

A Journey to “South”: Becoming Third World Women Educators

Submitted by

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Candidate Declaration

I certify the following about the thesis entitled, **A Journey to “South”: Becoming Third World Women Educators** submitted for the degree of Doctor of Philosophy:

This thesis contains no material that has been extracted in whole or in part from a thesis that I have submitted towards the award of any other degree or diploma in any other tertiary institution.

No other person’s work has been used without due acknowledgment in the main text of the thesis.

All research procedures reported in the thesis received the approval of the Human Research Ethics Committee (DUHREC).

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Abstract

This thesis is an invitation to think about education as part of a progressive social movement. We, third world women educators, participate in a struggle over the politics of recognition and distribution. This thesis investigates the stories of five women teachers, including my own, who come from so-called third world countries. The research applies several theoretical perspectives on the lives of these women to assist me in understanding the experience of third world women teachers in times of change. The research draws on philosophical works of Henri Lefebvre, sociological perspectives of Dorothy Smith, and the cultural theory of Michel de Certeau and adopts a feminist neo-Marxist and cultural approaches as a way of explicating relations of power in the everyday, while articulating conceptual tools that challenges domination. This research comes from the perceived need to approach teaching differently (Sachs, 2016) and the thesis provides a platform through which to contribute to the ongoing debate in education by reimagining teaching differently as I undertake a journey “South” (Connell, 2007). I use “South” as a metaphor, to investigate the lived experiences of teachers who come from postcolonial nations, such as South America (Chile and Brazil) and South Africa. I represent these teachers’ “journeys” to Australia, as I critically engage with their stories of becoming teachers in this landscape. By undertaking an inquiry to South, this thesis challenges hegemonic forces in education, by representing the voices of third world women educators in education.

Keywords: third world countries, women teachers, neoliberal policies, narrative inquiry, institutional ethnography, responsibility, professionalism.

Glossary

ACARA - Australian Curriculum and Reporting Authority

ESL - English as a Second Language

IE - Institutional Ethnography

NAPLAN - National Assessment Program – Literacy and Numeracy

NNEST: Non-native English speaking teachers

Favelas: slums

Gringos: foreigners

Chapter 1 Introduction: Mapping the Journey

It is winter in Melbourne. I am wandering in the streets. As it is windy and raining, I seek refuge in an art gallery. I step inside and I realise no one is there. There are paintings on every wall. I look around not knowing what I am looking for. Suddenly, I come across this charcoal drawing. It is obscure. It doesn't have clear lines. Everything in that drawing appears blurry before my eyes. The drawing engages me. I start seeing a forest and in the middle a path. It is called "Home". As I stare at it, my body responds. It speaks. In fact, it cries out, and loud. I feel a yearning for home; a yearning to belong and to become.

I chose to represent this moment because the image that I have of this drawing is what I intend to represent within this thesis. I also see my PhD as a journey, a road I have undertaken. By having this drawing in mind, in this chapter, I map this journey. I start by representing the point of departure, where I was at the beginning and the obstacles I hope to overcome as I provide an overview of the Australian landscape. I discuss the effects of the current political circumstances on the work of teachers, in particular, teachers with a difference. I also expose the assumptions that inform the research as I see this project as a dream I seek to materialize.

Finally, I elaborate on this journey into more detail, as I provide empirical information on how the PhD has been undertaken: including the choice of participants, the type of research I am doing, research questions, and a summary of the chapters.

The Beginning of the Journey

I came to research because I had a blurry view of self and of the social reality. I longed to know more, and I desired to clear this obscure view. I experienced this obscurity when in my early readings of the literature review I often did not see how I could contribute to current discussions in education. I wrote the following in my journal after a meeting with my supervisor:

It was during the summer of 2009 when I went to Melbourne to have a meeting with my supervisor. I had decided to start my PhD. I was excited but shattered. Nervously, I went into his office. He seemed to be pleased to see me. I was rather nervous but happy to be there. I so much wanted to start my studies! And here I am! As I sat opposite to him, I don't remember much what happened. I was silent. I was also frustrated because I could not speak. I had read so many articles, but I could not respond. I had nothing to say. At that moment, I thought about what led me into the PhD. It has been three years I've been living in Australia. I changed, but I don't know how. I did not know what I was becoming. This new "I" was intriguing but it was also confusing. As I looked at my supervisor he was also silent. He probably expected me to speak. I was in pain and confused. Yet, I had to pretend I was someone; someone I did not know.

It took me a while to understand that my inability to see was connected to my lack of understanding of self. After many years living in Australia, I had changed, but I could not fully grasp this new self. I did not know what I had become. My story takes place in a political context that is shaping the Australian landscape. Hence, my story needs to be understood as part of this context.

The Australian Educational Landscape

Around the world, education is undergoing transformations/changes that critics ascribe to a hegemonic logic, called neoliberalism. It has been identified as a dominant economic logic that has informed the political initiatives of developed countries, such as the UK and the US. Such initiatives have been ‘exported’ to other parts of the world as part of an epidemic of educational policy informed by neoliberal discourses of performativity, effectiveness and accountability (Ball, 2013). In the following, Michael Apple (2013) constructs a picture of the current times:

We are living in a period of crisis that has affected all of our economic, political, and cultural institutions. But one of the institutions that has been at the center of the crisis and struggles to overcome it is the school. We are told by neoliberals that only turning our schools, teachers, and children over to competitive market will we find a solution. We are told by neoconservatives that the only way out is ‘real knowledge’. Popular knowledge, knowledge that is connected to an organized around the lives of the most disadvantaged members of our communities, is not legitimate. But are the neoliberal and neoconservative positions the only alternatives? We do not think so. (p.98)

As pointed above, education across many countries is experiencing changes that have been informed by an ideology that offers an interpretation of education solely in terms of market values. Such ideology has material effects.

In Australia, for instance, it has taken the form of policies that have been known as the standards-based reforms – such as a national curriculum, mandated literacy and numeracy tests and national professional standards. These policies require students, teachers and schools to meet the performance indicators imposed by governing authorities, such as the Australian Curriculum, Assessment and Reporting Authority (ACARA) and the Australian Institute for Teaching and

School Leadership (AITSL). They specify procedures and standards as the main goals when considering the provision of education. Proponents of these reforms believe the educational system can be improved by setting performance targets and standards while creating incentives and sanctions for people to adhere to.

Such a dominant ideology is producing a narrow vision of the role of education, as it positions education primarily as playing an economic role.

Education is now seen as a crucial factor in ensuring economic productivity and competitiveness in the context of 'informational capitalism'. In other words, education policy is increasingly thought about and made within the context of the 'pressures' and requirements of globalisation (Ball, 2013, p.1).

This view is accomplished as education is regarded as playing a crucial role in producing subjects that will contribute to the accumulation of capital. In this sense, education becomes subordinated to economic goals.

The neoliberal logic does not consider the role of education in forming autonomous citizens, but in subordinating the individual to the institution. This subordination of the individual to the state is not new. Since the 19th century, theories of education conceptualised the educational process as the means to attend the interest of the state (Dewey, 1916). In this sense, agency was located in the state. A similar process happens today, as in the presence of these neoliberal policies, the educational process becomes the means to realise the states' goals.

The problem of submitting the educational process to economic ends is that it does not only produce a narrow conception/where education as it is seen as an instrumental means, but it is devoid of social goals/aims. It does not seek to develop the individual so that he/she can participate as autonomous citizens, but rather to subordinate him/her to this social order and in

doing so produce subjects through the cultural politics of subjectification and self-regulation (Giroux, 2008). Critics of such ideology are concerned about what kind of society that such educational reforms are legitimating. Giroux, for example, touches upon the social damage of this ideology:

Civic engagement now appears impotent as corporations privatize public space and disconnect power from issues of equity, social justice, and civic responsibility.

Proceeding outside democratic accountability, neoliberalism has allowed a handful of private interests to control as much of social life as possible in order to maximize their personal profit. (2008, p.4)

The cultivation of market values transforms education in an institution that no longer fulfil its social function/role. Instead, we have narrow forms of politics that are governed by an economic rationality. In this thesis, I am concerned with the possibility of us, as educators, exercising responsibility within the current climate of neoliberal policies. I am concerned in developing professionals who are responsive to human needs, rather than economic needs.

Effect on teachers.

Amid efforts to introduce change, teachers have been regarded as pivotal in educational policies (Hargreaves, 1994) as reformers recognise the crucial role that teachers play in implementing educational change. The dominant discourse knows well that that to realise change it needs to draw on rituals of everyday life in order to legitimate norms, values, institutions and social practices (Giroux, 2008, p.1). As a result, these reforms are slowly changing the everyday life of teachers. For example, Doecke, Kostogriz, and Illesca (2010) argue that the Australian National Assessment Program – Literacy and Numeracy, known as NAPLAN, is becoming part

of the everyday life of schools, as they represent another set of routines (p.90). Such changes also come accompanied with an intensification of their work, as more time is “devoted to accounting for task work or erecting monitoring systems, collecting performative data and attending to the management of institutional ‘impressions’” (Ball, 2003, p.221). In this context, teachers' practices are changing, and so is the notion of quality teaching that becomes synonym with evidence as if quality teaching could be measured quantitatively.

Teachers with a difference.

In Australia, in recent decades, more immigrant teachers are entering the teaching profession. These teachers are coming from Asia, Africa, India and South Africa (Collins & Reid, 2012). Despite the increased cultural diversity that these immigrants bring to the profession, teaching remains dominated by white Anglo Australian teachers (Santoro, 2007). Several studies have explored their experiences and exposed some issues that these immigrant teachers experience with the research done by Collins and Reid (2012) for example, acknowledging that these immigrant teachers experience marginalisation, especially in regards to students' perception of teachers' accent:

A number of immigrant teachers from Africa and India reported negative responses to their accent, as did teachers with American and Irish accents. Some commented that their accents had been mocked, or that other negative feedback had occurred as a result of it. (p.51)

While it is important that these teachers can enter the teaching workforce and contribute to Australian society, it is clear that many of these teachers are not fully understood. Immigrant teachers are seen/treated as if they belong to a homogenous category as others. In this thesis, I

argue for the need to understand the experiences of such teachers, as I see them as paramount to contribute to a discussion of culturally responsive teaching. In the following section, I use my story, as a Brazilian ESL teacher in Australia to start to problematise the experiences of teachers with a difference.

My story: becoming exotic.

When I started my PhD, I was working as an ESL teacher, teaching adult migrants in institutions across Victoria and Queensland. I was dealing with tensions both inside and outside of work where my difference seemed to exoticise me.

I still remember when I started teaching in Queensland, and on my first day, the coordinator seemed excited to have a Brazilian ESL teacher in her team. She said, "How exotic it is to have a teacher from Brazil!". As I was called exotic, it puzzled me. I wondered how exotic I was. I started to feel extremely uncomfortable in my own skin.

After a few years working and living in Australia, I struggled to belong. I had become a stranger to myself. I did not know what I was becoming. As a professional, my practice changed. I became more interested in meeting deadlines, in teaching the curriculum properly and speaking, writing and teaching Standard English. It caused a lot of frustration because as a Brazilian, I spoke a variety of English that was not standard, non-native. I wanted to hide my difference and speak like a native. I wanted to become proper, to be recognised as a professional.

I felt displaced and lost both in my personal and professional lives, as a mother, a PhD candidate and a teacher. Thus, I came to this research project with the same passion/pain to sort out this confusion. I longed to know more. I hoped that knowledge could change the way I felt and thought.

Restoring Hope: Reimagining Education otherwise

My hope comes from, as far as I can remember, an unconscious place, where I have struggled to imagine my self/life differently as a child. I became aware of this when, as a young adult, just before my mother passed away, she wrote a note saying: “Continue to dream for a better world”. At that time, I was not aware of my self as a dreamer.

Indeed, I grew up as a dreamer; a naïve one, though. Sitting at the back of the classroom, the teacher called my name. Several times. I was looking outside through the window. I did not want to be there. As I realised my name was being called, I looked at my teacher. Then I noticed that everyone was looking at me. I wondered what I missed. When everyone seemed to condemn/attack my absent presence - as my mother took me to several specialists to find out what my problem was - I found in Paulo Freire permission to dream.

In the current times, where the fatalist visions of neoliberal discourses proclaim the necessity of poverty, of unemployment and social inequality, dreaming becomes an important political tool to enter in the struggle against these hegemonic forces. Dreaming becomes the means we exercise our imagination to think what is not yet.

When I speak of dreams, I do not envisage a romantic idea that is totally disconnected from our realities, but a capacity of thinking what seems to be impossible. It means to approach history as a possibility, due to our critical knowledge of the obstacles present in our realities. In my intellectual work, I owe this capacity for dreaming to Paulo Freire. His writings have opened for me, a window to a different world; one that has fed my passion to undertake this research.

First time I read Freire, it was in Australia. Nobody introduced him to me. I “met” him by chance, almost by accident. I do not remember exactly how it happened, but it might have been through my obsession with reading the reference list of the works I was studying.

Reading his works, I could not grasp in his apparent simple ideas, the complexity and depth of his thought. As he proposes, it takes time, and we need to re-read his work several times. In my humble readings of his work, as an apprentice of critical scholarship, what attracted me were his ideas about *conscientizacao* - a process whereby we develop critical consciousness. The role of education in this process is seen as paramount to this development. Education is not treated as training, but as contributing to our human development. It takes place as we develop our critical capacity of reading the world and knowing our realities. Such consciousness contrasts with a condition of not knowing, in which we live our lives as objects, submerged in our social reality. For Freire this is a condition of dehumanization where he states, "As long as the oppressed remain unaware of the causes of their condition, they fatalistically ‘accept’ their exploitation" (1970, p. 64). The ruling class ensures that we remain in this condition, as this is how we accept the reality given to us.

What has been inspiring in reading his work is the possibility of becoming human, of overcoming our objectification through *conscientizacao*. Although much of these discussions seemed very abstract to me at first, I realised how such a process takes place between theory and practice. In fact, *conscientizacao* does not make sense if it is not realised in practice; if we are unable to come to terms with our own struggles. Hence, my initial engagement with Paulo Freire was like a dream. I could only see from a distance what *conscientizacao* might look like. Nonetheless, it enabled me to imagine what I wanted to accomplish in this project.

