakuma's project.

In analyzing I followed the two critical approaches Sullivan (2012, p. 66) suggested: bureaucracy and charisma. The authority of the analysis is always affected by the charismatic style of the researcher on the one hand, and the bureaucracy and rigor on the other hand. We can say that bureaucracy organizes the steps to be taken whereas charisma is determined by the style and aim of the researcher. These two aspects are not considered to be completely separated from each other, but they form a Venn diagram, meaning they both share a space in common. Thus, bureaucracy is challenged by the charisma of the researcher, and even the charismatic principle needs to be very systematic. A rich analysis will be the one that can complement fairly these two aspects.

Data preparation involves how data was gathered and transcribed (Sullivan, 2012, p.69). Due to the nature of the data of this study, online WhatsApp conversations are already on a typed-form and were exported from the WhatsApp group directly to a drive. As I said before, I was a silent participant in the group and all the participants were informed about the reason for it and the purpose of the study. These conversations were easily exported on a word document. When opening this document, I could read and follow the conversations. They appeared always with the day and time the participants contributed and the telephone number of the participant followed by his/her contribution to the conversation. The application of WhatsApp facilitated this exporting option which made this procedure easy. Conversations were exported together with the attached media such as photos, videos, documents, or voice messages. Media is

exported then on to the same folder where the word document with the typed-conversations are, but with another suitable format. Alike oral interviews, for instance, interpreting the tone, voice, gestures of the participants was not necessary when transcribing into a paper. However, I had already taken some notations regarding the elements that could potentially be further analyzed when the project was running. This was part of the first analytical overview needed in dialogical analysis (Sullivan, 2012, pp. 69-70)

Then, when analyzing the data, I combined the already described 'bureaucratic' approach with my personal 'charisma' that goes under the concepts of postcolonial theory, above explained. As it happens with most of the methods of qualitative data analysis, an initial familiarization with the whole data was needed before proceeding with a more exhaustive analysis. Sullivan (2012, p. 72) offers two approaches: a thematic-led approach which needs to be done by coding the data from the bottom-up, and then organizing hierarchically the selected categories; or the 'key moments' approach which has been chosen for this study due to its suitability. 'Key moments' are significant units of meaning which derive from the form a conversation takes (reply-reaction), unlike thematic-led approach which focus on a sentence or a line and the theme. Themes regarding the content are not the primary focus of this research due to the preestablished content that is limited within the FCA mobile mentoring curriculum. For instance, a 'key moment' will be understood as how four participants are reacting or replying to a given topic based on what has been said before. But the 'key moment' can also be the continuation of what has been answered to the contribution of the four participants. Hence, conversations move towards different directions according to the way participants approach their contributions to the group. The given research questions suit the second approach better as it looks at the development of the conversations. Sullivan (2012, p. 73) suggests that expectations, anecdotes, tendency of the conversation, type of reflections, opinions and mode of answering or reacting can be examples of 'key moments' when categorizing them. The criteria will also depend on the chosen theoretical framework. In this research, my willing is to look at the participants approach paying special attention to the power structures ingrained in them. Interactions are given time limitations by their content. Thus, a week whose content focuses on 'question strategies' will be analyzed in isolation from the others. For that reason, the length of the categories of analysis is unequal. However, it might be the case that categories are difficult to limit due to the overlapping nature of conversations. Adding to that, when categorizing the 'key moments', it might be difficult to label utterances into specific categories as they might pose differences in terms of content. To avoid having many categories, 'key

moments' need to be presented in detailed, explaining how the conversation develops (Sullivan, 2012, p. 74). As I am not following a thematic-led approach, the analysis might be presented in a more holistic manner. This is considered the first part of the data analysis. Selecting the 'key moments' was time-consuming due to the length of conversations and the deep first analysis. Selecting the 'key moments' requires combination of bureaucracy and charisma. The fact that I am already selecting what utterances are going to be analyzed and what are going to be left out, is already an interpretative task.

Writing-up a constructive and effective analysis involves a justification on why is written in a certain way (Sullivan, 2012, p. 78). Thus, I have divided the writing part into the four mobile mentoring conversations' modules. Due to the time limitations to thoughtfully analyze all the gathered data, only the most repeated and representative 'key moments' have been taken into consideration for presenting the findings. Presenting the findings to proceed with the discussion tends to be more charismatic. As Sullivan (2012, p. 82) states, the intention is to find the most representative segments to be able to answer the research questions. Moreover, the dialogical analysis is a hermeneutic process (Sullivan, 2012, p. 83). This means that I modified the research questions after going over the analysis according to what came up from the data. Adding to that, when selecting the 'key moments', I had to disqualify some peripheric results for not being substantially valid or repeated. In order to limit the 'key moments' to a smaller amount, I selected representative segments referred in this study as the 'sound bites'. Sound bites are segments of text selected from the conversations that are used as a presentation tool within dialogical analysis (Sullivan, 2012, p. 87). They will be presented as a vivid and contextualized image of what came out during the data analysis. Decontextualized 'sound bites' will prevent the reader from knowing the origin of the voices participating. Therefore, these segments might seem long as they need to inform the reader on the context. The presented quotations will be aligned with the research questions. Furthermore, 'sound bites' will be followed by a pointed comment, explanation or reflection that situates the audience. This section guides the reader throughout the findings while narrowing down the data, to then, present a subsequent discussion that will address the research questions.

While dialogical approach offers us the tool to answer the given research questions, it also poses some limitations. One of them relates to the amount of analyzed data. Out of thirteen groups, only one group is examined. A higher number of groups could have benefited the richness of the study. It could be possible that different groups follow different dynamics. The variables included in the groups are different. How mentor or mentees are engaged,

expectations between them, personal conditions and many other elements affect each of the groups. However, as the research focuses on the form of conversations, results might still be relevant when the aim is to gather positive practices. Adding to that, a thorough analysis of the interactions of a twelve week program can help us point out practices that reproduce the historical imbalances and cultural inequalities. Also, we can see that the selected segments of conversations are chosen based on how they are suitable to a coherent postcolonial argument. As dialogical inquiry needs to be aligned with a theoretical framework, the ‘key moments’ and ‘sound bites’ are constraint by the lenses I used to analyze the data. Thus, it is not easy for the reader to corroborate how illustrative the segments are. These challenges appear in most of the qualitative methodologies that follow an interpretative approach (Sullivan, 2012, p. 100). My position and lenses have been presented as transparent as possible in the previous chapters. Once the basis of this research has been described, I proceed to present the findings.

5 RESEARCH FINDINGS

To be very clear, this section is divided into two parts. Firstly, I have presented the findings by writing the most representative segments: the ‘sound bites’. This presentation is not just considered raw data, but a way of narrowing down and reorientate the information in a way that appears coherent with the research questions. While presenting what I have called the ‘sound bites’, I attempt to highlight some quotations in order to show what came out from the analysis. In the second part, I summarize the findings addressing the questions while discussing the results.

The following sections will be divided into the four modules determined by Mobile Mentoring Curriculum: 1. Pedagogy and Inclusion; 2. Curriculum and Planning; 3. Child Protection and Wellbeing; 4. Teacher’s Role and Wellbeing. That is the reason why the presentations of the findings will be done by isolating the four modules from each other. The purpose of this is to limit the conversations based on the content, in order to facilitate a subsequent discussion. After the quotations, a small text explaining the relevancy of it will be written. Due to ethical concerns, names of the participants have been changed to protect their privacy. Thus, we will refer the mentor as Michael as there is only one in the group, and we will refer to the mentees as Michael, Moreen, David and Denis to protect their confidentiality.

Online conversations do not always follow a straight line. This means that when someone poses a question, someone else might answer the question, or send a random photo of his morning routine. Therefore, when presenting certain segments of conversation, aiming to limit the space, some parts considered irrelevant have been removed. Thus, text will appear shorter. When this discontinuity happens, discontinuous dots will be used between segments of conversations (...). However, there has not been many cases where text had to be removed. Finally, spelling mistakes in online-typed messages have been corrected in order to facilitate the reading and comprehension of the selected segments of conversations.

5.1 Module 1 – Pedagogy and Inclusion

The first module of the Mobile Mentoring Curriculum – Pedagogy and Inclusion – combines three different subtopics. Generally, each subtopic lasts for about one week and specifies the content of the conversations. These subtopics are: active and engaging instructions; questioning strategies; and inclusion and differentiation. Adding to that an extra week was added before

starting these subtopics for mentors and mentees to introduce each other and share their interests. It is from there that I start presenting the data to give the reader a first insight about how the conversations started. First quotation is presented as follows:

HENRY: Hi there, as said earlier I am Henry, your mentor from Central-Finland and really eager to start working with you. Jyväskylä (<https://www.jyvaskyla.fi/en>) is my home city, though I personally live in the countryside 12 km from the downtown. I'm retired, but still do some business via my company. I love contemporary music and hiking in forests. I also make DIY drawings and paintings. In the field of education, I am especially interested in aesthetic-dialogical guidance and counselling among other active learning and teaching approaches. I live with my wife and have two grownup sons and one granddaughter. (The photo of me in the group image) I would be delighted to see and read short introductions of you. Have a nice and fruitful week there in Uganda.

MICHAEL: Ok dear. Uganda is good and peaceful. My name is Michael in the newly created district of Obongi. My home village is Indilinga East , Aliba subcounty. I live 5km from the town. A student of Nile university studying bachelor's degree in education primary (in service) I teach maths and integrated science in P.7. Married staying with two wives and five grown up children. I'm very grateful to be your mentee.

DENIS: How are you?

MICHAEL: Very well and happy

HENRY: Me happy too. And on my way in the bus to meet other mobile mentor colleagues today.

MOREEN: Safe journey.

During the introductory week, all participants had the opportunity to introduce themselves and get used to WhatsApp. Most of the mentees had not used the online application before. There is a short introduction of the participants. Firstly, Henry introduces himself by giving some details about his home, what he does and what are his interests. Then, Michael proceeds to introduce himself by explaining where he is from, some background regarding his work and

studies. Adding to that, he also gives details about his family: ‘two wives and five grown up children’.