As I embarked on this PhD, I started to dream of a project that would enable me to approach education as a possibility; a possibility in which we would realise our human capacities. I have faith in this, not because it is more exciting than the visions produced by fatalist discourses, but the possibility that it offers of becoming human. I also dreamed of a project in which my knowledge could make a difference in the lives of those who dare to dream of another way of being and becoming. This way, I started to question what it might mean to envisage us, educators, as otherwise?

Feminist Scholarship

Although the ideas of Freire were exciting, at first, much of my understanding remained in the realm of ideas: abstract and disconnected from my lived experiences. Nonetheless, I found in the feminist work of some intellectuals, such as bell hooks and Gloria Anzaldúa, another path to the road of becoming a critical educator. Let me briefly talk about this scholarship as it played a crucial role in my development.

Feminism extends on critical scholarship, as it started to contest the system of domination, which many believed it was founded on sexism. As hooks says, “the sexism, racism, and classism that exist in the West may resemble systems of domination globally, but they are forms of oppression that have been primarily informed by Western philosophy” (2000, p.36). In education, some scholars (see Luke & Gore, 1992) were critical of the Fathers of critical pedagogy as they claimed the absence of gender in their discussions. Those committed to feminist practice in education started to contest patriarchy, to understand how we, women, become oppressed. Institutions, like education, are seen as reflecting a patriarchal structure of society, where unequal power relations materializes as women interests become subordinated to the interests of men.

Our position in education as women educators is one that has been defined for us before our existence/entry. When we become teachers, we embody these institutional inscriptions, that is, how “identities are read as discursive inscriptions on material bodies/subjectivities” (Luke & Gore, 1992, p.4). Studies have sought to explain such institutional inscriptions in terms of the positions that we, women educators, occupy in education. Understanding such a position takes place as we come to terms with the trinity (race, gender and class) and how difference is produced, as an effect of relations of power.

My engagement with feminism.

Through reading such a body of work, I have started to see my own struggles in their writings. I encountered in some feminists, a type of knowledge that addressed the issues I was experiencing in my everyday life. As I saw the connection with my own struggles, I had a glimpse of what might mean to put theory and practice together. As I tried to juggle my different roles (as a teacher, PhD candidate, mother, wife) in my everyday life, I started to pay attention how these roles demand me to separate the personal from the professional. I identify with Dorothy Smith, when she talks about her experience as a woman in academia, “[t]he two subjectivities, home and university could not be blended. They ran on separate tracks with distinct phenomenal organization” (2005, p.11).

We have been taught that to become a professional, we need to leave aside our personal life. However, the feminist movement has taught us that these two dimensions are not separate. Feminist theory has enabled us to see that one of the causes of our oppression is this separation between personal and professional, private and public, as our experience becomes fragmented. It results in a split in our subjectivities that enables systems of domination to operate on our bodies.

For feminists, systems of domination operate from a patriarchal standpoint. Men have historically participated in the making of our societies, our institutions as we, women, have been allocated to the domestic sphere. Hence, much of the knowledge about society has been done from a man's standpoint. Feminism realises this and sees the cause of our oppression in a system of domination that is rooted in men's thinking.

The implication of this is that it has shaped how we understand our experiences. We have learned to give meaning to our experience from such a perspective that is rooted in an ideology of domination that permeates Western culture. On the same token, feminist theory has also shown us that it not only gender that causes oppression but race as well. By the late 70's, when women of colour started to contribute to feminist theory, they have challenged the notion that only gender is the cause of oppression in our culture. They started looking at the intersection of gender, class and race.

Another kind of feminism.

I align myself with the values and agenda of feminist scholars that have been critical of Western scholarship. I am referring to a type of feminism that in the late 70's has engaged critically with mainstream Western feminism. Criticism came from black intellectuals and women of colour in the US that have broadened the agenda of feminism to include race and class. They constructed an understanding toward domination as encompassing a complex system where they understood the issues to be connected. As bell hooks says:

Feminism, as liberation struggle, must exist apart from and as a part of the larger struggle to eradicate domination in all its form. Patriarchal domination shares an ideological

foundation with racism and other forms of group oppression, hence, there is no hope it can be eradicated while these systems remain intact. (hooks, 1989, p.22)

This kind of feminism enables us to look at the experiences and struggles of women as diverse. As women, we do not have the same issues and we do not experience the effects of domination in the same way. Thus, when speaking of feminism, I borrow the concept from Mohanty, Russo and Torres (1991) and the works of Anzaldua, and bell hooks. They have challenged many forms of domination and have sought to create spaces of resistances by making alliances. Hence, for me, this kind of feminism offers a way of thinking about these forms of power that affect us all: “Rather, it is the way we think about race, class, and gender - the political links we choose to make among and between struggles” (hooks, 1989, p.4).

The critical work of Freire along with the insights from feminist scholars discussed above enabled me to see this project as a dream to be accomplished. Even though I am aware there is a distance between what I dream and what I really achieve, this thesis represents my attempt to close this gap, as I expose a particular path I have undertaken. A path I travel as a creative agent, as I seek to overcome the obstacles posed by hegemonic forces, to dream collectively of another way of becoming.

The Study: Exploring the Experiences of Teachers with a Difference

When writing this thesis, I started seeing my experience in terms of a journey to South. The reason being is that I position myself with those who participate in the production of knowledge from the position of the oppressed. This is not new. Researchers committed to resisting and contesting domination have done so, by exploring those who experience disadvantage, social inequality, and oppression. Coming to terms with these experiences is

crucial as dominant discourses distort our understanding of our realities in order to maintain relations of power (Smith, 2012, p.204).

In education, researchers are starting to pay attention to the experiences of teachers who are not members of the dominant hegemonic group. There is an increasing interest in these teachers, as they are treated as knowers, as generators of alternative knowledge (Cochran-Smith & Dudley-Marling, 2012, p.242). Santoro, for instance, found that teachers with a difference have a strong commitment to principles of social justice and they are able to understand the struggles of their students (Santoro, 2007, p.83).

Studies that have explored the visions of African American teachers offer a different alternative. Gloria Ladson-Billings (2009) proposes a pedagogy that is culturally relevant to all students, in particular, students who suffer distinct disadvantage such as African American students. Ladson-Billings addresses this in her book, *The dreamkeepers*, where she claims that teachers (black and white) are unprepared to teach African American students. One of the aspects she identifies as an obstacle is the discourse of equality in education, which encourages teachers to dwell on sameness. That is, teachers do not problematize race, as many feel uncomfortable acknowledging racial differences (2009, p.34). She ascribes this to a 'dysconsciousness' that fails to challenge the status quo and she adds, "given the significance of race and color in American society, it is impossible to believe that a classroom teacher does not notice the race and ethnicity of the children she is teaching" (p.36).

Ladson-Billings' work is an example of research conducted that explored the experiences of teachers who come from an oppressed group. Her research is part of a powerful tradition that resulted from the efforts of African Americans in compelling education systems to begin to address the needs of black people (Apple, 2013). The contribution of these teachers' visions is

due to a mode of consciousness that differs from those who are members of the dominant hegemonic group.

Researching third world women teachers.

This thesis follows a similar line of critique as I explore the lived experiences of women educators who come from so-called third world countries, or South (Connell, 2007). Each of the women come from countries that share a history of colonization, such as South Africa and South America (Chile and Brazil). I refer to them throughout the thesis as third world women.

However, the use of the concept “Third World” bears both negative and positive meanings as Minh-ha points out:

“Third World” must necessarily have negative and positive connotations: negative when viewed in a vertical ranking system- “underdeveloped” compared to over-industrialized, “underprivileged” within the already Second Sex- and positive when understood sociopolitically as a subversive, “non-aligned” force. Whether “Third World” sounds negative or positive also depends on who uses it. (1989, p.97)

Nonetheless, as a Brazilian born educator, I found that the concept of the “Third World” has enabled me to make visible relations of power. When I use the concept “third world”, I do so in order to make explicit a relation with first world peoples and nations. It is not a hierarchical relation, but rather one that seeks to make visible the unequal relations between “first” and “third” world countries. I use the term, as Mohanty et al (1991) propose, deliberately, with purpose and bearing in mind its original/dominant meaning:

While the term third world is a much maligned and contested one, we use it deliberately, preferring it to postcolonial or developing countries. Third World refers to the colonized,

neocolonized or decolonized countries (of Asia, Africa, and Latin America) whose economic and political structures have been deformed within the colonial process, and to black, Asian, Latino, and indigenous peoples in North America, Europe, and Australia. Thus, the term does not merely indicate a hierarchical cultural and economic relationship between 'first' and 'third' world countries; it intentionally foregrounds a history of colonization and contemporary relationships of structural dominance between first and third world peoples. (Mohanty et al., 1991 p.x)

Mohanty et al are critical of the practice of knowledge production because much of the knowledge produced in the 'center' has failed to grasp our experiences. In fact, white middle class academics have contributed to creating stereotypes of third world women by producing knowledge from a white, Western/non Western hierarchy (Mohanty, 1991a, p.6). Hence, this research that this thesis reports upon, reflects a need to understand our professional identities beyond stereotypes.

Being able to name our selves, even if the term has been co-opted, is empowering. It opens possibilities for approaching the social from the experiences of women who have been historically marginalized. Most important, the term allows me to link past and present, and connect our present experiences with the history of colonisation. It enables me to bring this history to the present to understand how it shapes the realities and struggles of these women educators. This concept does not seek to generalise the experiences of third world women educators. As Mohanty mentions, third world women do not constitute a unitary group: "What seems to constitute 'women of color' or third world women as a viable oppositional alliance is a common context of struggle rather than color or racial identifications" (Mohanty, 1991a, p.7). In

addition, such a concept does not treat the effect of systems of domination on third world women as if it was identical to us.

The stories: researching lived experiences

The inquiry starts from the everyday experiences of third world women educators, as I explore their stories. Dorothy Smith proposes that “it starts from where we are in our everyday lives, it explores social relations and organization in which our everyday doings participate but which are not fully visible to us” (2005, p.1). This inquiry, therefore, starts from their everyday worlds. Worlds that the monological discourses of policies do not take into account.

I use institutional ethnography to investigate and make sense of their experiences and engage in a process that “relies on people's capacity to tell their experience” (D. Smith, 2005, p.123). A productive way for people tell their experience is through stories, and by adopting narrative inquiry as a method, I have been able to collect these teachers' stories of their everyday lives within their own specific educational landscape. These stories contain experiences and stories that people live by (Clandinin & Connelly, 1996) and constitute a distinct textual form of experience. The importance of these stories is that they constitute a way of knowing, of making meaning of lived experience that has the potential of becoming knowledge. As we tell stories about our everyday worlds, we expose our knowing/knowledge. An exploration of these teachers' stories enables me to explore their visions, their knowledges, which are important to address the narrow imagination that neoliberal policies are legitimating.

Writing from the Margins

Researching the experiences/stories of third world women educators, I take the research to the margins. This is a location that many intellectuals have chosen, as Smith (2012, p.205), says:

There are also researchers, scholars and academics who actively choose the margins, who choose to study people marginalized by society, who themselves have come from the margins or who see their intellectual purpose as being scholars who will work for, with, and alongside communities who occupy the margins in society. If one is interested in society then it is often in the margins that aspects of a society are revealed as microcosms of the larger picture or an example of a society's underbelly.

In this thesis, I undertake a similar project, as I am also a member of the group I am investigating. This way, I discover society from our experiences, from our location.

Much of the knowledge produced in academia has been the product of practices of power that have been a reflection of a colonial European imagination, which has "created" locations for us in this "global" world, where we are denied a subject position. I contest this location, as I become committed to a project in which we, third world women educators, are treated as knowers.

To do so, it involves a new way of thinking, and of imagining education otherwise. For Castoriadis imagination is "the capacity to posit that which is not, to see in something that which is not there" or, as "seeing something where there is something else" (Curtis, 1997, p. xxxiii cited in Kenway & Fahey, 2009, p.111). I see imagination, as playing a crucial role for us to undertake research that challenges the positivist/colonial logic, which has for years divided the world and

the production of knowledge in North and South (Connell, 2007). Thus, committing to a research project that is radical, involves using imagination to challenge ideas in a way that is new.

Going South

Developing this radical imagination is, in my view, accomplished when I conceptualize the research site as “South”. I acknowledge the binary relation between ‘North’ and ‘South’, as a relation that has enabled the coloniality of power as Quijano conceptualises it (Mignolo, 2000). Mignolo (2000) maintains, “the entire planet, including its continental division (Africa, America, Europe), becomes articulated in such production of knowledge and classificatory apparatus” (p.17). This production of knowledge took place from a Eurocentric perspective, which involves a way of thinking from a position that claimed universality; where people with history took ownership of the history of the world. From this location, western civilization has produced/built a system of knowledge that divided the world and cultures into ‘us’ and ‘them’. The othering of nations and peoples (non-western, non European) justified the political and economic expansion to other parts of the world.

This radical imagination opens up space in the production of knowledge that includes the voices from those who have constantly struggled over the politics of knowledge. It is a marginal location, where new forms of knowledge are produced. Mignolo explains this as he refers to subaltern knowledges as “that long process of subalternization of knowledge is being radically transformed by new forms of knowledge in which what has been subalternized and considered interesting only as object of study becomes articulated as new loci of enunciation” (2000, p.13).

This thesis clearly shows this shift, as the inquiry starts from the experiences, and knowledges of third world women educators. As I am also a member of the group I am

researching, it blurs the divisions between knower/known; subject and object. This blurring is due to a way of thinking, which Mignolo refers to *border thinking*, as he defines:

The moments in which the imaginary of the modern world system cracks. “Border thinking” is still within the imaginary of the modern world system, but repressed by the dominance of hermeneutics and epistemology as keywords controlling the conceptualization of knowledge. (Mignolo, 2000, p.24)

Border thinking is a logic that transcends the binaries, resulting in a form of knowledge that disrupts/displaces hegemonic forms. To engage in the construction of this knowledge, I challenge conventional/traditional forms of scientific practice. The focus on self and the use of personal histories is embedded in the practice of constructing subaltern knowledge in which I explore both personal and professional lives of these teachers. In so doing, I also employ a type of language that challenges cognitivism and enables me to exercise imagination (i.e. Chapter 5 onwards)

For those who may be suspicious of this kind of knowledge due to their “academic training” (read colonization), they might see this investigation as unscientific or a narcissistic practice. Nonetheless, I would like to show that quite contrary to these Eurocentric assumptions, this inquiry is informed by my desire to produce knowledge that is significant and effective in our struggle towards a democratic education. It is grounded in my desire to develop a professional identity that I am proud of and to make educational practices meaningful for us professionals who wish to challenge hegemonic forms of thinking and knowing.

The Study

I apply several theoretical perspectives on everyday life to assist me in understanding the experience of third world women teachers in times of change by drawing on philosophical works of Henri Lefebvre, sociological perspectives of Dorothy Smith, and the cultural theory of Michel

de Certeau. I adopt feminist neo-Marxist and cultural approaches as a way of explicating relations of power in the everyday while articulating conceptual tools that challenge domination.

A feminist neo-Marxist cultural approach highlights the importance of using knowledge of the everyday to construct a critique of the social, in this case, an ideological critique of education. In particular, a feminist perspective on the everyday locates the struggle for emancipation for women and by women. Everyday practices also comprise practices of resistance and creativity that are less visible - and desired - in the mainstream educational discourse. As discussed in Chapter 3, these three theoretical frameworks allow me to conceptualise and explore the everyday of these teachers from different and yet supplementary perspectives, focusing on particular and multiple dimensions of the study.

In Chapters 5 to 7, I undertake an ethnographic study (institutional ethnography), where I use narrative inquiry to investigate the experiences of third world women educators. They carry on their backs the cultural baggage of colonisation, of coming from a “culture of silence” (Freire, 1974). Their stories work as fragments as if they were part of a bigger story and as Minh-ha suggests: “each story is at once a fragment and a whole; a whole within a whole” (1989, p.123). I use them to compose the “whole”, from where I understand our conditions and struggles within the current political and historical realities.

Such an investigation enables me to come to terms with my own position as a third world woman educator (Chapter 5). As a knower, the knowledge I construct cannot be separated/detached from the location I occupy. Dorothy Smith (2005) critiqued the system of abstractions in the discipline that aims at separating knowledge from the knower. For the sociologist, accounts of the social by mainstream sociology failed to take into account the

experiences of real people. As a consequence, it led mainstream sociology to produce knowledge that is detached from the realities of people.

Constructing knowledge from the standpoint of third world women educators grants me, the knower, a particular vantage point. While each of us has a view of the puzzle, when we come together we are able to construct a whole view of our shared realities. We are endowed with a view of the social order that those located in the standpoint of ruling do not have. As Harding argues:

Knowledge emerges for the oppressed through the struggles they wage against their oppressors. It is because women have struggled against male supremacy that research starting from their lives can be made to yield clearer and more nearly complete visions of social reality than are available only from the perspective of men's side of these struggles (1991, p.126)

The importance of constructing knowledge of education from the standpoint of third world women is that it fills a gap in research, by representing their voices and experiences. It is not to privilege our experiences, but to offer a position from which we approach these issues from our location.

By representing the voices of third world women, this study is committed to realising democratic ideals in the production of knowledge by including voices of minorities, of intellectuals from the periphery. This is in agreement with what Apple (2013) has termed as the formation of *decentered unities* where there exist spaces that are,

crucial for educational and larger social transformations that enable progressive social movements to find common ground and where joint struggles can be engaged in that do

not subsume each group under the leadership of only one understanding of how exploitation and domination operate in daily life. (p.13)

This project is an invitation to think about education as part of a progressive social movement that we participate in a political struggle over the politics of recognition and distribution. It is about forming alliances against domination and exploitation and enhancing our understanding of our role as educators.

The key research question this project poses is:

How can we re-imagine an alternative professional practice/professional in the presence of neoliberal forces?

The specific research questions underpinning this key focus are:

1. How do I position my self in the field of inquiry? (Chapter 5)
2. What do participants bring to their practice? (Chapter 6)
3. How do they develop/change as professionals as they become teachers? (Chapter 7)
4. What can we learn from their stories to engage in the discussion for a democratic education? (Chapter 8)

Outline of Dissertation Chapters

The thesis is organised in four parts: the introduction (Chapter 1), the theoretical part (Chapters 2, 3 and 4), the empirical part (Chapters 5, 6, and 7) and the conclusion (Chapter 8). In **Chapter 1**, I mapped the journey, which I see the PhD as a trajectory I have undertaken. One in which I develop my professional identity as a third world woman. I expose my assumptions, the objective of the study, the research questions, whilst giving a statement of my personal commitment. I also construct a view of what I want to achieve in this project: to take the research

“South”, an imagined space where I write and I engage with stories of participants to represent subjugated knowledges in academia.

Following this, chapters 2 to 4 comprise the theoretical foundations of the thesis. In this section of the thesis, I have sought to demonstrate my knowledge of teaching as a professional practice that takes place in the everyday. Specifically, in **Chapter 2**, I explore the various dimensions that constitute teachers' practice, such as the rational, relational and emotional. In so doing, I contest simplified approaches to teaching (such as neoliberal reforms) that seek to improve teachers practice without taking into account what is that informs their professional practice. I also understand knowledge as embodied and enacted by teachers.

In **Chapter 3**, I adopt feminist neo-Marxist and cultural perspectives to explore the everyday practice of teachers. I treat their everyday as both sites of domination and of possibilities. This conceptual framework enables me to develop the tools to investigate the everyday practice of third world women teachers. I construct an understanding of teachers' practices as taking place in the everyday, constituted by limitations and possibilities. Finally, in **Chapter 4**, I explain how I use institutional ethnography to investigate teachers' everyday practice. I introduce the participants and the role of the researcher. I also describe the methodological approaches for data collection, such as autoethnography and narrative inquiry. These approaches have generated texts to make visible the inner organisation that shapes the everyday practice of these teachers.

The empirical section of the thesis comprises chapters 5, 6 and 7 where I present the findings of the research as I undertake a journey "South": to South America and to South Africa. In this section, I seek to make visible the practices that we, third world women (myself and the participants) participate in the everyday. Specifically, in **Chapter 5**, I start this exploration, as I

undertake an autoethnography and reflect on my stories of becoming an ESL teacher (in Brazil and Australia) and a PhD student (in Australia). As I reflect on my position in the field of inquiry, I make self visible. This chapter marks the beginning of my understanding of self and my relation with the world as a third world woman.

In **Chapter 6**, I continue to make sense of self in relation to participants' stories. In this chapter, I construct narratives that focus on their formation as third world women. I focus on their personal histories in the "South", in particular, their childhoods, to trace the beginning of their entry in the social organisation. Subsequently, I discuss how these experiences/stories inform their desired identities as educators.

In the last chapter of this section - **Chapter 7** - I continue to construct and represent their narratives, as I explore their everyday practices in the process of their becoming teachers. In this chapter, I focus on their professional lives. I make sense of their practices as embedded in a trajectory they have undertaken into the unknown. I examine the meanings they have acquired, as they become teachers in a White territory. I discuss how these teachers position themselves, as they live particular stories of becoming professionals.

Finally, in **Chapter 8**, I reflect upon our trajectories, as we have crossed cultural borders to inhabit the Australian landscape as Southern inhabitants. From our marginalities, I present the contribution of a study that has been informed by the lives/histories of third world women educators. I also discuss the importance of shifting the research site to "South", to contest hegemonic forms of knowledge and to construct knowledge from below, where I contribute to education from our local contexts.

Chapter 2: Understanding Teaching as a Professional Practice

The introduction of the standards-based reforms in Australia and other developed countries has sought to improve professional practice by introducing several measures (i.e. national curricula, national tests and professional standards) that are the result of a globalised phenomenon across what Levin (1998) calls *an epidemic of educational policy*. Despite these efforts, scholars are sceptical about whether these changes actually contribute to ameliorating teaching and learning. Hargreaves (2016), for example, maintains:

Over the past two decades, US educational reform pursued a relentless drive to test every child (and almost every teacher) every year on a prescribed curriculum of basic literacy and mathematics. Education professionals campaigned against it by pointing to the harmful effects on student achievement, engagement and creativity, and on the ability to attract and retain high-quality teachers in public education. Researchers provided the evidence that backed teachers up. (p.36)

It is important to note that multiple scholars have written extensively about the harmful effects of these policies, with Giroux contesting that, “neoliberalism does not merely produce economic inequality, iniquitous power relations, and a corrupt political system; it also promotes rigid exclusions from national citizenship and civic participation (2005, p.14). In education, the damage is such that it reduces education to an economic rationality (Ball, 2013), with the focus on the economic aspects rather than the human (or human development). Those who see education as the means to construct a democratic society, such as Sachs (2016), have argued that an alternative is needed, as “teachers collectively and individually address those in power to make it clear that a top-down approach is simply not working, nor, in principle, is it likely to work” (p. 414).

In this chapter, I have drawn on seminal theorists in the field, although I am aware that recent work has occurred. I do so to contest normative understandings that represent teaching as a simplistic activity. I argue that a top down approach fails to recognise the complexity inherent in the day-to-day work of teachers. I do so by conceptualising teaching as a practice that entails in a way of thinking that contest the inherent homogenization and standardisation of these new global politics. In particular, I focus on the micro aspects (i.e. how teachers make meaning) by identifying several dimensions of teachers' practice, such as the rational, relational and emotional. Through these dimensions, I attempt to capture the complexity and multidimensionality of teaching while at the same time tracing its historical development.

The chapter is divided into three parts: rational, relational and emotional. The first part explores studies that have sought to understand professional practice using a rational approach. Such an approach to teaching encompasses research that has focused on the cognitive dimension of practice to explain teachers' actions, such as professional knowledge (e.g. Freire, 1974; Clandinin, 1985; Elbaz, 1983). This chapter will review how researchers have also identified other types of knowledge that teachers possess as they think about their actions (Schon, 1991), with an exploration of how teachers construct and change their knowledge in terms of professional development (Day, 1999; Darling-Hammond & Sykes, 1999).

The second part of the chapter approaches teaching relationally. I draw on studies (i.e. Schatzki, 2001) that conceptualise teachers' identities as the result of a relation between self and others. Lastly, I draw on research that has explored the emotional dimension of practice with an overview of studies that have emerged from a critique of the rational understanding of teachers' work and the role emotions play in practice (Hargreaves, 1994; Nias, 1996; Zembylas, 2003). Hence, I explore these three dimensions of teachers' practice - not as all-encompassing

dimensions – but rather as constituting the main aspects of their practice and in doing so I hope to use the literature to offer new understandings of teaching beyond the simplified and one dimensional portrayal contained within the recent global reforms.

Rational Dimension of Teaching

In this section, I analyse research that has addressed the rational dimension of professional practice. It focuses centrally on how teachers know and represent their practices by studying professional knowledge, reflective practice and professional development of teachers. Respectively, this research direction represents what teachers know, how their knowledge is constructed and how professional knowledge changes and develops.

Professional knowledge.

When thinking about professional knowledge, I encountered the following dilemma: of understanding it as something we have - as the product of what we acquire through our education – and/or something we develop and enact in our daily practice. What we know and how we know have been investigated by philosophers since the beginning of the Western tradition, with multiple theoretical attempts to explain how we produce knowledge and what constitutes valid knowledge. The first theories of knowing originated in Greece and they sought to explain how we acquire knowledge with Aristotle's work marking the beginning of not only the Western tradition of philosophy but also how different views of knowledge reveals particular forms and different types of thinking.

Knowledge involves different forms and types of thinking, which Aristotle categorised in theoretical, productive and practical disciplines (Carr & Kemmis, 1983). The theoretical

disciplines reveal a form of knowledge where the purpose or telos is the pursuit of truth merely for the sake of pursuing knowledge and where this form of thinking is predominately contemplative. In the productive disciplines, the telos is to make something and the kind of knowledge involved is technical knowledge, which is acquired through instrumental reasoning. This type of thinking is directed by “a guiding image [...] that [...] dominates the action and directs it towards the given end” (Carr & Kemmis, 1983, p.33). *Techne* is the disposition that guides and directs action. Lastly, in the practical disciplines, the telos is practical wisdom. This form of reasoning is called praxis, which Carr and Kemmis (1983) define as “informed action which, by reflection, on its character and consequences, reflexively changes the ‘knowledge-base’ which informs it” (p.33). It involves a form of knowing where knowledge is constantly being reviewed/changed by dialectical thinking.

Praxis differs from *techne* in the sense that there is no image or idea guiding action. Thought and action are related to one another in a dialectical way. That is, one does not dominate the other but constitute one another. They exist in a relation of tension, and the objective is to search out these contradictions. The guiding principle in praxis is *phronesis*, “a moral disposition to act truly and justly” (Carr & Kemmis, 1983, p.33). Hence, these forms of knowledge and thinking are important in framing this thesis, as there are different dispositions and motives that inform professional knowledge. To claim professional knowledge is something teachers simply have and use is not adequate for there are clearly different types of knowledge and different forms of thinking involved.

These different forms of thinking have in the course of the history of educational research informed how we understand professional knowledge, resulting in disparate views about teachers’ knowledge. While teachers, for example, have been understood to have a special type

of knowledge that has been acquired throughout their careers, it is important to look at how this knowledge has been conceptualised.

Shulman (1986), for example, argued teachers possess a unique knowledge called pedagogical content knowledge. This knowledge integrates content knowledge (of subject matter) and process (pedagogical), in particular, it accounts for how content knowledge is organised and used for the purpose of teaching. Shulman's work has impacted the research community, by claiming that teachers do possess a special type of knowledge that must be both described and evaluated. This view contrasts with earlier descriptions of teaching that have entered the broader lexicon such as that expressed by George Bernard Shaw, who made the following claim: "He who can does. He who cannot teaches" (Shulman, 1986, p.4). While this famous quote is illustrative of how teachers' knowledge was once (and possibly still is) perceived, Shulman (1986) presents a contrasting viewpoint that positions teachers as having distinctive specialised knowledge which has fundamentally shifted our understanding of professional knowledge and how this is positioned within educational research (Tom, 1987). In the following section, I trace this process of changing understandings of professional knowledge within the discipline of education.

Knowledge versus action.