As we see, Henry, mentor and Finnish retired teacher, introduces himself without giving details about his marital status or any family-related information. He does not want to share it, or he simply does not find it relevant when introducing himself. On the other hand, the response given by Michael, a mentee and teacher, finds relevant to share his marital status. In the Ugandan context, maturity goes hand in hand with being married and it is seen relevant when introducing oneself. On the other hand, in Finland the marital status is not usually shared when presenting yourself to a group of people. Besides that, polygamy is legal in Uganda, whereas in Finland this situation is not the norm. I would like to use this introductory part as a heads up for the reader regarding the differences already on the starting point of the project. This text will not be discussed in the next sections, but it can work as an introduction to the rest of our quotations.

Next, the first quotation concerning the actual content of the module is presented as follows:

HENRY: Active learning and teaching are the basic themes in the first training module. What kind of experiences do you have to activate your pupils/students in your classes? Tell examples and attach photos/videos if possible.

MOREEN: You can activate active learning and teaching in the class by the use of child centred methods like: 1_story telling where you encourage learners to tell their story. 2_dramatization. 3_Group discussion. 4_Question and answer. 5_Field work. 6_Brainstorming. 7_Gallery walk are the methods that can involve both the teacher and the learners actively in the class.

HENRY: Thank you Denis. You raised many interesting pedagogical issues, and we could chat of them all in details with all mentees (please, be active).

HENRY: Good list, Moreen. Could you tell an example of one of those seven you listed? Gallery Walk for example?

MOREEN: Gallery Walk is where you take learners within the compound like when teaching about types of leaves in science; as a teacher you can move around the compound to collect various types of leaves; that is what we call a Gallery Walk.

MICHAEL: Hi my mentor, may I know the difference between field trip and gallery walk (and) their application in teaching and learning classroom situation in primary school?

HENRY: I think the gallery walk is more formally organised active learning method (see e.g. https://en.m.wikipedia.org/wiki/Gallery_walk) than field trip which is more walking around certain educational targets in the field.

MICHAEL: Thank you very much for increasing my knowledge on pedagogy of active learning and teaching. I promise to use it next term and will give the feedback.

Here, the mentor, Henry, introduces the content by giving a short description of the topic that is going to be debated. Then, he poses a contextualised question. This question appears to be opened to different answers which will depend on the mentees' experiences and their context. The mentor encourages a deeper explanation on 'gallery walk', which is given by Moreen, one of the mentees. However, Michael needs more information, so he poses a question regarding gallery Walk, which is responded by Henry with a Wikipedia link. This answer is highly appreciated by Michael who 'promises' to put in practice.

What called my attention is that, although the first explanation regarding Gallery Walk is given by Moreen, Michael asks for a new explanation to the mentor, and not to Moreen, and then, shows himself grateful by the given answer. This answer comes from a Wikipedia and it is not contextualised. However, the position of the mentor as the westerner who guides the conversations makes him be perceived as the best to give answers. Even though context is considered to be crucial for mobile learning (2009, p. 236), the right ultimate answer is perceived to be coming from the mentor due to his position. This logic makes me reflect. Are the mentor's answers more accurate? Can Moreen further explain the concept in a more accurate manner as she knows the context? Whose knowledge is perceived more valid? The next section will go deeper into some of these questions.

This order of participation has been repeated throughout the first module, and it is always the mentor who is seen as a focal point. This logic of dialogue, from mentor to mentee to mentor again, will be from now on called 'bilateral interaction', as it goes only unidirectional, meaning from the focal point (mentor) to the receiver (mentee), and back to the mentor. It shows the need from mentees to find the corroborations of their answers by their mentor.

5.2 Module 2 – Curriculum and Planning

The second module of the Mobile Mentoring Curriculum – Curriculum and Planning– combines three different subtopics. Each subtopic lasts for about one week and specifies the content of the conversations. These subtopics are: SMART objectives; assessment; and lesson planning. To re-orientate a subsequent discussion, the selected ‘sound bites’ are present as follows.

MOREEN: David; did you assess your learners?

DAVID: Yes Moreen, I gave them guiding questions to answer then I marked their books.

MOREEN: That's fine! thank you for that 🌈

DAVID: Welcome.

MICHAEL: David, you are doing a great work. For me in Yenga P/S, those who turned up for the beginning of the term 3 were only 284 out of 1386. Good enough, P7 class was the majority. Interdependence of things in the environment.- components of environment (plants, animals, water, air, soil) Most of the learners were able to answer the oral questions correctly and I also used the exit - ticket for them to come out for breakfast.

HENRY: I’m so happy that you share your daily teaching experiences. Good on you!

MICHAEL: Bravo

.....

MICHAEL: Good morning mentor and mentees. May you help me with the difference between assessment and evaluation in teaching and learning context? What should I do if learners dodge their assessments? Your ideas are welcome. Thanks.

DAVID: Hi mentor and mentees, the advice I can give to Michael about those learners who use to dodge their assessment is that: call the learners individually and fit out from them as to why they dodge assessments. Then tell them the badness of dodging

assessment and lessons. If they fail to follow your advice, then call their parents and you solve the problem with them. Thank you.

This segment exemplifies the overall evolvement of the interactions in this module. We can see a change in relation to the first module on how the interactions now happen between mentees as well. For instance, here, to the question posed by Moreen regarding assessment, David replies by giving two strategies he used to assess his learners: guiding questions and checking books. Moreover, this work is praised by Moreen and Michael, who also shares his daily content regarding the interdependence of things in the environment. Adding to that, Michael asks about how to intervene if his students dodge their assessments to which David responds giving two options: explaining the learners about the consequences or contacting parents. The nature of interactions is moving from bilateral to what we call ‘multilateral’. Mentees start collaborating between them by giving advice to each other, enriching the debate with more situated answers.

Next, a short quotation of question-answer interaction is presented as follows:

MOREEN Fellow mentees! How will I help special needs children in my class who cannot write totally? please help me in that.

HENRY: 1. Could it be some sort of resistance? If so, can you figure out what they are resisting and then change the setting? Or are they afraid to express themselves (social/group pressure)? If so, can you make arrangements in the class/group to free the atmosphere or even group memberships/places in the class?

The presented ‘sound bite’ shows a question posed by Moreen regarding special needs in her own context. She is having the leading role in this conversation and directs her concerns to the mentees. As the question is context based, it requires a suitable answer considering the context. For instance, the response must take into account the available resources. One could think that the mentor, who lacks knowledge about the context, cannot reply with a suitable answer. Possible unsuitable answers could be concrete examples of specific arrangements or strategies that request unavailable resources. However, Henry, the mentor, replies to it by brainstorming with a set of leading questions in order to provoke answers coming from within the mentees. This short segment is genuinely an example of an approach that Henry, the mentor, has been using throughout the project. He gives space for possible answers coming from within, meaning situated and contextualised. Can this approach be seen in the mentioned pedagogical

postcolonial framework, Learning Through Other Eyes? (Andreotti & da Souza, 2008a). Does it have anything in common? Is the element of context always necessary to address issues of this sort? These questions will be further analysed in section 5.5.

Next segment has been selected regarding the teaching strategy “I do, we do, you do”. It is written as follows:

HENRY: Good morning, my mentees. Here is the promised definition for getting touch with “I do, we do, you do”. I do, we do, you do is a pedagogical approach to plan and implement learning-teaching events and activities. I do means teacher-driven activities by which learners are demonstrated what something is and how something is done. We do means co-operation of teachers and learners for understanding together what something is and how something is done. You do means that learners work on having an understanding what something is and how something is done by guiding and counselling support of a teacher or by independently themselves. Below two resources - the simple one and the more detailed one - to get a better understanding about I do, we do, and you do pedagogy. <https://youtu.be/xEkISDTFcf0> and <https://helpfulprofessor.com/guided-practice/>.

HENRY: I DO, WE DO, YOU DO. Have you heard these words in the context of lesson planning?

MICHAEL: Hi mentor and my dear mentees. I DO - in lesson plan means: I, as a teacher, need to create good environment in or outside the class for the learners to motivate, create interest, and a feeling of belong in teaching and learning process by giving them positive, appropriate, and sustainable warm-ups. E.g., Icebreakers. WE DO - means you, as the teacher and the learners, share the content of the lesson as per SMART competences (objectives) of the lesson in small groups and also individual, he keeps helping the learners. YOU DO - here the teacher gives chance for learners do the assignments given individual or in groups for him (teacher) to give good assessment of the lesson. This is my personal view, my dear mentor and mentees. Thanks.

DAVID: Hi mentor, could you please explain to me the meaning of the words, I DO, WE DO, and YOU DO. Thanks.

HENRY: Will do. Tomorrow. Michael above speaks about right things in terms of those words.

DAVID: Welcome mentor for your good information. Thank you very much.

As we see here, there is a short explanation about the teaching strategy by Henry, which is followed by a more concrete example of its application by the mentee Michael who tries to give practical meaning to it. Whereas Henry focuses on the concept at the theoretical level explained according to what is written in the mobile mentoring curriculum, Michael uses this concept to find examples of its applicability in class. It adds the element of context to it. Thus, Michael mentions ‘ice breaker’ as the ‘I do’ example, sharing SMART objectives and on-going help to the learners as ‘we do’, and the use of individual or group assignments as ‘you do’ strategy. Having said that, although Michael has participated by giving practical examples of the strategy, David, another mentee, requests (to Henry, the mentor) further explanation regarding the strategy. The role of Henry as a mentor positions him as the one to be asked. Henry accepts to speak further about the strategy, but he also refers to what Michael explained. Again, we are witnessing bilateral interactions with Henry as a pivotal position. However, Henry clarifies that Michael’s descriptions is valid. As we said before, the validity of answer is perceived to come from the mentor.

5.3 Module 3 – Child Protection and Wellbeing

The third module of the Mobile Mentoring Curriculum – Child Protection and wellbeing– also combines three different subtopics as well. As we have seen in the previous modules, each subtopic lasts for about one week and guides the conversations. These subtopics are: child protection; safe spaces; and positive discipline. To be coherent with what we have done before, I will again present the selected ‘sound bites’ as follows:

HENRY: How about the issue of bullying?