Professional knowledge has a history that dates back to the organisation of professions from guilds to occupations. Guilds were the first organisations that functioned at the institutional level to organise human capital (Luccaseen, De Moor, & Van Zanden, 2008). The first guilds emerged in medieval Europe from the tenth century and were developed by merchants (Luccaseen et al, 2008, p.14). However, with the development of modern industrial states, new

occupations developed and they sought the title of professions (Freidson, 1983). Occupations became increasingly organized enabling them to be perceived by the state as professions; consequently, they gained protection from competition in the labour market (Freidson, 1983). This process (or development) occurred in unison with the phenomenon of industrialization, for as occupations gained the status of professions, this also resulted in an increased production of specialized knowledge.

The American curriculum theorist, Thomas Popkewitz (1987), has written extensively about the history of professional knowledge in the United States. Although his work is dated, it is crucial in understanding the role of professions and of professional knowledge during a period when American society was going through a process of rapid change. During this time, professionals played an important role for they were regarded as having expert knowledge which would be used to “explain changes and to guide social reforms that were to reestablish meaning and tradition in society” (Popkewitz, 1987, p.7). However, this transition produced conflicts, which the state sought to address through an efficient administration.

The development of occupations was accompanied by the professionalisation of these groups with the social organisation of work becoming a complex area of investigation and increasingly the object for sociological investigation. The theoretical work of Marx Weber, for example, sought to explain human action within organisations with his concept of administrative principle offering an explanation of how management exercised control over the actions of workers. Weber along with Freidson (1973), are particularly important in developing our understanding of professionalisation, with Freidson now considered one of the founders of the sociology of professions. Freidson’s work is important as it showed that during the industrial revolution workers became rationalised within key industries with their work increasingly

governed by management. For Freidson the process could be distilled to where “management instructed the worker about what he should do and how he should do it” (Freidson, 1973, p.20).

Weber’s notion of administrative principle illustrates how the changing manner in which knowledge was used through a hierarchical process allowing knowledge to be used by few to control the actions of many. Freidson, however, contests this view and instead argues that professionalisation is a form of control. Here it is suggested that the post Industrial phase, the professionalisation of occupations led to the specialisation of knowledge, as the function of professionals was to provide expert advice to political leaders. In this regard, professionals were recognized as having important and useful knowledge for the betterment of society. Knowledge of the expert was considered legitimate, as it was recognised by the government, which granted professions the exclusive right to use knowledge (Freidson, 1973, p.29). As knowledge developed within occupations, they claimed the legitimate right to use a particular knowledge; hence, they exercised control over it.

This control professionals experienced was due to the bureaucracy. As occupations professionalised, they also became more bureaucratic with bureaucracy being a concept developed by Marx Weber that explains how an organisation maximises its efficiency through administration and through a rational-legal legitimation (Weiss, 1983, p. 244). In the case of professions, as they professionalised, their knowledge developed and consequently professions developed themselves into a system that exercised authority. As Freidson notes, “professions have reached a position of wealth, prestige and influence in the twentieth century higher than ever before in past history” (1973, p.35). According to Weber, “bureaucracy is superior in knowledge, including both technical knowledge and knowledge of the concrete fact within its own sphere of interest, which is usually confined to the interest of a private business” (1947, p.

339). Thus, knowledge became “contained” in the organisation and organised through bureaucracy.

However, critics have been sceptical about this development of professions with criticism centering on the claim that professional corporations “are bureaucratic mechanisms with the function of enforcing monopolistic practice” (Johnson, 1972, p.15). Critics have regarded the process of bureaucratisation as an obstacle to professionalization, or in other words, bureaucratisation of organisations prevents professionals from developing their knowledge, for it is owned by the organization. The function of professionalism in such a context is one where professionals have become employees. Bureaucracy contributes for this loss, which makes us question whose interest the professional serves for specialization reveals a narrow vision of reality, which is a function of the division of labour that seeks to maximise the efficiency of workers. In this sense, the position of professionals as employees undermines their autonomy with C. Wright Mills perceiving the professionalisation of occupations as an “explosion of experts and technocrats - men of narrow specialism and narrow vision” (Johnson, 1972, p.16).

Although this specialisation has granted professionals with expert knowledge, some have questioned whose interest professionals serve. In regards to the history of professional knowledge Elliot (1972) asserts that,

One aspect of what is meant by saying that professions employ a theoretical body of knowledge is that this knowledge includes a set of assumptions, an explicit or implicit theory, about the way the world is and the way society is organized. The development of such knowledge may throw doubt on these basic assumptions. (p.19)

As professional knowledge is informed by a particular set of assumptions, we cannot approach knowledge as holding a universal value: that professional knowledge brings benefit to all. In fact,

specialisation reveals a type of knowledge that has developed specifically to maximise production in the industrial society. Larson (1977), for instance, sees it as a market asset that grants the individual more power. In addition, the benefits of specialisation are questioned. According to Larson the function of reality construction, which enables professionals to interpret the mysteries of life, and which she calls the mystical effect is put into doubt:

Narrow specialization cannot achieve this mystical effect. For instance, the secret knowledge attached to certain roles within bureaucratic organizations seldom has social significance; its specialized possessors do not contribute to defining and constructing for the public a usable segment of social reality. (1977, p.231)

As a result, professional knowledge is embedded in a technical rationality that narrows the view of the professional.

Knowledge and social development.

Professions have also been constructed as a positive force in social development, which was expressed in an altruist view of their service. We find this elaboration of altruism in Emile Durkheim's ethics with Johnson (1972) arguing, "Durkheim viewed professional ethics as the fount of a new moral order" (1972, p.12). Likewise, Parson's (1935) concept of values provides a subjective interpretation of human action, which helps us to understand this positive force of professions. Action for Parsons is embedded in a rationality of means-ends. In capitalism, the ends have been pre-established by profit, hence, it constituted the ruling end of action. Following Weber, Parsons contests the objectivism of capitalism, and instead, he proposes subjective ends to account for human action. Scientific knowledge plays a crucial role in explaining the means-

ends relation and guiding action through the application of knowledge. The function of knowledge is to inform action that is grounded on a subjective view.

Scientific knowledge.

To better understand this role of scientific knowledge, science would describe this “other reality”, which Parsons refers as a non-empirical reality, and consequently, it would also justify the ends. These ends constitute “‘state of affairs’ outside the realm of empirical observability” (Parsons, 1935, p.291). These ends for him would be integrated into a system of ultimate ends, which are held in common by members of the social group. Parsons’ concept of ends sheds light on the role that knowledge plays in the institution as he advocates a common system of ultimate ends and situates action in relation to an ethical end that resists the spirit of capitalism. In this sense, professional action is seen as the means to attain these ultimate ends. This ethical dimension of the professional action has led to the emergence of the rhetoric of community service and altruism, and thus, by representing professionals and human action this way, knowledge is used to inform action, one that is grounded in subjective values.

The state and professions.

The notions of service and altruism become complicated when we consider the role of the state in mediating a relation between professionals and community. This relation obscures the social function of practitioners. For instance, Johnson (1972) explores the relation between state and professions in terms of state mediation. He sees this relation as one where the intervention of the state affects the needs and the provision of services. First, the state creates agencies that provide services to the public, to all people regardless of social origin. In this case, the state

agency is the employer of the practitioners. Another type of service is when the client is the state. In this case, the agencies work in service of the needs of the state (Johnson, 1972, p.78). The relation between practitioner and client is not well defined; consequently, it is not always clear whose interests the practitioner is serving.

Philosophers and political theorists have employed Louis Althusser's concept of Ideological State Apparatuses (ISA) as it sheds light on the mediating role of the state through the institutions. According to Althusser, the state works as a machine of repression that "enables the ruling classes [...] to ensure their domination over the working class, thus enabling the former to subject the latter to the process of surplus-value extortion" (1984, p.11). The main function of the state is to exercise domination and exploitation between classes: the ruling classes and the working classes. As part of this repressive function, the apparatuses - which encompasses the agencies and institutions - aid the State's administration.

Likewise, since professions have been institutionalised, they are also part of these apparatuses. Hence, they are subjected to the State's ideological function, ensuring domination over the working classes. In this case, professions are subject to state power, which exercises control over the institutions. In education, state mediation took place through teaching methods and knowledge, which Popkewitz (1987) refers to as *scientific pedagogic knowledge* where "[a] scientific pedagogy was to remove the difficulties of assimilation and socialization of the new immigrants, and to facilitate economic development. Science was to provide ways of understanding teaching, of judging behaviour, and establishing a purpose" (p.10).

Positivism.

Like other occupations, teaching would also contribute to shaping the experiences of the public through the scientific discourse that mediated the production of knowledge. In order to realise its interest, the state legitimates a particular type of knowledge. In science, the dominant discourse legitimated a positivist stance where intellectuals have been regarded as those who provided expert advice to policy makers. However, positivist constructions of knowledge conceal power by legitimating an apparent neutrality in such a way where “the knowledge of the expert was to be disinterested and seemingly neutral toward existing political agendas, yet control the cultural symbols that define public and private concerns” (Popkewitz, 1987, p.7). Professional knowledge, this way, can be seen to have contributed to establish order through a shared view of the social that concealed unequal relations of power.

Positivism is also, however, embedded with a technical rationality. Schon (1991) explains that technical rationality is informed by a “dominant view of professional knowledge as the application of scientific theory and technique to the instrumental problems of practice” (p.30). A technical rationality represents a type of thinking that draws upon scientific theory and aims at applying theory into practice to solve problems; hence, it results in an instrumental type of thinking. What shapes this instrumental quality of thinking is a meaning making practice that is the result of the binary between knowledge and action. Problems of practice are understood to be solved by the application of scientific theory or knowledge and, hence, in this approach, there is an imposition of knowledge over action as if the former could produce particular actions.

This approach has influenced teaching methods that frame teaching and learning mechanically, particularly, for example, where teachers engage in activities or actions that prioritise the teaching and learning of skills. It was assumed that classroom issues could be

solved through these types of actions. In regards to the instrumental quality of teaching, Popkewitz suggests, “methods are denuded of social, human and historical elements” (1987, p.16). Freire (1985) uses the metaphor of eating to illustrate how such methods produce a consumerist approach to knowledge, with students being seen to be ‘filled’ or ‘fed’ by the teacher in order to know (p.45).

The problematic nature of this approach to knowledge is that it denies thinking and encourages rote learning and memorisation. Shor (1987) sees this practice in the context of a vocational culture, where people are trained to emerge as “the labouring ‘hands’ of society” (Shor, 1987, p.51). These are the products of pedagogies, of worldviews, that aimed at providing education for the newly formed working classes (Popkewitz, 1987, p. 20). In this way, teaching can be seen to be bound to a dominant practice that seeks to realise the interest of the state in shaping a reality for the working classes mediated by a technical rationality.

Through these practices - of producing knowledge that is separate from practice teaching has been informed by a type of thinking, in which professional knowledge is the result of binary approaches. Here, the function of knowledge is to govern human action to attain pre-established ends and as action is subjugated to knowledge, one has a limited capacity to act. In other words, teachers’ cognitive capacity is informed by a technical rationality that limits their understanding which is not only an individual but also a shared limitation. Hence, this reduced cognitive capacity poses obstacles for teachers, as a profession, to exercise their altruistic service to the community.

Given the problematic nature of binary approaches such as theory and practice, and knowledge and action, it is not surprising that other perspectives emerged. Practice approaches, for example, have contributed to both perspectives by disrupting the binaries, knowledge and

action, theory and practice. In doing so they have changed our understanding of knowledge impacting on how we conceptualise professional knowledge and teachers' capacity to act which can be clearly observed in the example of sociocultural and critical discourses which have represented professional knowledge differently.

Sociocultural perspectives focus on the active relationship between teachers and knowledge. This perspective is best represented by the work of Lave and Wenger (1991) who show how 'knowing' is situated and located in practice, and knowledge can be distributed among members rather than confined to an individual. This critical perspective denounces the power structure that operates on knowledge and has emerged as a response to the widespread perception of professional knowledge as, "no longer being able to 'deliver' solutions on important social issues" (Smyth, 1987, p.2 in reference to Schon). In the following section, I further explore perspectives that conceptualise professional knowledge as inseparable from practice.

Knowledge as knowing in practice.

Studies positioned in a critical tradition have denounced the positivist nature of education and sought to reconceptualise the role of education and teaching by drawing on critical theory. In education, the work of critical educators such as the Brazilian scholar Paulo Freire and his devotees, such as Henry Giroux, Joel Kincheloe and Ira Shor, represent a tradition of critical thinkers that are committed to finding new possibilities in education. Collectively, they attempt to make visible the opaque power structures that operate on knowledge and in doing so, such approach has provide new insights on teachers' knowledge. As Tom explains, this group is emblematic of those "who have lost faith in pedagogical knowledge [and begun] to relate teaching to the political and social context [...] to point out the sexist, racist, class-based nature

of contemporary teaching practice” (Tom, 1987, p.9). Jointly, the work of such researchers started to unveil multiple agendas previously disguised in the apparent neutrality of professional knowledge with this group not only highlighting the problematic nature of knowledge but equally importantly its limitations. The focus shifted to one, which explored the gap between theory and practice in order to address problems of practice with Schon (1991) explaining:

Both the general public and the professionals have become increasingly aware of the flaws and limitations of the professions...[there was a] perceived failure to live up to their own norms and in their perceived incapacity to help society achieve its objectives and solve its problems. (1991, p.39)

One of the key aspects in this shift in thinking is the manner in which professional knowledge has been reconceptualised and demystified resulting in critique directed at the perceived the limitations of technical rationality and the need to develop alternative approaches to knowledge. Schon (1991), for instance, points out an alternative form of knowing termed knowing in action, which is type of knowing that is embodied and manifest in our actions. According to Schon, this type of knowing is intuitive and spontaneous: “Often we cannot say what it is that we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously inappropriate” (Schon, 1991, p.49). It shows in action and it is inseparable from practice.

Similarly to Schon’s position, Orlikowski (2002) articulates a view of knowing that is enacted. Knowing here is constituted in our action, as we participate in everyday activities as knowledgeable individuals. Orlikowski develops an organisational perspective on knowing that explains how individuals in an organisation construct their knowing as they participate in practices. Here, participation in everyday practices generates understanding and a particular way

of doing things. It entails a form of knowing that is not self-contained, but shared among individuals in an organisation. Importantly, by situating knowledge in action, this approach has challenged the hierarchical relation between knowledge and action.

Extending the work of Orlikowski, it is clear that teachers' knowledge could no longer be conceived as a product of theory, but rather as embedded in their practices. This fundamental shift has affected how researchers approached professional knowledge as it was understood that an inquiry into teachers' knowledge could never be separated from what teachers actually did, or in other words, directing inquiry into teachers' knowledge meant exploring their knowing in practice. For Schon (1991), this form of knowing has the potential to become professional knowledge as "it may mean that professionals do know something worth knowing, a limited something that is inherently describable and, at least in some measure, understandable by others" (Schon, 1991, p.289). Yet, it must be stressed that in order for this knowing to become knowledge it needs to be acknowledged and to do so, requires professional knowledge to be constructed through inquiry.

It must be pointed out that research into teachers' knowledge such as that conducted by Elbaz (1983), has fundamentally changed how teachers have been represented for there was acknowledgement of teachers as active beings who are involved in practice and who possess knowledge. In Elbaz's research, teachers are active beings, with an overt aim to show how the conditions of their work reveal action and decision. Here, teachers are seen to have specific knowledge, which is applied to "the teacher's daily functioning in the classroom, and especially her decisions concerning presentation of instructional material, reflect the practical cast of her knowledge" (1983, p.5). Teachers' knowledge, in this case, is regarded as enacted, with this practical knowledge informing teachers' decisions and actions. For Elbaz, it is important to see

teachers as possessing valuable resources. To acknowledge practical knowledge, it means to acknowledge what they bring to classroom and how they use this resource to inform their practice. At the time of her writing, Elbaz was critical of how curriculum developers treated teachers: “too frequently the emphasis was on diagnosing teacher failings and on prescribing improvements whereas I was interested in seeing and understanding the situation from the teachers’ own perspective” (1983, p.4). Rather than looking at teaching in a prescriptive way, she sought to understand teaching by describing what teachers brought to the classroom. Her hope was that this understanding would allow curriculum developers to work with teachers not “on” them.

This approach to teachers’ knowledge started to inform the educational agenda of other researchers who saw their own knowledge as being recognized as significant part of the research process. As Smyth argues, “practitioner-generated knowledge that is embedded in and emerges out of action is coming to be seen increasingly as the basis for a new and emerging paradigm in the education of teachers” (1987, p.4). The focus on teachers marks a shift in how knowledge and teachers are understood. Rather than seeing teachers as empty vessels that bear the “imposition” of professional knowledge, there is now an increasing awareness that teachers produce knowledge. In contrast to understanding teachers’ knowledge as a ready-made product acquired in their education - as per the positivist tradition - teachers’ knowledge was conceptualized as the product of an inquiry.

By drawing on the work of Elbaz, Clandinin (1985) conceptualized knowledge from practitioners as *personal practical knowledge*, which is a type of knowledge that blends the personal and professional, informing their practice. Clandinin (1985) defined this knowledge as a “body of convictions, conscious or unconscious, which have arisen from experience, intimate,

social, and traditional, and which are expressed in a person's actions" (p.362). In this sense, personal practical knowledge is conceptualized as a resource that individual teachers have and use and is both particular to their individual social contexts while at the same time represented by their own stories. While teachers have long been understood to make use of practical knowledge, Elbaz (1983), specifically, examined teacher thinking at work to explore their practical knowledge in use. Here Elbaz understands what teachers know and how they think which was also addressed by Louden (1991) who explored teachers knowledge from a classroom perspective, including what they seem to possess and how they use it. Louden's study is one example among others of how researchers became more concerned about what teachers know, how they think as opposed to what they should know and do and marks a shift from seeing a teacher as lacking knowledge to seeing teachers as originators of knowledge (Louden, 1991, p.xi).

The relative position of knowledge and the teacher clearly has implications to how we understand teaching as both an individual and a shared practice. Orlikowski's (2002) notion of organisational practice, for instance, articulates a view of knowing in terms of a capacity to act in a given moment. Here, knowing is not assumed, but conceived as something that needs to be accomplished. What they accomplish is both individual and social, and in doing so, this perspective, articulates a view of knowledge in terms of capacity that is not self contained but distributed in the everyday practices of the organization, a point that has clear implications on how we understand teachers' knowledge as a capacity to act.

It should be noted that the philosophical underpinning of practical knowledge comes from a pragmatist view that sees knowledge as inseparable from practice. In the traditions of pragmatism established in the United States in the late 1800s and often linked to theorist such as

Dewey (1916), knowledge is the result of the relation between theory and practice and can be best observed through the practical uses and successes to which it is applied. Following this tradition, Stickers argues:

Knowledge is a function of our dynamic, creative interaction with the world: ideas do not merely report, mirror, or represent the world but emerge from our practical engagement in the world of things and function instrumentally to transform the world. (2009, p.77)

Thus knowledge can no longer be essentialised or be treated as a mere reflection of *a priori* reality with Dewey (1916) maintaining that knowledge comes as the result of the constant interaction between theory and practice, knowledge and action. This position contests the notion that action is inferior to knowledge such as proposed in traditional epistemologies, such as positivism for this view of knowledge contrasts with the notion of practitioner's knowledge as a *priori* category that is applied to practice and which has universal value for all of us. On the contrary, knowledge is seen as a form of action; it is knowing.

In this section, I have sought to explore professional knowledge in relation to what teachers know, how they think and how professional knowledge informs their actions. It has been argued that positivism has in privileging theory over practice, instilled professional knowledge with an instrumental rationality which has resulted in an ordering practice, where teachers' activities were understood to be governed by this rationality. Teachers became the bearers of this technical rationality, resulting in a limited cognitive capacity, which also reduced their capacity to act as a collective. On the other hand, it was shown how practice approaches to knowledge have disordered existing binaries and challenged normative practices. This has privileged practice and in so doing, other traditions have emerged (e.g. sociocultural and critical approaches). These traditions have disrupted the knowledge and action binary and, as a result,

they have located professional knowledge in practice. As teachers participate in their practices, they both come to know and enact their knowing. They have also recognised teachers as embodied knowers. Teachers are recognised as playing an active role in generating this knowledge. So, instead of approaching knowledge as an essence that teachers consume, knowledge is embodied. To acknowledge such knowledge, it needs to be constructed by undertaking an inquiry into teachers' practices. The objective is not to construct knowledge so that it can be transferred to inform best practices but to approach it as a capacity in accomplishing knowledgeable work.

Reflective practice.

Practice theory recognises that individuals participate in social practices as knowledgeable subjects for their knowing is enacted in practice. In addition to this embodied knowing, individuals also think about their actions as Schon (1991) calls this process reflection *in* and *on* action. This can be seen to happen when we, for example, think about what we are doing after we finish the activity or even while we are doing it. This type of thinking is connected to the existence of a problematic situation or as Schon proposes when "we are most likely to initiate reflection- in- action when we are stuck or seriously dissatisfied with our performance" (1991, p.280).

In order to deal with a problem, a situation needs to be constructed. It is different from the technical rationality where the problem is already given and the practitioner needs to decide on the means. The type of reflection that Schon describes differs from the problem-solving paradigm, as the ends are not pre-established, but rather are constructed:

As they frame the problem or the situation, they determine the features to which they will attempt to impose on the situation. The directions in which they will try to change it. In this process, they identify both the ends to be sought and the means to be employed. In the ensuing inquiry, action on the situation is integral with deciding, and problem solving is part of the larger 'experiment in problem setting'. (1991, p.165)

This scenario calls for reflection in and on action and allows the professional to deal with a problematic situation, by choosing the best course of action.

This type of practice has the potential of being transformed into knowledge. This is because when "practitioners reflect in action, they describe their own intuitive understandings" (Schon, 1991, p.276). In education, reflective practice has been recognized, even though current teaching conditions do not encourage this type of practice. In regards to reflection Elbaz (1987) contends:

There is no time for it, and teachers are seldom trained to reflect on their work. Yet teaching is both effective and worthwhile in large measure to the extent that the teacher is able to reflect critically on practice. Such reflection entails at least two things: first, that the teacher is able to test reflection through action designed to modify aspects of the learning/teaching situation; and second, that the teacher has some awareness of the knowledge used in such reflection. (1987, p.46)

Reflection is regarded as playing a crucial role in teachers' knowledge, as it has the potential to account for changes in professional knowledge.

Reflection and critical stance.

Educational researchers have regarded reflection as the means to develop one's critical capacity with Day (1999) conceptualising reflection as involving the development of a critical stance towards teachers' everyday thinking and practice. To adopt this stance requires a process of transformation, which Freire understood as "the development of the awakening of critical awareness" (Freire, 1974, p.19). Importantly for Freire, this requires one to correct one's vision, or change the way he/she perceives "reality". This change as a result of developing a critical stance was referred to by Freire as *conscientizacao*. This is understood to be a result of the dialectics between consciousness and the world (Freire, 1974). Thinking in this sense becomes an action that takes place in a dialogical way where one's understanding of reality requires one to reflect upon it in order to understand their relationship with that reality. Our reality for Freire poses for us a problem:

Whether facing widely different challenges of the environment or the same challenge, men are not limited to a single reaction pattern. They organize themselves, choose the best response, test themselves, act, and change in the very act of responding. They do all this consciously, as one uses a tool to deal with a problem. (1974, p.3)

Freire suggests that when we face a problematic situation we reflect upon it, however, the practice of reflection entails action. It requires one to describe and understand their concrete reality. When they do so, they act upon it to transform it. They are able to make choices to carry out tasks he/she desires. In doing so, the individual realises their capacity to reject prescriptions.

To achieve such a critical stance is not straightforward for Day has criticised approaches that take reflection as an unsophisticated activity. According to Day (1999), the sort of reflective practice Schon advocates does not necessarily lead to change as Day maintains that reflection is

only achieved by engaging at different levels. By drawing on Handal's (1991 cited in Day, 1999) pyramid, Day suggests there are three levels of reflective practice that are conceived in the hierarchy. The bottom is the level of action (P1), where teachers talk about their work and decide what to do; the second level (P2) refers to the reasons and justifications - practical and theoretical reasons - and level three (P3) refers to the ethical aspect that informs teachers' actions. These three levels reveal different degrees of reflection, and as one progresses from the bottom to upper levels, the model indicates higher degrees of complexity of thought.

Reflection and standard practice.

Although reflection has been regarded as the means to change practice, if we conceive change in progressive terms, it is possible to argue that reflection has often been used as the means of maintaining standard practice. Smyth (1992) for example, is critical of the growing interest in reflective approaches that became evident throughout the late 1970's across the 1980's and into the 1990's. He argues that "reflection, [...] becomes a means of focusing upon ends determined by others, not an active process of contesting, debating and determining the nature of those ends (1992, p.280). Importantly, Smyth suggests that such approaches to reflection in fact supported standard practice rather than challenged it. Smyth also criticizes the notion of reflective teaching, as the act of "thinking" or "reflecting" and argues this practice did not take into account the wider contexts of the institution, in particular, the effect of power on schools and those connected to the institution such as students and teachers. Day (1999) is also critical, identifying this sort of reflection as informed by a technical rational stance that differs from a truly critical reflective stance and suggests that this form of reflection does not aim at changing practice but rather reinforcing it.

Professional development.

This chapter has so far reviewed several of the key perspectives related to the construction and change of teachers' knowledge. However, professional development is also a subject of concern for this thesis for professional development can be seen to have been conceived in terms of how one develops their professional knowledge to provide quality teaching; that is, to improve professional practice. Research that explores teacher thinking has contributed to our understanding of how professional development takes place (Clark, 1988; Floden & Klinzig, 1990; Day, Calderhead & Denicolo, 1993). For some, professional development is conceived as learning opportunities or experiences that contribute to maintaining or enhancing the quality of teachers (Day, 1999). How professional development takes place in the context of reforms has led some to focus on teacher learning (see for example the work of Darling-Hammond & Sykes, 1999). However, others see professional development in the context of neoliberal policies as a matter of being more effective to carry out the changes prescribed by educational reforms.

Professional development as efficiency.

In the context of educational reform, change is conceived in terms of teachers' capacity to carry out new tasks in an efficient way. Dominant views, as present in official policies, emphasize the practical aspect of teaching and, as a consequence, it promotes a particular view of professional development. As Calderhead (1993) explains:

Official policy views concerning the content and organization of teacher training have, not surprisingly, changed radically in these times. There has grown an increased emphasis on the importance of subject matter knowledge rather than pedagogy, classroom

experience rather than college experience, the practical rather than the theoretical, and the notion of apprenticeship has re-emerged. (p.12)

By seeing teacher development as a technical activity, professional development also approaches teaching as an instrumental activity rather than an intellectual one with the focus on the practical aspect of teaching. Sachs (2001), in particular, criticise the notions of professionalism that standards-based reform promotes as she sees these policies as contributing to the legitimization of a “managerial professionalism” with others such as Hilferty (2008) arguing that, “as a discourse, managerial professionalism seeks to position teachers as unquestioning supporters (and implementers) of a competency-based, outcome-oriented pedagogy which corresponds functionally to the world of work” (Hilferty, 2008, p. 59). In the context of Australia, this focus on the instrumental dimension of teaching can be perceived through the increased focus on ‘standards’, which it is suggested informs professional growth and development. This line of logic imposes a framework of what an ideal teacher should be (see Sachs, 2010) and produces a distinct view the accomplished professional which does not take into account teachers as embodied knowers. In contrast, teachers are positioned as objects that need to consume and engage in prescriptive practices.

Professional development as learning.