MICHAEL: Hi mentor, thank you very much for your help. Bullying is unwanted, aggressive behaviour among school age children that involves a real or perceived power. As a teacher this is my orientation and educational solution to deal with it: - Taking a standard, commitment to protect learners’ rights to learn and enjoy school. - Understand and know what bullying is in a school situation. -Communicate the school

policy of bullying to both learners and their parents. -Supervise my learners like a hawk and notice body language. -Speak to the victim's parents and the bully's parents. -If the victim goes out of hand at school level, I need to refer him or her to the professional counselling. This is my contribution.

HENRY: Thank you again for the extensive descriptions. I like your teacher touch to "supervise my learners like a hawk". We teachers really should be all the time very sensitive to listen and view both implicit/tacit bodily and emotional messages and explicit expressions our students tell us. And remember that as sinful human beings it is quite fair that we fail in sensitivity every now and then. Below a link to bullying resource material. For western society contexts but you sure can find some relevance to your school situations too. <https://m.wikihow.com/Stop-Bullying>

In the segment above, we see how Henry, the mentor, brings up the issue of bullying with a leading context-based question whose aim was to have a contextualised answer. Michael, the mentee, uses this opportunity to respond by defining 'bullying', addressing the role of the teacher in the school situation regarding children's rights, looking at the school policy, and communicating with the parents involved. To this, Henry shows agreement with the given descriptions. He emphasizes the teacher's role and focuses on looking after the teacher's wellbeing as a human being. Finally, Henry suggests a link regarding bullying and notes that the link might be more applicable to western societies although certain aspects can be relevant in refugee contexts. Are the theoretical insights of the mentor and the contextualised contributions of mentees complementary?

The last quotation of module three is presented as follows:

HENRY: Parents resist the school rules and norms or are unconcerned about them. What do you do as a teacher?

HENRY: Students quarrel with each other and even have fistfights. What do you do as a teacher?

DAVID: Hi mentor and mentees, it's very simple to deal with parents who resist school rules. Such parents should be involved in setting the school rules when they are called for a general parents' meeting, so that they feel comfortable with the rules they set themselves. Thanks, that is my idea. Happy Independence Day.

HENRY: Hey, Happy Independence Day from Finland to Uganda.

HENRY: Your teacher colleagues have different conceptions and practices about the discipline in the class and the school. What do you do as a teacher?

MICHAEL: Thanks for appreciating our day of Independence Day my mentor.

DENIS: As a professional teacher: -I call for parents and explain to them the purpose of setting school rules.- Give guidance and counselling to them so that they can calm down.- Show them the work done by their children and tell them their weaknesses too.- Involve them to take part in implementing rules.

HENRY: Do all parents agree with you the rules? If not, what then?

DENIS: Yes, mentor.

DAVID: Hi mentor and mentees, if all parents don't agree with the school rules then involve some education stakeholders E.g. District Education Officials and Inspectors to come to the school and talk to the parents. Thanks.

This segment starts with a conversation about school rules, again, a context-based topic. Henry's contribution to the conversation is based on asking guiding questions, following student centre approach. Throughout this segment, he tries to provoke a discussion around the topic 'safe spaces' by posing questions that require some knowledge regarding teacher's role. The debate does not really take off, although answers are given by David and Denis. David finds it simple to set the rules with parents, so Henry tries to go beyond asking about what would have happened if parents did not agree. Denis does not answer the conditional scenario because he might have not understood the question, or he does not have an answer. David's response addresses the issues by stating the procedure in case parents did not agree. What called my attention was that the mentor only contributes with questions. Again, the topics in question need to be addressed with the element of context; setting the school rules might follow different procedures according to the school setting, and therefore, answers need to come from within the local context.

5.4 Module 4 – Teacher’s Role and Wellbeing

The last module of the Mobile Mentoring Curriculum — also combines three different subtopics. However, as it is the last part of the project, this module lasted for four weeks due to an agreed extra time to discuss feedback regarding mobile mentoring. The subtopics are: the role of the teacher; code of conduct; and teacher’s wellbeing and stress management. To resume with the last module, I will again present the selected ‘key moments’ as follows.

HENRY: Module 4, week 2. Code of conduct - What is it? -Whom is it for? -Why is it important? -What is it in daily practice?

DENIS: -Code of conduct is a document that sets out how education staff are required to behave. -It is for teachers. -It is important because it guides them to behave well. - Good conduct.

MICHAEL: Hi mentor welcome to Module 4, week 2. - Code of conduct is a collection of rules and regulations that include what is and is not acceptable or expected behaviour. - whom is it for? It's for all the staff who are transacting business within that organization (e.g. for us all the teachers who are teaching in our schools) - Why is it important? It's a central guide and reference for employees (teachers) in supporting day-to-day decision making. It clarifies organization's mission, values, and principles linking them with professional standards. It protects the business and informs the employees of the company's expectations. It guides the employees as to how they should behave at workplace. - What is it in daily practice? For teachers it talks about the following: 1) Shows how to become a teacher (membership to the teaching profession) 2) Teachers relationship with the learner. 3) The professional conduct and responsibility of the teacher. 4) The teacher's personal conduct with colleagues, parents, the employer, and the community. 5) The enforcement of the code. This is my contribution my dear mentor and mentees. Wish you a blessing Sunday. Thanks.

HENRY: Thank you

MICHAEL. I personally have nothing to add. I check online resources to find something to trigger you, mentees 😊.

MICHAEL: Bravo my mentor.

HENRY: Teachers' Union/Finland: <https://www.oaj.fi/en/education/ethical-principles-of-teaching/teachers-values-and-ethical-principles/>

HENRY: This is a really good set of slides
https://www.slideshare.net/CIEAzerbaijan/teachers-professional-code-of-conduct-aze?from_m_app=ios

MICHAEL: "Teacher code of conduct - WikiEducator"
https://wikieducator.org/Teacher_code_of_conduct

HENRY: 👍

MICHAEL: Hi mentor above is the teachers' code conduct in Uganda. Please have a look.

The presented dialogue deals with the topic code of conduct. It is firstly introduced by Henry who gives a set of questions intending to cause thinking around the topic. First short contribution comes from Denis who briefly answers three of the questions and leaves one question out. This unanswered question – “what is it in daily practice?” - looks for a practical answer. Michael’s participation addresses all the questions in a very extensive manner, including the question regarding the daily practice - which is addressed by listing five points regarding the relevancy of the code of conduct within the school setting. Moreover, it is worthy to mention how Michael takes the role of the mentor in this conversation, not only typing a relevant answer but also, by “triggering” the rest of the mentees with a link concerning Ugandan Teachers’ Code of Conduct. Looking at Michael’s leadership skills, would it be possible to have local mentors? What would be the difference? Could Michael substitute the role of the preestablished mentor? It is noteworthy to point out this practice for a subsequent discussion.

Next, another quotation with Michael and Henry participating is presented. It is noteworthy to say that mentees participate in the discussion in various ways and their grade of involvement varies, not only due to their willing to contribute, but also personal circumstances such as their family context, their available electricity or their location within the settlement which can hinder their connectivity. The next ‘sound bite’ is presented as follows:

MICHAEL: Bravo my mentor for the video. The teachers are lamenting but not giving us solutions on how they can try to solve the misconduct of 1) not attending lessons due to hunger by the learners. 2) not caring for the learners by the teachers. It would be of great help if they would tell us what to do when such misconducts are personified.

HENRY: What is your suggestion for helping to solve the described cases?

MICHAEL: Hi mentor. According to me when learners are not attending class due to lack of food at home or in the school, you need to do the following as a teacher. 1) Call the learner's parents or guidance for a meeting with you. 2) Find out why the learners are not attending lessons. 3) The importance of feeding our children when in school. 4) Sensitize them (parents) on their roles, and the impact of not feeding the learners. This will help them to change their mind and perform their duty in supporting their children.

HENRY: You have given many concrete examples and cases about the topic “misconduct”. Thank you very much for them. And if you still have some stuff concerning the topic, feel free to raise it for further discussion. Our discussions aroused one of my own personal topics into my mind. It probably does not exactly belong to code of conduct sphere, but I still share it to you. It is what I personally keep important when doing educational work. The first thing is “trust”. It is of course trusting in people /learners as human beings (and this does not mean that it is ok to be credulous and naive - there are untrustworthy and bad people too). The basis of meeting people should still always be trust, and then trust generates more trust, but also reveals unreliability. The trust in educational context also means trusting in learning. Learning takes place always though we (as teachers) do not always recognize it. Still it is there, causing good things (sometimes bad). The learning inevitably exists. The second thing is “discussion”. It can also mean interaction or cooperating and collaborating together. We (as teachers) should always aim and carry on dialogue and responsive meeting of other people (pupils, workmates etc.). Learner-driven pedagogy rests on mutual discussions.

The third thing is “collage”. This is difficult to explain and understand. Simply said it means that everything we (learners and teachers) produce (teaching, lesson plans, learning results, exercises, exams etc.) have a collage quality. They are temporary

outcomes, and they change over time. Like collages in art - things which are not normally connected with each other are temporarily made to form an entity, i.e. a collage. Pedagogically this means that everything we produce, it is valid for a shorter or longer time, but not for ever. They are just materials for new collages - not eternal facts, rights and wrongs.

As educators we may work via trust, discussion and collage, which are sort of “code of conduct” for empathetic and wise teaching and learning. Sorry for being self-centred. My weakness 😊.

MICHAEL: Hi mentor. You are not self-centred. I personally agree with your views. What I want to add is your personal make up , how you look at issues, and how you can handle them to bring a positive change within a person (learner or a teacher) This therefore calls for positive mindset and change of attitude. Thanks very much. We can make a change within our school and the community.

As we have seen, this dialogue begins with Michael’s contribution. He intends to find answers to the two type of misconducts that appear in their school setting. Encouraged to participate with solutions to these questions, Michael lists five suggestions to address the stated issues. These misconducts, as well as the proposed solutions, are context-specific due to the special circumstances of the refugee settlements. Issues such as lack of feeding or absenteeism are characteristic of this context. After that, Henry informs everyone about his opinion regarding important elements in educational work: “trust, discussion, and collage”. He gives his point of view as a teacher while appealing to everyone in the chat saying – “we, as teachers” -. However, “teacher” might not mean the same in the two given contexts and their roles might be very different, meaning these three elements might have different interpretations. The three elements might be relevant or not in the context of the mentees; mentees might make sense of them or not. This concern regarding the applicability of the three concepts is, in fact, reflected and acknowledged by the mentor when he recognises, at the end of his intervention, being “self-centred”. Michael expresses his agreement with Henry’s thoughts, which is considered a tendency through the project; there was not disagreement found between mentees and mentor. This could be due to different reasons such as the hierarchical structure of the program and superior perceived position of the mentor, and the way mentees show respect to their mentor (by not disagreeing).