Those who conceive professional development as learning represent teachers as subjects, whose knowledge involves a combination of the personal and professional dimensions of their lives. Development in this sense occurs both in professional and private spheres, and thus in both formal and informal spaces. Rather than being organised or linear, learning opportunities take

place throughout teachers' life with Day (1999) arguing that professional development framed as learning includes,

the largely private unaided learning from experience through which most teachers learn to survive, become competent and develop in classrooms and schools, as well as informal development opportunities in school and the more formal 'accelerated' learning opportunities available through internally and externally generated in-service education and training activities. (Day, 1999, p.3)

Taking a different tangent in order to understand professional development, Kelchtermans (1993) examines teachers' evolution during their careers and looks at this "progression" from a biographical perspective as, he argues that teachers' development can only be understood properly when situated in the broader context and personal life history (Kelchtermans, 1993, p.198). Such a biographical perspective takes into account the personal and the professional and allows one to see how teachers develop through a time span. Development here is conceived in terms of the experience one has accumulated across both their personal and professional lives as captured through biography. It is important to note, however, that Kelchtermans does not address development from the perspective of improvement. The significance of this point is not to address development in terms of progress, but rather to understand how teachers change over a period of time and how this impacts on their thinking. First pioneered by Connelly and Clandinin (1988) a growing body of literature has used narrative inquiry to explore teacher thinking by looking at their biographical experiences. Day, for example, proposes that exploring "the personal and professional life histories can act as a window through which teachers can track the origins of the beliefs, values and perspectives which influence and inform their current theories and practices of teaching and 'being' a teacher" (1999, p.36).

These biographical approaches combine the personal with the professional as the means to understanding professional development, and hence, narrative inquiry traces the professional development by expounding the interstices of the personal and professional lives of teachers.

Although narrative approaches allow teachers to reclaim the agenda of their own learning, the quality of education and the development of the professional is a collective effort. Day (1999) explores the role of collaboration and of professional learning culture for professional development. Networking, for example, is one form of collaboration where learning takes place relationally with Day reflecting in regards to the work of Cochran-Smith and Lyttle (1996) that, “networks provide ‘organisational structures that enables groups of teachers to come together to talk about their work, learn from one another and address curricular and structural issues” (Day 1999, p.177). Here, collaboration, in terms of Huberman’s *open collective cycle*, takes place with outsiders where both outsiders and teachers are “actively involved in negotiating processes and outcomes” (Day, 1999, p.191). As an example, in the event of collaboration between schools and academia, the role of teacher educators is described by Day as *interventionists*. In such a role, teacher educators seek questions that are perceived by teachers and schools and then, collaboratively, they investigate answers to these questions (Day, 1999, p.191).

Professional development in this context takes place both on an individual basis and collaboratively. However, the issue in both cases is whether development leads one to engage in transformation, that is, whether the dialogue allows the teacher to change their thinking and practice. Nonetheless, Day argues that this process is, “complex, unpredictable and dependent upon past experience (life and career history), willingness, abilities, social conditions and institutional support” (Day, 1999, p.15).

This section has conceived the rational dimension of teaching in terms of teachers' professional knowledge (what one knows), reflective practice (how one changes their knowing) and professional development (how one develops their knowing). In all these stances, it has been shown that knowledge involves an action, a type and form of thinking that cannot be located in theory. Rather than approaching professional knowledge as something one possesses, as an object, these explorations reveal that knowledge is enacted with the literature supporting the position that "knowing" is inseparable from teachers' practice.

Relational Dimension of Teaching

Teaching has long been considered and understood as a social practice; subsequently, there is relative agreement that the activities of teachers need to be understood as embedded in a social order. By acknowledging this process, it is possible to begin to understand how this 'social order' impacts on teachers' activities. Schatzki (2001) explains that entities in a social order coexist and are arranged in a particular way and defines this arrangement as a "layout of entities in which they relate and take up places with respect to one another" (p.51). These places have been understood as entities such as identity positions in discourses (Laclau & Mouffe, 1985) that bear meaning. The meaning and identities of these entities are conceived as a part of this arrangement, which reveals particular relations between self and other. Hence, the very conception of teachers involves a position and an identity, which are the result of this arrangement.

Teachers participate in this order by taking up positions where they attach meanings to themselves, to others and to the tasks they engage in. These activities take place relationally: in the relation between self and other and as teachers participate in this practice, they continually

develop their identities. This movement takes place within discourses whereby teachers take up particular positions, as Kelly proposes, “in their movement from novice to expert, people adopt different stances towards the tasks in which they engage, and so they change identity” (2006, p.513).

Educational reforms, such as standard-based reforms, provide a stance, which enables us to see how policies contribute to this arrangement and they mediate a practice by positioning teachers and students in particular ways. For practice theorists, order is established within practice, as it produces arrangements, in which relations and identities are developed (Schatzki, 2001), and it is through such practices that entities take up positions in relation to one another. As for example, in the context of education, educational policies are positioning teachers in a particular way. This is achieved in part by using the discourse of quality teaching to position teachers as the cause of student learning (Kostogriz & Doecke, 2013, p.92).

The arrangement is also realised as teachers are positioned in relation to students. Doecke et al (2010), for example, explored the impact of standardised testing on the work of teachers. In their study, they found out that with the increasing demand for producing and reporting students’ data, many teachers are encouraged to see students merely as numbers and “instead of recognizing their presence within their lives, teachers are forced to treat their students as bundles of discrete skills and capabilities to be measured” (2010, p.95). The work of Doecke et al highlights how students’ needs are not represented in terms of human needs, but in terms of their productivity, of attaining pre-established ends.

The changing position of teachers is also reinforced when teachers are encouraged to think about their relation to their practice in terms of hierarchy. The recent *National Professional Standards for Teachers* (NPST) developed by AITSL (Australian Institute for Teaching and

School Leadership) is illustrative of various prescribed levels or phases that describe what teachers should know, do and be “at four levels of professional expertise: Graduate, Proficient, Highly Accomplished and Lead Teacher” (NPST, 2010, p.3). The inherent logic suggests that each level entails an action plan that allows teachers to use the framework as a pathway to a “successful” career. Determining what teachers should know and do legitimates a particular understanding of themselves as professionals and the standards help constructs the ideal professional as one who sees their activities in terms of measurable outputs and performances. Ball’s concept of *performativity* is useful here for it shows that

the performances (of individual subjects or organizations) serve as measures of productivity or output, or displays of ‘quality’, or ‘moments’ of promotion or inspection. As such they stand for, encapsulate or represent the worth, quality or value of an individual or organization within a field of judgment. (2003, p.216)

It is clear this impacts on how teachers understand their work and themselves, in particular, the meaning they attach to their profession. Furlong, Whitty, Whiting, Miles and Barton (2000) argue such policies challenge traditional notions of what it means to be a professional and have altered our common sense, promoting a promiscuous and enterprising self as the ideal worker (Ball, 1998).

The production of meaning takes place in the relation between self and other. With these reforms, teachers are unable to attach human meaning to their profession because the focus on performativity erases the other. It is possible to suggest that by focusing on productivity alone, teachers are unable to attach meaning to their practice. Consequently, Ball’s research (2003) is useful here for it indicates a process of alienation where many teachers engage in meaningless practices. Likewise, Kostogriz and Doecke (2011) argue that by entering into this relation with

their work, teachers remove the social meaning attached to their professional practice, and hence, that these reforms are alienating teachers from their social responsibility. In other words, such policies exclude the other, which prevents teachers from providing an altruistic service to the community. For Kostogriz and Doecke (2011), such reforms serve to discipline teachers and by specifying what teachers do, these reforms seek to transform teachers' practice. Through the demands of performativity and evaluation measures as present in audited technologies of accountability, these policies attempt to inform teachers' action by legitimating a particular way of doing things.

As discussed previously, this chapter has shown how these reforms transform practice by changing how teachers attach meanings to others, themselves and to their activities. It is through this activity of meaning making that dominant discourses shape a particular consciousness. It "enable [s] social control to be maintained without the necessity of dominant groups having to resort to overt mechanisms of domination" (Apple, 1979, p.3). The change manifests in how we make meaning and what we take for granted.

Despite the presence of the objectivist condition of neoliberal reforms, teachers practice cannot be understood solely in terms of a dominant discourse. Critics have contested these dominant practices by representing another relation between teachers and students. For example, Kostogriz and Doecke (2013) argue for a situated professional ethics. They envisage a relation between teachers and students where the human element is taken into account and where teachers are responsive towards students needs. Citing an example of a primary school where they conducted their research, Kostogriz and Doecke reflect on how "teachers talk about their responsibility as an ability to respond to the concrete circumstances and felt needs of their

students. They used the word ‘care’ quite often to talk about their relationship between each other and the students” (2013, p.94).

The example above represents a very different form of teachers’ accountability different to that of the standards-based reforms. In this case, what informs the primary school teachers’ accountability is their responsibility towards human needs, and in doing so this relation indicates there are other ways of being and doing, which do not necessarily conform to normative ends.

Professional associations have also exercised some influence on interpreting standards, which has resulted in a reconceptualization of teacher professionalism as “democratic professionalism” (Apple, 1996; Sachs, 2001). Democratic professionalism is an attempt to increase diversity in teachers’ work as they recognise the need to ground standards in the experiences of teachers. Sachs’ (2000) notion of activist professionalism also provides an alternative to the alienated professional these reforms promote. Sachs (1997) suggests it is crucial that teachers approach their work as critical thinkers. Sachs argues teachers need to reclaim their political agency by developing an awareness of the political nature of their work for without political awareness, she maintains, teachers adopt the discourse of quality as proposed by these reforms without any awareness of the impact of such practices.

This section discussed how the relational aspect of professional practice indicates that teaching involves a process of meaning making that is neither purely individual nor external. The production of meaning takes place in the relation between self and other. However, dominant discourses attempt to instill practices, where this relation is one of domination, where the other is transformed into an object. In such a relation, the production of meaning is embedded in a practice where teachers take up particular positions or identities. In addition, this section of the chapter has shown how other discourses have challenged such practices by proposing a

dialogical relation between self and other where relation contests the production of meaning and positions in the dominant discourse. This alternative or counter discourse provides a stance from where resistance can be enacted through recognising otherness.

Emotional Dimension of Teaching

Positivism promoted an impersonal view of the professional by privileging a technical aspect of the profession that portrays knowledge as disinterested and neutral and in doing so, contributed to the governance of human actions by knowledge. Positivism also reveals a split between the mind and the body, where the former is given primacy over the latter. By giving primacy to the intellect, positivism did not acknowledge bodily experiences. An example of this is present in the binary between the rational and the emotional where emotions are understood in a binary fashion as opposed to rationality. Nonetheless, practice approaches have contested this binary, as “mind need not be conceptualized as a thing or apparatus that causes behavior” (Schatzki, 2001, p.58). These approaches have challenged the privilege that is normally ascribed to thought/knowledge as the source of behaviour, and have shifted the focus to bodily experiences as a means of determining what makes sense to people in terms of their actions.

Emotions have long been regarded as an important aspect of educational research, for emotions have been recognised as governed by social interactions (Zembylas, 2005). The study of emotion in education has contributed to our understanding of teaching as an emotional practice that cannot be dissociated from the social, cultural and political structures that shape teachers experiences in schools. Conceptualisations of emotions have placed this phenomenon as central in how we make meaning and how we determine our actions (Schatzki, 2001). Thus, the possibilities that exist in investigating the emotional experience of teaching (Zembylas, 2005)

have been raised as something that is, for the most part, missing in the educational reform debate (Hargreaves, 1998).

Emotions and teachers' practices.

The acknowledgment of emotions in teaching reveals that emotions and teaching are intertwined. Hargreaves (1998) argues that teaching is an emotional practice that is charged with feelings (Nias, 1996), and crucial to construct meaning of professional identity (Zembylas, 2003, 2005). Emotions, it is suggested, affect teachers' practice and produce side effects such as burnout, cynicism, and attrition from the profession (Hargreaves, 1994). To regard teaching as an emotional practice requires us to understand emotions as embedded in a discursive practice that involves how teachers think about themselves and others. Hargreaves (2001) maintains that the importance of emotions is not restricted to the teaching profession for people are "expected to display particular emotions that are appropriate for different occupations" (p.1057).

One of the key points raised by Hargreaves is that there is an expectation of how particular professionals should both look and behave. Likewise, there is also an expectation of how certain professionals should feel or express their emotions. In education, for instance, certain feelings are allowed and others are not welcome. This is a point Zembylas (2003) discusses as he reports on common sense beliefs about emotions in teaching such as "teachers should leave their emotions 'outside' of the classroom, if they want to be objective and professional in their job" (p.226).

Education is informed by a common sense discourse that shapes teachers' emotions in ways that establishes what is acceptable, or what Zembylas (2005) refers as emotional rules, and as a result, when entering the profession, teachers are pressured to conform to particular regimes or expectations. This strategy, Zembylas suggests, is one of control that dominant discourses use

to regulate teachers' emotions and, "determine how teachers should or should not feel about curriculum, teaching, and themselves" (2005, p.20).

These emotional rules discipline both the body and forms of subjectivity, by establishing what is permitted and by privileging a particular subject/teacher who embodies particular representations of an ideal teacher. As part of this representation, teachers are expected to display particular emotional behaviours: "Within education institutions, 'acceptable' or 'professional' emotional behavior is defined by standards of Western rationality, namely, 'balanced' and 'well-behaved' white males" (Zembylas, 2005, p.18). Such regulation, it is thought, ensures teachers are effective and efficient, however, it totally disregards the personal investment that teachers make when developing their identities, leading to what Hargreaves (1994) has identified as *competence anxiety*. Teachers are forced to comply with "expectations that may mesh poorly with the teacher's personal self or with the context in which the teacher works (Hargreaves, 1994, p.150) and thus it is not surprising that some teachers feel this dissociation harshly. Both Zembylas and Hargreaves argue the professional and the personal are intertwined and cannot be separated.

Personal and professional.

It has been suggested that the personal dispositions ranging from values to a passion for teaching affects teachers' professional performance (Day, 2012) with Hargreaves making the point that "personal problems do intrude on professional performance" (1994, p.150). Along similar lines Santoro's (2013) study concluded that what teachers experience in their personal dimensions of their lives cannot be separated from what they experience in their professional

lives with one participant stating that “if you’re going to spend so much time at work, it really ought to be a reflection of yourself” (Santoro, 2013, p.570).

One avenue of exploration offered by Schatzki is the use of a teleoaffective structure that guides teachers’ behaviour. Schatzki (2001) identifies this structure as one that produces a mental determination, which also informs one’s action as people do what matters for them. Schatzki describes the process as:

What makes sense to a person to do largely depends on the matters for the sake of which she is prepared to act, on how she will proceed for the sake of achieving or possessing those matters, and how things matter to her; thus on her ends, the projects and tasks she will carry out for the sake of those ends given her beliefs, hopes, and expectations, and her emotions and moods. (2001, p.60)

Emotions, Schatzki suggests, are part of this teleoaffective structure that determines what actions makes sense for people to do and hence, due to this structure being embedded in the individual, it brings the personal and the professional together. It is not surprising, therefore, that given the personal is in Schatzki’s framework connected to the professional, teachers will have an emotional relationship with their work. As Santoro proposes: “[a] person’s personal commitments to serving others, for example, might find expression through teaching. In this way, teaching contributes to their personal integrity and their commitments influence their teaching” (2013, p.569). Following on from this, it is clear many teachers bring their values and ideals to the profession, and as a result, it becomes important for them to act according to these ideals.

As mentioned above these emotions are part of the teleoaffective structure that determines the ends, which are tied to their beliefs, hopes and expectations (Schatzki, 2001).

Teaching for some, therefore, becomes the means to attain these ends and in so doing, they experience joy and fulfillment when such ends are experienced at work. On the other hand, Schatzki proposes if one acts in ways that contradict their values, their values are challenged, and often impacts on their sense of integrity. Integrity, in this sense, can be understood when there is congruence between what we think, say and do (hooks, 2013). For hooks, integrity is what determines the wholeness of the individual and when the personal and the professional clash, teachers face a moral dilemma in their work. To illustrate this point within the context of school reform, teachers' understanding of the purpose of schooling may at times be in conflict with a teacher's purpose or what they perceive as worthwhile. Santoro (2013) unpacks this point by focusing on a particular participant writing: "Over the course of the interview, she realized that her decision to resign was one that involved contradictions in what she viewed as the purpose of teaching, and not simply a personal disagreement with enacted policy" (p.568).

Moreover, making sense of these reforms has led some teachers to question their integrity and in the example above, the teacher resigned in order to protect it. Issues of integrity arise when "ideals of practice - which are made up of beliefs and values - are rendered unapproachable by pedagogical policy" (Santoro, 2013, p.566).

Depending on how teachers interpret these practices - which they do emotionally - it may reveal moral dilemmas: a conflict between what they believe and what they are asked to do. To consider teaching as an emotional practice requires us to understand the role of emotions in practice. Emotions, as part of mental states, inform one's action, as it determines what makes sense to people to do (Schatzki, 2001, p.57). They govern the actions of individuals through a practical intelligibility, which differs from rationality: "The actions that people intend knowingly to perform are those that make sense to them to perform" (Schatzki, 2001, p.55).

The relationship between teaching and emotions has gained an important place in the research agenda, due to the recognition of the role of emotions in making meaning. For instance, Protevi (2009) has enhanced our understanding of emotions by distinguishing it from affect. According to Protevi, our bodies make sense of situations through affective responses that are triggered by sensations. However, how we make sense of these sensations depends on the states, which we find ourselves.

Protevi (2009) differentiates two states: objective and subjective, where in, for example, an objective state one experiences body damage, while in the subjective state, one experiences it as pain. Protevi argues that when one experiences emotion subjectively, one has been able to name it, and as such, is able to identify with a particular emotion. On the other hand, when one experiences the situation in an objective way, the sensations have not been named. However, when these two aspects (the objective and subjective) are kept separate, it prevents one from engaging with their human faculty of reflective consciousness. As Protevi (2009) states:

In the drastic episodes of basic emotions, an affect program is triggered that effectively de-subjectivizes the body. The body is left as a self-preserving agent capable of emergency action, but this is a body-agent without a self-conscious subject. The body agent in a full-blown rage or panic is sentient but has no reflective consciousness. (2009, p.46)

When we think about teaching, this notion of affect is particularly useful to understand how reforms make use of the body to manipulate teachers' experiences. What Ball (2003) terms the 'terror of performativity' is an example where the terror and fear that neoliberal reforms at times instill can be conceptualised in terms of what Protevi refers as an *affect program*. When the body experiences the situation with drastic emotions, it prevents teachers from engaging with the

situation in a reflective way. Hence, these measures make use of an affect program to de-subjectivize the teacher. Drawing on research on emotions and affect, it expands our understanding of teachers' practice that challenges cognitivism. It acknowledges the location of the subject as occupying a particular time and space through the material condition of the body. Consequently, it helps us to understand how teachers experience the effects of power on their bodies, how they make sense of school reform, and also the possibility to engage in alternative meaning making practices.

Beyond the Micro Aspects of Teaching

In this chapter, I have focused on the micro aspects of teaching, as I developed an understanding of knowledge, which informs how teaching is understood. Such an approach relies heavily on traditional conceptions of knowledge, as teachers' role is understood to transmit knowledge. Such understandings (or epistemology) has informed and influenced mainstream conceptions of teaching. However, as has been pointed out in this chapter, this approach is problematic for it results in educational practices that do not uphold democratic values. In particular, it prevents teachers from responding to the interests of excluded social groups. Our understanding of teaching has been shown in this chapter to be disputed with progressist scholars contesting the dominant Western rationality, and developing an understanding that recognises teachers' agency. Drawing on this body of literature, this chapter has highlighted studies where alternative epistemologies have emerged which conceptualise teachers' knowledge as located in practice. Here, teachers' knowledge is embedded in their practice and informs their actions. Knowledge in this sense is knowing and it involves teachers making sense of their selves and

others. Teachers have also been shown to make meaning through their bodies as they experience particular emotions.

This chapter has also sought to approach teaching as a historical and complex practice where those who wish to exercise a politicized role must accommodate such complexity through a more sophisticated understanding by locating teachers' knowledge in practice. Such a task is, however, far from straightforward:

Appreciating the complex and diverse forms of knowing that are needed to deal with the lived world is sobering to even the most brilliant among us. Formal thinking and the formal operations of breaking down phenomena into their smallest parts for analysis fail to raise questions of value to employ the insight of diverse contextualization. Without these more complex dynamics at work we end up with technical standards - driven schools that stupidify more than edify. (Hinchey, 1998, 2001 cited in Kincheloe, 2003, p.10)

I have sought, in this chapter, to grasp the complexity inherent in teaching by locating teachers' knowledge in practice. I have contested dominant understandings that continue to approach knowledge as separated from teachers and have recognised the complexity inherent in the teaching profession. What teachers know is inseparable from their histories, from what they think, feel and their relations with others. As their knowledge is embodied and enacted in their practice, it cannot be represented by the abstract formulations presented within positivism. Lastly, their knowledge needs to be approached as a product of inquiry, as the result of their meaning making practices that are specific to their social, cultural, and political contexts.

Post Scriptum

This chapter was written before I analysed the participants' narratives. I decided to return to this chapter and provide additional information as I realised that my review of the literature left unmentioned several important aspects of teachers' knowledge. For instance, after writing a first draft of my thesis, I noticed that I had not mentioned gender and nor touched upon racial relations and how these aspects inform teachers' knowledge. I understand this absence as the result of suppression of subjugated knowledge (Mignolo, 2000). Despite the perceived importance of the relation between teachers' life experiences and their knowledge and thinking (Stanford, 1998), I increasingly understand teachers' knowledge as the result of certain power structures. This remains a problematic issue for those who wish to reimagine education otherwise.

Teachers, as Paulo Freire (2014) suggested in *Pedagogia da Soliedariedade*, need to be role models, however, the only way teachers can be role models is by being examples of subjects who have to a certain extent “undone” or decolonised the power structures that aim to control their knowledge. In becoming role models, these teachers give testimony of another discourse, another way of being, and thinking.

It is clear for me now at the end of this research project that the neoliberal movement impacting the standardization and globalisation of education is also increasingly suppressing other discourses, particularly subjugated knowledge. This notion of subjugated knowledge is discussed by Patricia Collins (1991) as she discusses the knowledge of African American women: “For African American women, the knowledge gained at the intersection of race, gender, and class oppression provides the stimulus for crafting and passing on the subjugated knowledge of a Black women's culture of resistance” (Caulfield, 1974; Foucault 1980; Scott 1985 cited in

Collins, 1991, p. 10). Such knowledge encompasses multiple forms of oppression and has resulted in many African American women acquiring or developing a distinct angle of vision, which Collins (1991) refers to “outsider within”.

Such angle of vision has informed the practice of some successful African American teachers, who have been able to engage in culturally responsive teaching. Foster (1990), for instance, mentions that African American teachers “understand the structural constraints of race in their own lives and on their teaching practice better than they do those imposed by gender and class” (Foster, 1990, p.124). Some of the teachers in Stanford's study (1998) contested the dominant view that represents African American students in a negative way. As Stanford says:

First, the teachers focused upon students' strengths and sought ways to build those strengths. Similar to the teachers described by Ladson-Billings (1995), these teachers did not view their students as being deficient. Further, the teachers showed a capacity to see unrecognized potential and communicate that to students, which helped motivate the students. The teachers insisted upon academic competence through their refusal to accept mediocrity. (1998, p.241)

Teachers as those mentioned above draw on their subjugated knowledge to contest Eurocentrism that represent African American students as inferiors. They do so resisting the reality the dominant West presents. Importantly, Indigenous scholars have also embraced the position of “outsider within” to construct alternative discourses such as the Kura Kaupapa Maori – an alternative Maori elementary school movement (Smith, 2012). This movement draws on a Maori worldview, offering “an alternative conception of the world from which solutions and cultural aspirations can be generated” (Smith, 2012, p.187). It has generated an alternative model of practice where the knowledge of Maori students becomes recognised. As Bishop (2003) writes:

This model constitutes the classroom as a place where young people's sense-making processes (cultures) are incorporated and enhanced, where the existing knowledges of young people—particularly Maori—are seen as 'acceptable' and 'official', and where the teacher interacts with students in such a way that new knowledge is co-created. (p.221)

It offers an alternative discourse where teachers' knowledge and practices are grounded in alternative conceptions and worldviews.

Alternative discourses like these mentioned above position minority teachers as having a type of knowledge that enables them to address the needs of their students. However, such discourses cannot be treated as a set of tools that teachers can adopt in order to engage in culturally responsive teaching because they are embedded in their life experiences, which enable these teachers to bring to their practice a distinctive angle of vision.

As more minority teachers are entering the teaching profession in developed nations, there is a need to investigate their experiences and represent alternative forms of knowledges and discourses. I feel that it can be represented by capturing the visions these teachers bring to their practice through an exploration of their everyday experiences. Such an investigation is crucial in the task of reimagining an alternative professionalism in the context of pursuing democratic values in education.

Chapter 3. The Everyday Practice of Teachers: Feminist, Neo-Marxist and Cultural perspectives

In the previous chapter, I have argued that teaching has been understood by dominant discourses as a simplified practice. I have contested such understandings by showing the complexity inherent in teaching. In this chapter, I continue to explore this theme by conceptualising teaching as an everyday practice. In so doing, I make the everyday central in my approach as I develop this notion as a core conceptual tool that enables me to investigate the experiences of third world women teachers.

Although this thesis proposes to investigate the everyday experiences of teachers, it should be noted that many scholars have already devoted considerable research effort in this area. The everyday work of teachers in many developed nations are changing and recent interest in this area is derived in part from the need in these mostly Western contexts to make sense of the radical changes brought about by a raft of neoliberal driven policies. In Australia, Doecke, Kostogriz and Illesca (2010) have argued that NAPLAN is increasingly becoming part of the everyday life of schools, which has resulted in the enforcing of another set of routines. Stephen Ball (2003) picked up on this issue and reported how teachers experience intensification of their work due to the increased demands of the work of performativity. These policies are not only changing teachers' everyday work but also what it means to be a teacher (Day & Gu, 2010). As pointed out in Chapter 2, Sachs (2001) has argued that such policies are promoting a new type of professionalism - that of managerial professionalism.

While most studies have explored the effects of these policies on teachers (and what these changes mean) and their everyday lives, this thesis contributes to this broader body of research in two ways: firstly, by making the everyday central in theorizing the professional practice of ('third

world' women) teachers, and secondly by adopting a feminist, neo-Marxist and cultural theoretical perspective to the problem.

In the first part of this chapter, I clarify the meaning of the conceptual tool I am adopting. I start my argument by stating the significance of the everyday, and then I draw on its history (work on modernity) and what has led scholars to take the everyday for granted. Then, I conceptualise teachers' everyday practice as a site where relations of power shape teachers work. I identify two key dimensions: the local and extralocal, which respectively correspond to our lived experiences and the outside forces that shape the local worlds of teachers. I finally approach teachers' practice as sites of possibilities where resistance to these relations takes place in the everyday.

A Feminist, Neo-Marxist and Cultural Approach

In this chapter, I develop the conceptual resources to investigate the everyday of third world women teachers by applying feminist, neo-Marxist and cultural approaches to the everyday. These approaches enable me to study the educational reality as located at concrete points in time and space, where teachers' experiences are actually unfolding.

Neo-Marxists analyses emerged as a critique of Marxist analyses of education that enabled educational theorists to explain how relations of production take place in education. As Au (2006) says: "Marxism's trenchant critique of capitalism and the production of social inequality provides a valuable tool for theorists to interrogate how and even explain why schools seem to reproduce dominant social relations" (p 29). While the Marxist analyses that Au mentioned have been crucial for us to understand the role of education in a capitalist mode of production, critique emerged (directed towards Marxism) due to its emphasis on the economy as the sole determinant of society, social relations and its institutions. Neo-Marxist ideas, therefore,

emerged from critique towards Marxist analyses of the relationship between schooling and capitalist relations of production. By drawing on the work of Gramsci, and Althusser, educational theorists were increasingly concerned with political conceptions of schooling that allowed for more agency (Au, 2006). The desire for agency here is connected to the capacity of individuals (e.g., teachers, students & parents) to make their own choices and to act independently from the institution of the school. This aspiration motivated neo-Marxist theorists to started to problematise the everyday with the work of the French philosopher Henri Lefebvre representative of this critique.