Another interesting aspect refers to the way Michael participates. His intention again is to engage the rest of the mentees on issues that requires knowledge about local issues such as absenteeism. He acts like what a mentor is expected to act, leading the conversations. However, there is not response coming from the other mentees. How would the interaction change if the mentor was a local teacher/specialist? Would it reduce the hierarchical structure?

To end the presentation of the research findings, a quotation on feedback and comments regarding the expectations of the project is used. All participants, mentor and mentees, have contribute to the conversation that is shown as follows.

HENRY: The final discussion: Did you get what you expected from mobile mentoring? What was the best thing in mobile mentoring? What would you like to develop in mobile mentoring? Feedback to Henry!

DAVID: Hi mentor, I have got what I expected in Mobile mentoring. And the best thing in Mobile mentoring is the quality of the trainings Fin Church Aid has given me. Things that I would like to develop in Mobile mentoring are as follows: *Active participation of pupils during lesson delivery. *Pupils' positive behavioural change towards their own learning. *Positive feedback to learners. *Creation of friendly learning environment. *Positive relationship with the learners. *Positive ways to discipline learners e.g. guidance and counselling etc. Thanks. Thanks a lot, our dear mentor, for taking us successfully in this program but we are still together, congratulations to you friends too. 🍏🍏🍏🍏🍏🍏🍏🍏🍏🍏🍏

.....

HENRY: Thanks David. Any feedback to me like “try to be clearer in your questions and responses”?

HENRY: Dear mentees David, Moreen, Michael, Denis. We have now gone through the mobile mentoring process. I am still online, but do not read possible posts as quickly as during the official mentoring. Thank you very much for your active attendance to this training and mentoring. You really do awesome work at demanding education circumstances. I appreciate you. Be proud of yourselves. As a final resource I share my latest educational article. It is published about a month ago in (*mentor's*

blog). The article file below. Take care of yourselves and all the best to you. Hopefully, we can meet some day offline. Henry.

MICHAEL: Thank you very much my mentor and mentees. My Mentor, you have been a resourceful, humble, great thinker, very encouraging, kind, and reference mentor whom I will never forget in my life because from this program of phone mentoring, I have got a lot of experience which can help me in the classroom, outside the classroom and with my management. style. Mentees sharing ideas and views is paramount. Let us remain in our WhatsApp group. 👍🙌📝🙏🌸🌸🌸🌸🌸

DENIS: Special thanks to all the mentees in Group F for having shared knowledge among ourselves as commonages may the Almighty reward you abundantly and we continue to impact the skills into the learner's in our daily lives. 🏆🔍🏈

MOREEN: Thank you so much to my mentor and mentees for having been creative and knowledgeable in all what we have been sharing, may the good Lord bless you and your family.

As the exit point, space is given for feedback. On the one hand, Henry requests some feedback regarding the project and his own approach. The feedback focuses on showing gratefulness and huge satisfaction towards the implementing organisation, the mentor and the mentees. Some participants such as David congratulates everyone and lists some points where he would like to improve. Michael describes Henry's participation with various positive adjectives and congratulates the rest of the mentees too. Finally, Denis appreciates mentees' for sharing their knowledge and Moreen thanks everyone for their creativity.

Critical feedback is not really given. This opportunity to express some feedback is used to thank everyone involved in the project for their support. The position of the participants could have affected the way feedback was given. A deeper analysis regarding the participant's positions will be analysed in the next section.

5.5 Findings – A Summary Towards the Research Questions

The section above represents the first part of the findings in this study. The aim was to reorientate what came out from the analysis towards the research questions. Although, a vast amount of data was generated, only some parts were selected for the analysis. The 'sound bites'

work as the data that justifies the second part of the findings. It allows the reader, as well as the analyst, to gain a complete set of results (Sullivan, 2012, p. 85). Having done that, I continue to summarize the findings while addressing directly the research questions. Although charisma was still an important part throughout the first part of the analysis, it is now when it plays an important role.

5.5.1 Development of Mobile Mentoring Conversations

To start, let's go back to the beginning where I stated the first of the research questions: **How do mobile mentoring conversations develop?** If we look at the interactions between participants, we can say that there are two types of interactions regarding the development of the conversations: *Bilateral interactions* as the norm throughout the twelve weeks, and a slight change towards *multilateral interactions* as the weeks past. Therefore, I can state that there is a tendency from bilateralism that developed towards multilateralism. When describing the quotations of the first module above (second segment), I made special emphasis on the logic of the dialogue, meaning who was participating and the directions of these interactions. At the beginning (and throughout the project with less frequency), the mentor had a central role. His task consisted on asking open-ended questions and following up. He had a pivotal position and knowledge was transferred bilaterally with each of the mentees. Interactions were moving back and forward, mentor-to-mentee-to-mentor. Even when a mentee addressed a question, another mentee might request the *mentor*, to complete it, implying that the right answer needed to come from him, the mentor. This makes me reflect on how the mentor is perceived as the 'superior' whose role is to corroborate any answer. The quotation two from the first module represented it clearly. Firstly, a mentee explained the concept of 'gallery walk' because the mentor had asked for it. The description of the teaching strategy seems accurate and simple: "[...] is where you take learners within the compound like when teaching about types of leaves in science; as teacher you can move around the compound to collect various types of leaves". However, understandably, another mentee then, felt he needed further explanation on the difference between 'gallery walk' and 'field trip'. He began his contribution by appealing to the mentor: "hi my mentor, may I know the difference between field trip and gallery walk?". Here is where we see the bilateral interactions: although the previous concept was addressed by a mentee, the expectations are that the mentor needed to corroborate, complete, or address every answer due to his 'superior' role. This logic appears throughout the whole project and we can say that it is a constant when we look at the type of interactions between participants.

There might be different reasons why the overall logic of interactions was bilateral. In FCA Mobile Mentoring, we find two different types of participants: mentor and mentee. The role of mentor was automatically assigned to the person based in Finland, who is seen as the experienced teacher whose presupposed expertise situates him in a higher level. FCA Mobile Mentoring Curriculum guides him on what to write and he generally led the online conversations. On the other hand, mentees are teachers who were considered less experienced due to their positions as being in the early stages within their teaching career. Their scarce previous education training consists of in-person trainings, coaching and in-person field support. Their positions, as either leading conversations (mentor), or as respondents (mentees), have determined the interactions within mobile mentoring conversations. However, these positioning is further analyzed within the second research question later on.

On the other hand, the frequency of this type of interactions decreased as the weeks past. Bilateralism existed in every module, but it was also complemented later in the program with what we call multilateralism. Multilateral interactions in this study are understood as the type of conversations where mentor and mentees interact and complement each other's contributions. Unlike bilateral interactions, multilateral interactions are not happening only from mentor to mentee and back to mentor, but mentees also support each other's contributions. The mentor continues with his protagonist role in the development of the conversations by leading the discussions with open-ended questions. However, mentees were increasing their mutual and reciprocal interactions. The first time we saw this change was in the second module: one of the mentees, Moreen, asked another mentee, David: "David; did you assess your learners?". To this question, David, a mentee, responded by giving assessment strategies: "Yes Moreen, I gave them guiding questions to answer, then I marked their books". These types of interactions were also seen later when a mentee asked about how he should deal with children that dodge their assessments and, then, another mentee addressed this question by giving some advice attending to the formal procedure when these issues happen: "The advice I can give to Michael about those learners who used to dodge their assessment is: call the learners individually and fit out from them as to why they dodge assessments. Then, tell them the badness of dodging assessment and lessons. If they fail to follow your advice, then call their parents and you solve the problem with them". As we can see, multilateral interactions contextualized the conversation a bit more by adding aspects of procedures or strategies that are more applicable in the local setting. Multilateral conversations are considered multiperspectival as they combine different voices, either coming from the of mentees who are

aware of their own school setting, or the different approach the mentor can add. From a postcolonial point of view, multilateralism shows that no knowledge system is privilege over other, and mentees themselves can co-create knowledge also by interacting reciprocally.

These glimmers towards multilateralism were more frequent as weeks past. I believe one of the reasons why mentees started interacting with each other was that they felt more confident on participating in the conversations. They realized their participation could have an impact in their colleagues from other schools. Adding to that, it could be possible that the fact that they received advise and suggestions, motivated them to help other mentees with their strategies. This affirmation goes in line with one of the findings that were mentioned within the theoretical framework. Mentees become motivated to reciprocally support whoever has supported them before (Kahraman & Abdullah, 2016, p. 80). Another reason could be that throughout the twelve weeks the project lasted, mentees were visited in the field two or three times. These visits had the aim of solving technical issues as well as gaining and giving feedback. One of the given feedbacks aimed to encourage mentees to interact between them. They were suggested to support each other on the issues they could. This might have also increased the frequency of interaction among mentees and their mutual support.

5.5.2 Teachers Positioning Themselves Within the Mobile Mentoring Conversations

Following the discussion regarding bilateralism and multilateralism, we can transition smoothly to the second research question: **How do the participating teachers position themselves within the mobile mentoring conversations?** Firstly, we can say that the mentees generally positioned themselves as the respondents, not leading the discussion. On the other hand, it was the mentor who generally guided the conversations according to the agreed content. The preestablished roles, mentor-mentees, determined the way they participated. It is true that this appears to be a logic finding, meaning the mentor acted as a leading participant and the mentees as the respondents of the given questions. Answers were generally given by mentees by reflecting on their own setting while finding contextualized answers. However, secondly, it is noteworthy to mention that there were times where mentees took the leading role by ‘triggering’ each other with questions or suggestions. These two cases are discussed as follows in order to address the second of the research questions.

Firstly, we can say that mentees, as a norm, did not lead the conversations due to the preestablished roles that reinforced the unbalanced existing power relations among

participants, meaning that, although everyone in the group was free to participate, their original starting point from where they participated affected the way they engaged. I believe this was due to two interrelated factors: the Mobile Mentoring Curriculum and the existing socio-political positions. On the one hand, Mobile Mentoring Curriculum is based on core messages and follow-up questions, implemented by the mentor as the guide of the conversations. Mentees reacted mainly by responding to these questions with contextualized answers, as they were expected. These expectations are determined by the curriculum and the role of the mentor. Hence the interactions mainly happen led by the mentor. This might have also caused further consequences regarding the relations of domination within the two types of participants: mentor as the one who is expected to guide the valid knowledge, and the mentees who respond (by addressing the questions), yet they do it directing their answers towards their superior, the mentor. This goes in line with the previous finding regarding bilateralism, that showed that the pivotal position (the mentor) is perceived as the ultimate producer of knowledge or the last who validates knowledge (see chapter 5.5.1). Although the mentees are actually producing knowledge attending to their own context, they perceived the mentor as the one who filters it and completes it, although he is not an expert in the local context.

On the other hand, the existing socio-political positions within the project, also affect the way mentor mentees participate. This means that the Finnish teacher is perceived as the one who has the ultimate solutions, not only because he is the mentor, but because he is the westerner. As explained in the theoretical framework section, positionality determines the nature of the engagement (De Lissovoy, 2010). So, Henry's position as a westerner is reinforced by his preestablished role as a mentor, and socio-political inequalities will be further maximized and reproduced. In other words, as western knowledge systems are perceived as superior, and the Finnish teacher participates as the mentor, the pre-existing socio-political dominant position as the western teacher is reinforced by his leading role in the conversations. This is directly linked with what I explained before regarding bilateral interactions. The Finnish teacher is not only seen as the leading participant, but his role makes him *be* the leading participant, which I believe supports bilateral interactions. The fact that interactions are mainly happening bilaterally and led by the mentor, might also affect the efficiency of the program as the contributions of mentees might not have been fully utilized. The 'shy' participation of the subaltern due his/her perceived position as 'the inferior' might have prevented him/her from interacting more and, therefore, enriching the online conversations.

Adding to that, the mentees' behaviors were based on their expectations towards their own role, meaning that they saw themselves as they see their own classroom students, and therefore, acted as such. They behaved as they expect their own students to behave in their school settings. Students in their schools are expected to behave as listeners and with an authoritarian respect towards their teachers. As I mentioned before, teachers working in refugee settlements often use lecture-based methodologies, meaning that learners are seen as mere receivers of information (Dryden-Peterson, 2015, pp. 10-11; Mendenhall et al., 2015). We can say that mentees also behaved in a similar way, without interacting much between them as they were positioned as learners by the structure of FCA Mobile Mentoring project. As a norm, mentees acted proactively as learners-novice teachers, but generally directing their participation towards the mentor.

However, there were times where mentees took the leading position and interacted directly with other mentees. Specially as weeks past, some mentees positioned themselves as leading participants. It is noteworthy to mention that one mentee, Michael, took the lead a few times. For instance (first quotation, module 4), Michael shared the Ugandan Code of Conduct and shared it with the rest of the group as he typed: "I check online resources to find something to trigger you, mentees". Moreover, he also encouraged the rest of the mentees to participate regarding ways to solve misconduct (second quotation, module 4). Both segments were located in the last module which makes me think that he was becoming more confident, showing leadership skills to encourage other mentees to share their thoughts. Another representative example was seen in module 2 (second segment) where Moreen asked the rest of the mentees: "Fellow mentees! How will I help special needs children in my class who cannot write totally? please help me in that". These two segments presented a change of positions, from a passive respondent of questions to a leading participant who posed questions attending to their own individual needs. Learning is here understood as being more accurate as it attends the personal doubts of participants. It is interesting to see how some mentors started changing their positions as the weeks past. This development of positions also represented a change regarding the structure of mentoring. This finding reinforces what I mentioned within the theoretical framework regarding peer mentoring. Peer mentoring might better address the individual needs of mentees while promoting sharing best practices (Leppisaari, Mahlamäki-Kultanen, & Vainio, 2008). Although the Mobile mentoring structure is hierarchical, with mentors and mentees as experts and novice teachers' participants, there were times where mentees became experts due to their expertise regarding local needs.

Somehow, we take for granted that the Finnish teachers are meant to be mentors, while the role of mentees is inherent to the teachers from the settlements. This might be due to the advanced Finnish educational system whose popularity is well-known, the innovative educational methodologies or/and the emphasis put on student-center approaches. Adding to that, Finnish participants were generally experienced teachers, and/or, as it is the case of Henry, retired teachers. On the other hand, mentees were generally young adults that have worked as teachers between one to ten years in the settlement. They are not used to student-center methodologies and they received scarce teacher training. Thus, the roles mentor-mentee seem to be naturally given to participants based on this. However, if we look at the theoretical foundations of mobile learning, we understand context as a central element for learning as it helps the subject to refine the knowledge (Sharples, 2009, p. 236); this makes me think that the full participation of mentees, as experts in their own context, might have improved the project. The hierarchical structure of the conversations leaves the mentee in a position where is not easy to discuss with the perceived superior, the mentor.

This is not to say that Henry's participation as a mentor is not valuable. In fact, if we go back to the second research question: How do the participating teachers position themselves within the mobile mentoring conversations? We can say that the mentor positioned himself as a guide that opened-up spaces for constructive dialogues. It is true that most of the topics needed to be contextualized, and lack of contextual knowledge could have affected the mentor's contribution. However, most of his interventions were based on open-ended questions, active listening, brainstorming, suggestions which allowed mentees to make insights, observations, and confrontation of ideas. Mentor's position opened spaces for co-constructive knowledge. His position can be understood as a guide towards answers coming from within. For instance, this segment represented mentor's general approach. It refers as how the mentor addressed a question regarding the child that could not write: "Could it be some sort of resistance? If so, can you figure out what they are resisting and then change the setting? Or are they afraid to express themselves (social/group pressure)? If so, can you make arrangements in the class/group to free the atmosphere or even group memberships/places in the class?". The mentor did not directly address the concern but gave a set of questions for the mentee to reflect on his own conclusions regarding the potential barriers such as the setting, the social group, environment. He humbly tried to trigger the mentee with leading questions so she can decide how to apply them. This is further analyzed in the next paragraph as we enter the third research question.

5.5.3 Mobile Mentoring Supporting Teacher Professional Development

To conclude, let's revisit the last of the research questions: **How does mobile mentoring support teacher professional development?** Looking at the mentor's approach, the overwhelming answer is that he supported the participating teacher's professional development with a clear student centre approach. Within the mentoring models, this resembles to the so called *inquiry-based model* that puts the mentees at the centre of the mentoring process (Leppisaari, 2018). This could be seen when we look at the ways the mentor participated in the conversations. By following the mobile FCA mentoring curriculum, he always introduced the topics to be discussed, leaving space for mentees to answer the questions. These questions were generally opened ended questions that encouraged the mentees to contextualise their answers. The mentees generally came up with the answers paying special attention to their own settings either with specific procedures or with contextual needs. Context-based issues were addressed by a mentee who was more aware of the context than the mentor. I believe the contextualisation of answers was beneficial for mentees because they increased the level of accuracy. The second quotation from module 3, whose conversation moves around the topic of code of conduct, misconduct – or more concretely absenteeism caused by hunger - sums up the way mobile mentoring supported teacher professional development. Context knowledge is crucial to be able to participate in this conversation, so it is Michael, a mentee, who addressed these questions by listing three aspects a teacher should follow: “due to lack of food at home or in the school, you need to do the following as a teacher. 1) Call the learner's parents or guidance for a meeting with you. 2) Find out why the learners are not attending lessons. 3) The importance of feeding our children when in school. 4) Sensitize them (parents) on their roles, and the impact of not feeding the learners” – Here, Michael points out one of the commonly seen risk factors why children might not go to school: the lack of food at home, to then proceed with ways to solve these issues. Any other mentee could read this list and use the four steps in case they were in the same situation.

Adding to that, the general approach of the mentor created space for answers coming from within, which was seen in the segment mentioned above. More of these cases can be seen, for instance, if we look at the second ‘sound bite’ from module number three. We perceived the mentor's intention to incite debate. He asked a question: “Parents resist the school rules and norms or are unconcerned about them, what do you do as a teacher? - A mentee responded by saying that “to deal with parents, they need to be called for parents meeting and to be able to

agree on the rules together”. Then, the mentor posed another question: “Do all parents agree with you the rules? If not, what then?”. Here, the mentor replied with another open-ended question to trigger the mentee and make him reflect on a hypothetical situation. As we can see, the mentor approached the conversations by triggering the mentees to self-reflect and come up with their own conclusions, which resembles again to the *inquiry-based mentoring model* that goes in line with student centred methodologies. The mentor did not tell mentees the answers but encouraged them to reflect on contextualised solutions coming from within.

The opened-ended questions and brainstorming saved space for mentees to co-create knowledge facilitated their participation. I consider these spaces beneficial for mentees while being far from relations of domination. Although these hierarchical relations existed due to socio-political positions (as I have explained in 5.5.2), a fair space for co-creating knowledge also existed. This could be understood as what Bhabha called the “Third Space” (as cited in Martin & Griffiths, 2012); as the in-between spaces that created possibilities for multiple perspectives to arise. These spaces did not deny unequal positions of the participants but promote the coexistence of multi-perspectival and contextualised answers. Besides understanding these spaces as ethical from a postcolonial point of view, they can also be considered efficient as they allowed mentees to collaborate between them regarding their own local needs.

These ‘in between’ spaces were created to a large extent by the mentor due to his leading role. His perceived dominant side implied power as well as responsibility. Therefore, a further analysis regarding how his approach affected the learning of mentees is necessary. What I found interesting were the common elements between the mentor’s approach and Learning Through Other Eyes (Andreotti & de Souza, 2008b). The aim when applying this pedagogical postcolonial framework is to avoid the reinforcement of notions of supremacy for learning in contexts of Global North-Global South engagement. Firstly, the mentor showed awareness of his historical, social and cultural background when he warned about the applicability of his resources. For instance, he acknowledged that some of his sources might have western roots (first segment from module 3). This is what Learning Through Other Eyes understands as *Learning to unlearn* approach. However, it is true that most of the shared links, if not all, were shared from sites like Wikipedia whose main contributors are western. Whether the internet reinforces colonial forces or not could be another long-lasting debate that I will not discuss here. Moreover, the mentor primarily participated by giving questions which created space for

mentee to intervene by reflecting and making their own conclusions. This goes in line with *Learning to Listen approach* whose intention is empower the subaltern to become a subject. It is true that is not possible to know directly whether these approaches affected the learning of mentees. The fact that discussions were contextualised and somehow relevant to mentees does not mean that they will apply in their own school settings what they learnt. This would require further analysis. However, the mentor did create a space for mentees to self-reflect. He instilled the mentees to “make their own arrangements”, as the mentor put it. This increased the mentee’s agency. *Learning to learn and be taught* and *Learning to reach out when aiming to work without guarantees* aimed to learn from the subaltern while receiving unexpected answers. It was not easy to find moments where the mentor is taught by the subaltern. The mentor’s role implied mainly teaching, whereas the role of a mentee is conceived as the receiver or learner. This might have prevented the mentor from being taught and the mentee from teach. However, an in-depth interview with the participants could have enriched our understanding towards the perceptions of mentor and mentee regarding these approaches. It is possible that the mentor might have gone through unexpected answers, and I dear to say that he did learn from the mentees. However, an analysis of the perceptions of the participants could have furthered my understanding regarding these issues. Due to time constraints, this has been left out for further research.

Another interesting aspect concerning the mentor’s approach, was his humility to participate. We can see this when, after listing these three aspects – “trust, discussion and collage” – he apologized for being - “self-centre. My weakness” – These small elements that denote his approach are seen throughout the program. Another example is seen on the first quotation, module 3 when Henry asked about how to deal with bullying. Michael’s response focused on the definition of bullying as well as the procedure to tackle issues of this kind. Again, we see a topic that is context-based. Firstly, what the mentor did was to thank the mentee for the extensive answer. And then, he offered a link from Wikipedia while suggesting its adaptation. The mentor again shows his self-awareness when acknowledging that this resource might be relevant but only applicable to a “western society”. These common spaces where the mentor acknowledges his cultural and historical roots can again show some similarities to what Bhabha (as cited in Martin & Griffiths, 2012) calls Third Space; in-between spaces where the subject becomes dissatisfied with his owns views and acknowledges their socio-political roots.

These in between spaces understood as the platform for ethical South-North dialogues might be the best platform for student-centre methodologies seen in this study. Inquiry based model has worked as the mentoring model that allowed mentees to co-create knowledge. I believe these methodologies are not only concerned with ethical matters but, to my understanding, is also an efficient model in terms of tangible learning. Current pedagogical standards make emphasis on the use of participatory and student-centre methodologies to engage with students considering their own learning special needs. This has been seen throughout the conversations, from the mentor (as the perceived teacher) to the mentees (the students) and has had a positive impact on the teacher's professional development.

5.6 Trustworthiness and Ethics

Firstly, I feel it is necessary to clarify my own underlying assumptions and values to strengthen the trustworthiness of this study. I acknowledge that it is unavoidable to completely detach myself from my own biases. Due to my approach, the aim was to reveal other possible interpretations. However, my intention was to be transparent throughout the research by presenting my stand points, research paradigm and analytical process.

Adding to that, in every section within the theoretical framework, some challenges and limitations were presented. To avoid repetition, I will not discuss them again in this section. I felt they fitted better with the previous sections as they had stronger relation with the explained arguments.

Academic studies are generally assessed according to their reliability and validity. Originally, these concepts have their roots in positivist quantitative research. They aim to understand whether a research project is consistent, accurate, repeatable, and generalizable. When it comes to qualitative studies that do not follow a positivist approach as it is the case, the aim does not always have to be replicability (Golafshani, 2003). Instead, when evaluating the quality of this research, attention needs to be put on trustworthiness and consistency of results aligned the selected paradigm (Sullivan, 2012, p. 145). This is what I understood as a coherent study and it is what I aimed for.

When analyzing dialogue, as it was the case, a significant challenge is to ensure that my interpretation is not just a manipulation of ideas aiming to create meanings that do not exist. Having said that, a reorientation needed to be done in line with my theoretical framework. Especially when selecting the 'sound bites', I had to choose the segments that helped me to

address the research questions. This was done to increase coherence between data and theory. Nonetheless, coherence in dialogical approaches can generate controversy regarding trustworthiness. Coherence was understood as the way data is orientated to identify features under the theoretical framework, regardless of whether the intention of participants is aligned with the interpretations (Sullivan, 2012, p. 148). Such a controversy shows challenges on standardizing a criterion that does not depend on the theoretical framework.

Adding to that, another evaluation criterion to be considered was related with the persuasiveness. This is seen as a pragmatic criterion that aims to pose new debates into the field as well as innovative methods of doing things (Sullivan, 2012, p. 149). In line with this argument, Brinkmann (2007) completes it by saying that a ‘good’ qualitative researcher should aim to improve the world by considering the applications of his research study while allowing participants to disagree with the findings. From the beginning of this study to the end, my intention was to find positive practices while enriching the debate with new perspectives, in order to improve the quality of future projects.

I found it challenging to move away from the binarism mentor-mentee. Although I attempt to problematize issues related to power relations, the fact that the project was structure with mentors and mentees made me struggled to tackle this preestablished division. While discussing the findings, I am aware that I sometimes fall into the same issues I was trying to confront, due to nature of the language used. However, the mere fact of problematizing the postcolonial binary while acknowledging the difficulties of moving away from it, might enrich the academic debate.

My expertise regarding the project helped me to have an overall photo of the different procedures. I consider very useful having developed the pilot in 2017, worked in Uganda and participated as a mentor, however, the fact that I have not participated as a mentee made me reflect on my biased perceptions.

This project is made of many different elements that have not been analyzed. Components of FCA Mobile Mentoring project such as the Curriculum could have been discussed deeply in order to further analyze its effects regarding the position of the mentor and its implications on the mentees. Due to time limitations this has been left out.

6 DISCUSSION AND CONCLUSION

In this chapter, I will pose my concluding remarks on the thesis, aiming to both summarize the findings and suggest alternatives while combining theory. As I established through the study, the aim of this research was to point out positive practices so people working in education and humanitarian aid can utilize them for future projects. I believe I clearly committed to it, and, at least the presented ‘sounds bites’ together with the subsequent discussion of the findings have given light to the complex online engagements. As I stated at the beginning of the research project, the findings are not constraint to one single truth, but they aim to uncover other existing realities while offering alternatives to inform people involved in similar projects. I consider the four modules sections to be part of the findings by themselves, as they uncover the diversity and complexity of online mentoring conversations and thus they show the most representative segments that can be found throughout a twelve-week program. These findings are not understood as an answer to the research questions, but it shows the ways conversations evolved which might inform future similar projects. This is necessary as there might be an increasing number of the same sort of projects in the near future.

My hope is that the more direct findings also offered answers to the research questions, and therefore, add an extra piece to the rest of the studies in this field. Regarding the first research question: **How do mobile mentoring conversations develop?** Firstly, the interactions that arise from the online conversations were mainly bilateral. At the beginning, there was not much interaction happening among mentees. In fact, the mentor acted as a pivotal role and communication was moving back and forth, from mentor to mentee and back to mentor. However, multilateral interactions appeared in different periods of the program. Multilateral interactions added a wider variety of perspectives which enriched the conversations by adding the element of context to the conversations. In relation to the second research question: **How do the participating teachers position themselves within the mobile mentoring conversations?** In general terms, the assigned roles determined the way participating teachers interacted. On one hand, mentees positioned themselves as mainly respondents, replying proactively by contextualizing their answers. However, some mentees also took the leading role and brought up questions in relation to their own needs. On the other hand, the mentor positioned himself as the guide that orientated the conversations towards the preestablished content. Through open-ended questions, brainstorming or suggestions, he created a space where mentees had the opportunity to co-create knowledge according to their needs. The

existing binarism might have been the reason for bilateral interactions or fixed ways of participating which might have reinforced the power imbalances. This could have been the reason why deep debate did not really take off. Finally, the last research question is concern with **the ways mobile mentoring conversations supported teachers' professional development**. It was clear that the student center methodologies used in this project, parallel to the inquiry based mentoring model, gave agency to the mentees. In general terms the in-between spaces left room for mentee to co-create and adapt their answers to their own contexts which was considered mutually beneficial for all of them. Open ended questions, brainstorming and humility from the side of the mentor, was found to be beneficial for the mentee's professional development as multiple complementary voices were heard throughout the project. However, the given roles, mentor-mentee reinforced the existing sociopolitical hierarchies. Moreover, we can say that the approach taken by the mentor resembled to the pedagogical postcolonial framework approaches: Learning Through Other Eyes (Andreotti & de Souza, 2008b).

Moreover, I have tried to locate my thesis within the research gap that Mendenhall et al., (2018) have stated. Issues related with positionality among mentor and mentees were brought up in the previous study. This research gap made me choose the three research questions that I attempted to address. Although I focused on different aspects, they were all concerned with the positions of the participating teachers. This study can add a small piece into the stated research gap.

As postcolonial lens gives us alternatives to think beyond the binary, oppositional or hierarchical ways, a suggestion for future projects could be online mentoring models that reduce the existing hierarchical structure. For instance, a model where the mentor is a person that is more familiar with the setting of the beneficiaries could reduce the socio-political hierarchies. With this model, the component of context can be strengthened. However, this model rejects the perspectives given by the Finnish teacher which has been recognized as having beneficial aspects in this study. Another alternative online mentoring model could find a way of eliminating the binary mentor-mentee. For instance, if teachers (without any assigned roles) collaborated according to their own needs with a preestablished schedule; meaning a group of teachers coming from Uganda and Finland, as it is the case of this study, could follow a preestablished curriculum, sharing their daily experiences and addressing their own doubts. through reciprocal dialogue, by sharing their concerns. This could remove the mentor-mentee hierarchical structure and, therefore, diminish the negative impact of the mentor-mentee

positions. This model was referred within the theoretical framework as peer mentoring or expert mentoring (Leppisaari, 2018, 483). Another suggestion could be having a different mentor each week, that would guide the conversations. This could eliminate the binary mentor-mentee and, as an extent, the socio-political positions. The so-called re-mentoring (Permoser, 2017) could function as the approach where mentor and mentees swap their positions according to when they can act as such depending on their expertise in a given topic. Within this structure, the binary mentor-mentee still exists. However, mentees can also take the role of a mentor and vice versa. In that way, Finnish teachers could learn from Uganda teachers reciprocally.

One issue that could not be researched is related with the perceptions of participants. The mentees' as well as the mentor's perceptions could have enriched the study if their views towards the project were deeply analyzed. Adding to that, further research needs to be considered regarding the mobile mentoring curriculum. I believe it has influenced the conversations as it was the guide of the mentor, at least at the beginning of each week, and a critical analysis needs to be done in order to find out its impact. Moreover, as these innovative projects are growing due to the technological advances, future studies need consider long-term impact of mobile mentoring conversation on the school settings. Finally, the findings from this thesis showed that the learning that took place within these in-between spaces was due to the inquiry-based mentoring approach. Knowledge was co-created by mentees and answers came from them by considering their local context. However, the long-term impact Mobile Mentoring had on mentees' classroom practices was not analyzed.

7 REFERENCES

- Alasuutari, H. (2015). Towards more ethical engagements in North–South education sector partnerships. *Acta Universitatis Ouluensis E Scientiae Rerum Socialium*, 160.
- Andreotti V. (2014). Critical literacy: Theories and practices in development education. *Policy and Practice: A Development Education Review*. 19(Autumn): 2–32.
- Andreotti, V. (2007) An ethical engagement with the Other: Spivak’s ideas on education, *Critical Literacy: Theories and Practices*, 1(1), 69-79.
- Andreotti, V. (2011). *Actionable postcolonial theory in education*. Springer.
- Andreotti, V., & de Souza, L. M. (2008a). Translating theory into practice and walking minefields: Lessons from the project 'Through Other Eyes'. *International journal of development education and global learning*, 1(1), 23-36.
- Andreotti, V., & de Souza, L. M. (2008b). *Learning to read the world: Through other eyes*. Global Education.
- Annan, N. K., Traxler, J., & Ofori-Dwumfou, G. (2015). Mobile communication for the development of education: A developing country’s perspective. In *Proceedings of 4th International Conference on M4D Mobile Communication for Development* (p. 143).
- Baran, E. (2014). A review of research on mobile learning in teacher education. *Educational Technology & Society*, 17(4), 17-32. Retrieved from <https://search.proquest.com/docview/1651829475?accountid=13031>
- Bhabha, H. K. (1994). 17 Frontlines/Borderposts. *Displacements: Cultural identities in question*, 15, 269.
- Brady, L., & Schuck, S. (2005). Online mentoring for the induction of beginning teachers. *The Journal of Educational Enquiry*, 6(1).
- Brock, C., Wallace, J., Herschbach, M., Johnson, C., Raikes, B., Warren, K., Nikoli, M & Poulsen, H. (2006). Negotiating Displacement Spaces: Exploring Teachers' Stories About Learning and Diversity. *Curriculum Inquiry*, 36(1), pp. 35-62. doi:10.1111/j.1467-873X.2005.00345.x

- Burde, D., Guven, O., Kelcey, J., Lahmann, H., & Al-Abbadi, K. (2015). What works to promote children's educational access, quality of learning, and wellbeing in crisis-affected contexts. *UK: DFID and INEE. Retrieved from <http://s3.amazonaws.com/inee-assets/resources/education-emergencies-rigorous-review-2015-10.pdf>*.
- Burns, M. (2011). Distance education for teacher training: Modes, models and methods. *Washington, DC: Education Development Center. Retrieved from <https://www.edc.org/sites/default/files/uploads/Distance-Education-Teacher-Training.pdf>*
- Carlson, S. (2013). Using technology to deliver educational services to children and youth in environments affected by crisis and/or conflict. *USAID: Washington DC. Retrieved from <https://www.edu-links.org/sites/default/files/media/file/ICTs-in-Conflict-Compendium-FINAL.pdf>*
- Dahya, N. (2016). Education in conflict and crisis: How can technology make a difference. *A Landscape Review. Published by GIZ, USAID, WVI: Germany. Retrieved from: https://inee.org/system/files/resources/20160303_Landscape_Review_ICT4E_in_Conflict_and_Crisis.pdf*
- De Lissovoy, N. (2010). Decolonial pedagogy and the ethics of the global. *Discourse-Studies In The Cultural Politics Of Education, 31(3), pp. 279-293. doi:10.1080/01596301003786886*
- Dewey, J. (1916). *Democracy and education*. New York: Free Press.
- Dryden-Peterson, S. (2011). *Refugee education: A global review*. Geneva, Switzerland: United Nations High Commissioner for Refugees. Retrieved from <https://www.refworld.org/docid/5142ee1c2.html>
- Dryden-Peterson, S. (2015). *The educational experiences of refugee children in countries of first asylum*. British Columbia Teachers' Federation. Retrieved from <https://www.migrationpolicy.org/research/educational-experiences-refugee-children-countries-first-asylum>
- Dryden-Peterson, S., Dahya, N., & Douhaibi, D. (2017). How teachers use mobile phones as education tools in refugee camps. *Education and Information Technologies, 1-20*. Retrieved from <https://www.brookings.edu/blog/education-plus->

development/2017/03/14/how-teachers-use-mobile-phones-as-education-tools-in-refugee-camps/

Eriksson Baaz, M. (2005) *The paternalism of partnership: A postcolonial reading of identity in development aid*. London, Zed Books. Retrieved from <https://search.proquest.com/docview/37691014?accountid=13031>

Freire, P. (1996). *Pedagogy of the oppressed (revised)*. New York: Continuum.

Gladwell, C., Hollow, D., Robinson, A., Norman, B., Bowerman, E., Mitchell, J., & Hutchinson, P. (2016). Higher education for refugees in low-resource environments: Research study. *Jigsaw Consult, United Kingdom*. Retrieved from https://hubble-live-assets.s3.amazonaws.com/rsn/attachment/file/1/Landscape_review_0.pdf

Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The qualitative report*, 8(4), 597-607.

Government of Uganda - UNHCR. (2018). Uganda Refugee Response Monitoring Settlement Fact Sheet: Palorinya (May 2018). Retrieved from: <https://reliefweb.int/sites/reliefweb.int/files/resources/66779.pdf>

Haggard, D. L., Dougherty, T. W., Turban, D. B., & Wilbanks, J. E. (2011). Who Is a Mentor? A Review of Evolving Definitions and Implications for Research. *Journal of Management*, 37(1), 280–304. <https://doi-org.pc124152.oulu.fi:9443/10.1177/0149206310386227>

Kahraman, M. & Kuzu, A. (2016). E-Mentoring for Professional Development of Pre-Service Teachers: A Case Study. *Turkish Online Journal of Distance Education*, 17(3), p. 76. doi:10.17718/tojde.19973

Kirk, J. & Winthrop, R. (2007). Promoting Quality Education in Refugee Contexts: Supporting Teacher Development in Northern Ethiopia. *International Review of Education*, 53(5), pp. 715-723. doi:10.1007/s11159-007-9061-0

Leppisaari, I. (2018). Exploring principles of successful eGroup mentoring on the interface of higher education and working life. *Journal of Educational Multimedia and Hypermedia*, 27(4), 481-505.

Leppisaari, I., Mahlamäki-Kultanen, S., & Vainio, L. (2008). Virtuaalinen ryhmämentorointi ammattikorkeakouluopettajan kehittymisen tukena. *Aikuiskasvatus* 28 (2008): 4.

- Liu, H., Macintyre, R., & Ferguson, R. (2012). Exploring qualitative analytics for e-mentoring relationships building in an online social learning environment. In *Proceedings of the 2nd International Conference on Learning Analytics and Knowledge* (pp. 179-183).
- Martin, F. & Griffiths, H. (2012). Power and representation: A postcolonial reading of global partnerships and teacher development through North—South study visits. *British Educational Research Journal*, 38(6), pp. 907-927. doi:10.1080/01411926.2011.600438
- McEwan C (2009) Postcolonialism and development. London, Routledge.
- Mendenhall, M. (2017). Strengthening teacher professional development: Local and global communities of practice in Kakuma Refugee Camp, Kenya. *INEE round table on psychosocial support and social and emotional learning: Case studies*, 6-8.
- Mendenhall, M., Dryden-Peterson S., Bartlett L., Ndirangu C., Imonje R., Gakunga D., Gichuhi L., Nyagah G., Okoth U., and Tangelder M. (2015). Quality Education for Refugees in Kenya: Pedagogy in Urban Nairobi and Kakuma Refugee Camp Settings. *Journal on Education in Emergencies* 1(1): 92-130 <https://doi.org/10.17609/N8D08K>
- Mendenhall, M., Skinner, M., Collas, S., & French, S. (2018). Expanding Teacher Support through Mobile Mentoring in Kakuma Refugee Camp: Benefits and Challenges. *Current Issues in Comparative Education*, 20(2), 9-23.
- Meredith, P. (1998, July). Hybridity in the Third Space: Rethinking Bi-cultural Politics in Aotearoa/New Zealand Paper Presented to Te Oru Rangahau Maori Research and Development Conference 7-9 July 1998. In *Meredith Hybridity in the third space: rethinking bi-cultural politics in Aotearoa/New Zealand Te Oru Rangahau Maori Research and development Conference* (pp. 7-9).
- Ministry of Education and Sports, MES (2018) - Education Response Plan for Refugees and Host Communities in Uganda, May 2018. Retrieved from https://planipolis.iiep.unesco.org/sites/planipolis/files/ressources/uganda_education-response-plan-for-refugees-and-host-communities-in-uganda.pdf
- Naismith, L., & Corlett, D. (2006). Reflections on success: A retrospective of the mLearn conference series 2002-2005. Retrieved from <https://telearn.archives-ouvertes.fr/hal-00197366/document>

- NRC, UNHCR, REACH Initiative (2019). Refugee Access to Livelihoods and Housing, Land, and Poverty. May 2019 Retrieved from: <https://data2.unhcr.org/en/documents/details/71925>
- OPM-UNHCR (2019). Settlement Profile Palorinya. Refugee Statistics - October 2019. Retrieved from: <https://data2.unhcr.org/en/documents/download/72288>
- Permoser, K. (2017). Re-ment - reverse mentoring as a way to deconstruct gender related stereotypes in ICT. Paper presented at the *Proceedings of the 13th International Conference on Mobile Learning 2017, ML 2017*, 131-134.
- Pouzevara, S. L., & Khan, R. (2007). Learning communities enabled by mobile technology: A case study of school-based, in-service secondary teacher training in rural Bangladesh. *Innovative information and communication technology in education and its potential for reducing poverty in the Asia and Pacific region*. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.517.132&rep=rep1&type=pdf>
- Premkumar, K. (2007). An Introduction to Mentoring Principles, Processes, and Strategies for Facilitating Mentoring Relationships at a Distance AT Wong.
- Sharples, M., Arnedillo-Sánchez, I., Milrad, M., & Vavoula, G. (2009). Mobile learning. In *Technology-enhanced learning* (pp. 233-249). Springer, Dordrecht.
- Sharples, M., Taylor, J., & Vavoula, G. (2007). A theory of learning for the mobile age. In R. Andrews & C. Haythornthwaite (Eds.), *The Sage handbook of elearning research* (pp. 221–247). London: Sage.
- Spivak, G. C. (1988). Can the subaltern speak? *Can the subaltern speak? Reflections on the history of an idea*, 21-78.
- Sullivan, P. (2012). *Qualitative data analysis using a dialogical approach*. Sage.
- Traxler, J. (2018). Learning with mobiles: The Global South. *Research in Comparative and International Education*, 13(1), 152-175.
- UNESCO and UNHCR. 2016. No More Excuses: Provide Education to All Forcibly Displaced People. Global Education Monitoring Report, Policy Paper 26. Retrieved from <http://unesdoc.unesco.org/images/0024/002448/244847E.pdf>INFO

United Nations Educational, Scientific and Cultural Organization. (UNESCO, 2018) A lifeline to learning: Leveraging technology to support education for refugees. Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000261278>

West, M. (2012). Mobile learning for teachers: Global themes. *Paris: UNESCO. Retrieved from* <https://unesdoc.unesco.org/ark:/48223/pf0000216452>

APPENDIX 1 – Finn Church Aid Mobile Mentoring Curriculum

Curriculum – Module 1. Pedagogy and Inclusion

Competences:

- To understand and know how to use a range of teaching methods of active learning.
- To use different levels of questions to engage learners in critical thinking.
- To create solutions for a more inclusive classroom; recognise and find solutions to the barriers in the education settings.
- To identify and support different impairments and learning difficulties.

The content:

Competency area organizes the content – and aligns directly with the topics covered in the training. The content of this module is divided into 3 weeks.

- **1st week:** The content focuses on **Active and Engaging Instruction**
- **2nd week:** The content focuses on **Questioning Strategies**.
- **3rd week:** The content focuses on **Inclusion and Differentiation**

Type of content:

- **Core messages:** These should be sent to participants at the start of the week. During the week the core messages are teaching tips which align with the competency areas and the training the participants have recently received.
- **Suggested follow up questions and support:** The core messages are then supported by recommended follow up texts or questions – they include reflection questions, further texts related to the topic, and suggestions for discussion with mentees. These should be used at the discretion of the mentors, depending on both the mentee and the context.
- **Images:** Images are also provided which can be sent to accompany the text tips to support more visual learners.
- **Video:** Suggestions for video clips are also included to provide further layers of both emotional and academic support – wherever possible these should be filmed in the relevant context or of the mentors themselves.

The relationship:

While pushing the content the mentors should seek to build a professional and supportive relationship with their mentees; responding in a timely fashion, providing expertise and advice, discussing solutions to challenges and providing an empathetic ear. Mentors should always encourage a two-way dialogue – encouraging their mentees to ask questions and share their experiences while also describing their own teaching experiences and challenges with the mentee.

If mentors are faced with questions that are particularly difficult, they should consult with fellow mentors (potentially forming a mentor learning circle or WhatsApp group) and their supervisors for further guidance. If any specific challenges arise (such as a child protection issues that the mentor is not able to answer) mentors should immediately get in touch with the program supervisors who will advise and guide their response.

Notes:



Answers from mentors should be given within a maximum of 36 hours.


In case of no participation at all from any of the mentees, mentors are supposed to communicate the people in charge of the project.

In case of no participations from mentors, they should notify the coordinator of the project to be able to allocate the mentees in other groups.

In case that mentees have issues with their phones or other issues not related with the content, such as stolen or broken phone, lost sim card or any other related issues, mentor can communicate with the person in charge of the project.

Week Topic	Core messages	Suggested follow up texts and questions <i>Use and adapt as needed depending on the context and the teachers</i>	Images	Video
1 week Introduction	<i>(Introduce yourself) Over the next few months I will be sending teaching tips to help you put your training into practice. I look forward to working with you – let me know if you have any questions. All the content will be related with the workshops you have attended or the ones you will attend with FCA.</i>	If possible/appropriate, teachers and participants should introduce themselves and tell each other about their teaching background.	<div style="background-color: #f4a460; padding: 5px;"> 1. Pedagogy and Inclusion 2. Curriculum and Planning 3. Child Protection and well-being 4. Teacher’s role and well-being </div>	Video clip of mentor introducing themselves more fully

<p>1 week</p> <p>Active and Engaging Instruction</p>	<p><i>In the training we talked about what active learning means and why it is important to use different teaching methods. Which teaching methods do you use in the teaching-learning process? Why is it important to use different activities and methods?</i></p>	<p><i>In the training you got to try on and observe different teaching methods.</i></p> <p>Which method did you prefer? Why?</p> <p>How did it feel to use group work/modelling/visual demonstration as a method?</p> <p>Ask participants to share a picture/video of an active learning process.</p> <p><u>Send further messages such as:</u></p> <p>Ask participants to share ideas on how to manage large classes with 150-200 pupils? Which methods do you think work better with large classes?</p>		
<p>2 week</p> <p>Questioning Strategies</p>	<p><i>Dear Mentees, Welcome to the second week of Mobile-Mentoring. This week we will discuss Questioning Strategies. It is important to use different levels of questions to engage learners in critical thinking. Try different types of questions in your class. How to engage students with open or closed questions?</i></p>	<p>Ask participants to write down questions of all three (3) levels for their upcoming lesson and share an example.</p> <p><u>Send further messages such as:</u></p> <p>Ask participants to share experiences of using open questions in class. How did the learners react?</p>	 <p>Level 1 - Knowledge Level 2 – Comprehension Level 3 – Evaluation (Application)</p>	<p>Mentor reading open questions with expressive voice and gestures.</p>

<p>3 week</p> <p>Inclusion and Differentiation</p>	<p><i>Dear Mentees, Welcome to the third week of Mobile-Mentoring. This week we will focus on Inclusion and Differentiation. To identify barriers, we need to get information about our students. Think about your learners: How do you get information about your learners? Who might need extra help to feel included? What kind of help? Also try various differentiation types in the classroom.</i></p>	<p>Ask participants to share a picture/video of a type of differentiation they have used in the classroom.</p> <p><i>How are you supporting individual learners? Which solutions make your classroom more inclusive?</i></p> <p>Send further messages such as:</p> <p><i>Sometimes there might be new children joining the group. Let's share our ideas and tips on how to feel the new learners welcome and how to create a positive atmosphere to the classroom.</i></p>	 <p>Observation is education.</p> <p>- Jose B. Cabajar</p> <p><small>boardofwisdom.com</small></p>
---	--	---	--

APPENDIX 2 – Research Consent Form

Informed consent for participating in research

This informed consent form provides you as a research participant general information about the research, its purpose and your rights as a participant.

General information

I am a master's student in the **Education and Globalization Master Program**, at the Faculty of Education, University of Oulu. As a part of my studies, I am conducting a research in the project **Mobile Mentoring implemented by FCA Uganda**. The purpose of my research is **to understand the interactions between Teachers working in a refugee settlements (mentees) and teachers generally from Finland, to analyze them critically with the aim of looking for ways to improve the project**. I kindly request your consent for collecting information from you for the research purpose by reading and analysing the WhatsApp conversations happening in the different set WhatsApp groups (from A to M)

All information will be used anonymously, respecting your dignity. No personal details that enable identifying you will be included in the analyses and reporting. Systematic care in handling and storing the information will be ensured to avoid any kind of harm to you. After all the information leading to identification of a person has been removed, the information will be archived electronically, following the guidelines of the Finnish Social Sciences Data Archive).

Voluntary participation

Your participation is completely voluntary. You have the right to withdraw from the research at any time without any consequences (e.g. withdrawal does not affect your studies or grading). Observe that information collected before your withdrawal may be used. You have the right to get information about the research and may contact me/us, if you have questions.

Confirming informed consent (USE BOXES THAT ARE RELEVANT, DELETE OTHERS)

- I am willing to participate in the research.
- I allow the use of the WhatsApp conversation for research purposes.
- I allow the information that I have provided to be stored and archived for further research use.
- I do not allow the information that I have provided to be stored and archived for further research use.

Date ___/___/20___

Signature and name (in capital letters)

Researcher

Signature

Alejandro Fernandez Alvarez - +34644113346 – afernand@student oulu.fi

This thesis research is supervised by:

Elina Lehtomäki, Professor Global Education

More information about research ethics and informed consent:

Finnish Board on Research Integrity

<http://www.tenk.fi/en/ethical-review-in-human-sciences>

Social Sciences Data Archive

<http://www.fsd.uta.fi/aineistonhallinta/en/informing-research-participants.html#partIV-examples-of-informing-research-participants>

<http://www.fsd.uta.fi/aineistonhallinta/en/anonymisation-and-identifiers.html>