One of the key aspects in Lefebvre's writing is his critique of routine in everyday life, which in modernity was argued to have contributed to the development of an alienated consciousness. Gardiner explains that

According to Lefebvre, the everyday has traditionally been regarded as trivial and inconsequential in Western thought at least since the Enlightenment, which has valorized the supposedly 'higher' functions of human reason as displayed in such specialized activities as art, philosophy and science. (2000, p.75)

The realm of pure thought was for many philosophers separated from the mundane, the everyday. Lefebvre's valorisation of higher functions can also be said to be sustained by the idea of a pure thought, which Descartes refers as the *cogito*. Nonetheless, for Lefebvre, this denigration of everyday life is an expression of an alienated consciousness, in which we participate as unconscious of our actions and performances. As Lefebvre says, "Many men, and even people in general, do not know their own lives very well, or know them inadequately" (cited in Gardiner, 2000, p. 76).

However, for Lefebvre, the everyday is also a site of creativity where we realise our genuine needs. Similar to Marx, his proposition rests on the belief that alienation is not a permanent condition for there is a possibility of dis-alienation, when social practices in the everyday, especially labour, become an expression of our genuine human needs. It was important for Lefebvre to substantiate the notion of the everyday, as he stresses that

the everyday represents the site where we enter into a dialectical relationship with the external world and social worlds in the most immediate and profound sense, and it is where essential human desires, powers and potentialities are initially formulated, developed and realized concretely. (Gardiner, 2000, p.76)

To adopt the everyday as a conceptual tool, it requires us to embrace two key aspects of the everyday: as a site of domination and of creativity. That is, by adopting such a conceptual analysis of the everyday, the goal is to explicate how teachers participate in social relations of production through their routinised activities, and subsequently, how they exercise creativity. Importantly, these two aspects are not in a dualistic or oppositional relationship, but rather are intertwined.

Dorothy Smith's feminist scholarship offers a valuable contribution to our understanding of the everyday as a site of domination. The everyday, according to D. Smith, is where patriarchal interests are realised subjugating women to these ruling interests. Her ideas are important in terms of this discussion, as they align with a broader critical project that seeks to make visible the patriarchal forces that operate in our everyday worlds. Such ideas help us to contest claims for neutrality in education that seeks to reproduce social inequality by seeking to extend privilege based on gender, race, and class.

The issues raised in this section allowed me to critically engage the thesis with the changes and construct an understanding of the educational reality. To do so, we need to investigate the everyday world of teachers as located in concrete points of time and space. By taking into account the everyday, we participate in a practice of constructing knowledge that is not grounded in an abstract model. The reason for this is because teachers' everyday realities do not exist as something intangible or abstract that needs to be found. They exist in the local practices, in the actualities of teachers' lives; in other words, in their everyday practices. Thus, the objective is to explore the everyday practice of third world women teachers so that we can critically examine it and understand the changes that are being implemented in their daily lives.

Lastly, approaches from cultural studies perceive domination as, partly, the practice of discursive consumption that takes place in everyday life. These are practices that take place both in the institution, but also outside. This is relevant as a cultural approach encompasses the personal and professional dimensions of their everyday worlds. As discussed in the previous chapter, teachers' knowledge involves a combination of the personal and professional dimensions of their lives. All in all, these theoretical frameworks allow me to explore the everyday practice of third world women teachers by exposing the trivial and the extraordinary. Such conceptual tool enables me to conceptualise their practice as located in the everyday.

The Significance of the Everyday

To make the everyday central, I adopt a position in the construction of knowledge where I approach the events in education from our lived realities. We start from what is really happening, from the chaos that informs our relationship with the everyday, from what we take for granted, from the obscurity which we experience our realities. This is not a straightforward task for two

reasons. Firstly, we cannot fully understand the meaning of these changes without an institutional analysis of such events. D. Smith (1987) explains that in the everyday we are positioned in such a way that renders it unintelligible. Secondly, the current political climate in which these reforms take place does not invite us to critically examine the everydayness of teachers' work. To illustrate, when politicians argue in favour of educational reforms, they do so in ways that invite us to accept and implement them. Their speeches appeal to most of us, as they draw on "facts" and "evidence" that have scientific validity. In addition, a study of the everyday world of teachers is not straightforward.

The complexity of capitalist society is manifested in the particularities of the everyday. Lefebvre argues that daily life contains forms and deep structures (Lefebvre, 1991c, p.2) that need to be unveiled in order to understand and articulate concrete problems, such as "how the social existence of human being is produced" (Lefebvre, 1971, p.23). Because of this, when exploring the everyday we need to be mindful of its complexity. In fact, the complexity inherent in capitalist societies renders it unintelligible due to the irrational structure of such social organization. Lukacs argued that this irrationality "produces the need for theories to explain and justify the confusion and madness that appears on its surface" (Eyerman, 1981, p.49). Thus, to explore the everyday lives of teachers, we need to develop intellectual resources so that we can approach it as an object of inquiry.

To do so, we need to develop a set of intellectual tools to approach the everyday and make visible the "forces" that are present in it so that we can explicate the (dis) organization that seems to govern it. Lefebvre suggests "we may borrow for this purpose the philosopher's directions for the use of concepts, but we reserve all rights to change the rules and to introduce new concepts" (1971, p.18). In other words, we use the philosophers' tools to help us "dig" into

the everyday to go below the surface. In short, we borrow concepts from philosophers who have approached the everyday and applied them in order to understand the everyday practice of teachers.

For this purpose, I apply several theoretical perspectives on everyday life to assist me in theorizing teachers' practice by drawing on philosophical works of Henri Lefebvre, sociological and feminist perspectives of Dorothy Smith, and the cultural theory of Michel de Certeau. I adopt neo-Marxist, feminist, and cultural studies approaches as a way of explicating social relations in the everyday while articulating conceptual tools that challenge the limits imposed by neoliberal ideology on teachers' everyday work.

Work in Modernity

The everyday practice of teachers is constituted by the work teachers do in their daily lives that takes place in a socially organised setting, what D. Smith (1987) refers to as the ruling apparatus. This situatedness of their work in this social context needs to be understood in regards to modernity, as in this period of transformation in society impacted on and changed the meaning of work.

Modernity marks a historical period where society becomes increasingly complex and rationalised. Sociologists use the term industrial society to name the social reality of this period and as Lefebvre suggests, "it was indeed clear that, for the great modern nations at any rate, industrial production, involving the increasingly important role of the state and organized rationality, was acquiring an unprecedented magnitude" (Lefebvre, 1971, p.46). Immense changes took place in everyday life with a shared sphere of consumption across all in society. According to Lefebvre, there was a sense of unrest in society as people experienced the

contradiction of consumption. In reference to the Kierkegaardian subject, Lefebvre submits “consuming satisfies him and yet leaves him dissatisfied; consuming is not happiness, comfort and ease are not all, joy does not depend on them; he is bored” (1971, p.94). Everyday life also became a site of boredom, of consumption, where satisfaction is only temporary.

Human activity became separated into two spheres: public and private, personal and social. In regards to this division, Lefebvre describes the life of a young worker as follows:

The opposition between school life and family life already presents a striking contrast; then comes the brutal transition from the life of a schoolboy to that of a worker. Life at work and life with the family offer a painful contrast. (1991b, p.50)

This division of the everyday between public and personal divides it into spheres where human activity takes place. As an example, work and leisure respectively represent activities undertaken in the social and personal spheres. Due to the division between work and outside of work, a markedly new attitude towards work was formed in the everyday life. With the division of labour, the meaning of work also changed with it became part of the dreariness of everyday programming. This new meaning attached to work stands in contrast to previous notions where work was the equivalent of labour, or in Arendt’s (1998) definition, where men realised their needs in an activity that was also productive. In the following, Lefebvre exposes this notion of work as labour:

In days gone by, work had a “value” in the ethical as well as economic sense of the term. There were work “values”: the idea of work well done, and of the product as a personal creation and to a certain extent on a par with the object created by a craftsman or an artist, etc. (1991b, p.69)

The writings of Lefebvre allow us to see that with the organisation of labour and introduction of machines the attitude towards work has changed as well. Work lost its appeal because in many cases machines were doing the job. Recent technologies of production, such as automation, called for abilities and knowledge that have become passive or technical in their nature, and as a consequence the creative side of labour has almost disappeared. Lefebvre (1991b) highlights how work has become the equivalent to the use of techniques and the implements and as a consequence, work became a site of boredom, of repetition, that needed to take place in order for men to earn a living.

To better understand the meaning of work prior to the industrialised society, Hannah Arendt's work allows us to differentiate work from labour. For Arendt work and labour are not the same things for work became the primary activity of the labouring classes in capitalist societies, and corresponds to those activities necessary to build and maintain the objective world of things. As Arendt argues, "work ... corresponds to the artificial world of objects that human beings build upon earth" (1998, p.ix). On the other hand, labour corresponds to those activities necessary to maintain and reproduce human life. That is, activities that attend to the exigencies of life, which "corresponds to the biological life of man as an animal" (Arendt, 1998, p.ix).

It should be noted that in ancient civilizations, labour had a negative connotation as participating in such activities imprisoned workers in the private sphere, preventing them from engaging with public affairs. Such laboring activities enslaved the body and as a result, this justified the use of slaves to accomplish these activities. Arendt explains this further:

To labor meant to be enslaved by necessity, and this enslavement was inherent in the conditions of human life. Because men were dominated by the necessities of life, they

could win their freedom only through the domination of those whom they subjected to necessity by force. (1998, pp. 83-84)

In ancient civilizations, slaves and women were occupied with such laborious activities that they were imprisoned in the private sphere engaged in activities that were hidden. However, staying in the realm of the private meant to have a non-existing life, since one would not be heard or seen. This negative aspect changed with the emancipation of labour. Marx's analysis contributed to the elevation of labour, as he purported the thesis that labour created men, and it distinguishes men from animals. Labour was recognised as an activity, which is the source of productivity.

With the advances of technology, machines were introduced to ease the labour process, as Arendt explains, "the assumption here is that every tool and implement is primarily designed to make human life easier and human labor less painful" (1998, p.151). However, automation has distanced workers from both tools and materials, and most importantly from the product of their labour. In so doing, technology has in fundamental ways eliminated traditional notions of labour and contributed to a loss of appeal of many aspects once inherent within it. The key point here is that within our present era - the era of automation – the manner of production has altered the activity of labour in itself, or as Lefebvre says: "When he 'makes' something, the individual is no longer 'making' himself. He is 'made' in a complex totality of which 'making' is only one part and one aspect" (Lefebvre, 1991b, p.233). Hence, modern forms of production have destroyed the creative element that was once present in the labour process along artisan lines. As a result, this change has affected the balance between labour and consumption. This imbalance, for Arendt, is the source of man's universal unhappiness, as one no longer can experience the joy of labour.

The problematic of modernity, therefore, is twofold: at the same time it has eliminated labour from man's activity, it has transformed the everyday life into a site of mass consumption. It is important to note that these two aspects are interrelated for consumption has intensified the exploitation of the working classes and disguised their working conditions. Their conditions of exploitation became even vaguer for consumption facilitates exploitation and renders such condition of work invisible with Lefebvre articulating the process as follows:

Consumption is a substitute for production and, as exploitation is intensified, it grows proportionately less obtrusive. The working classes cannot help being discontented for they are the first of the social strata to be acquainted with such frustration; their class consciousness is not easily restored and yet does not entirely disappear but becomes class "misunderstanding". (1971, pp. 91-92)

This brief account of modernity outlined in this section of the chapter enables us to better understand the changed meaning of work, which we have inherited from the process of industrialisation. This is important within the context of this theirs as the current climate of the raft of neo-liberal educational reforms and policies outlined earlier, have fundamentally altered the manner in which teaching is represented as work. In this context, teaching is now situated in a business like discourse that represents the work of teachers in a rational way, or as Kostogriz (2012) submits: "Outcomes, effectiveness, performance standards, service delivery to 'clients', customer satisfaction and accountability are just a few habitually used words that capture the rational-calculative mode of policy-making and managerial practices today" (p.398).

Hence, neoliberal strategies and the rationalisation of teachers' work produce effects that eliminate labour from this activity. Given it is through such activity that teaching becomes part of

the everyday programming of capitalist societies the following section of the chapter attempts to construct a clearer understanding of teaching as an everyday practice.

Teachers' Everyday Practice: an Object of Study

To investigate teaching as an everyday practice one needs to approach their everyday lives as an object of study. To do so, an investigation of the everyday takes place at two levels: the local and extralocal. The local can be conceptualized as where we encounter the lived experience and the daily acts that constitute local practices. For D. Smith (1987), the everyday is the site where the local actualities of people's lives and social relations are organised. On the other hand, the extralocal are constituted by indiscernible forces that must be explicated in relation to the local, in particular how such forces produce the determinations in people's everyday world. The presence of these two levels reveals interdependence between them, for we cannot understand the changes in the everyday if we only examine local sites, as we need to understand the local in relation to the extralocal. Thus, the objective is to expound the two levels that constitute teachers' everyday worlds: the local and extralocal as together they shape and organise the everyday world and activities of teachers into an everyday practice.

Local.

Daily life, as it constitutes the social space of capitalist societies, is not an abstract concept. It is a product of the capitalist mode of production (Lefebvre, 1991c, p.11) for the everyday life in capitalist societies has become a site where the local activities of the individual could contribute to the production and reproduction of the social order. These activities have transformed the local worlds of people into sites of alienation, marked by the trivial, the ordinary

and filled with boredom. Highmore (2011) understands the transformation of the everyday as a process whereby our perception of the world of things transforms from the unusual to the ordinary. The latter is a place where we perceive the world of things with familiarity. It is, however, also part of the modern condition, given we have developed a worldwide tendency towards uniformity (Lefebvre & Levich, 1987). Before the modern period, the everyday presented a prodigious diversity (Lefebvre & Levich, 1987). Hence, in the following section, I expand on this process where individual activities contribute to shape this particular local world.

The local, similar to the discussion above related to the ‘everyday’, is not as an abstract category, but it has an order that has been accomplished through the organisation of enterprises at the local level. Toward the end of the nineteenth century, D. Smith (1987) explains, how society became increasingly organised by a corporate model of management. In regards to this form of organisation, she argues that “social relations, organizations ... became conceptualized as discrete and self-conscious processes quite separable as such from the individuals who performed and brought them into being as concrete social activities” (D. Smith, 1987, p.76). Hence, dissimilar to earlier forms of organisation, the corporation model separated individuals from their social organisation.

During its development, the organisation of this corporate form or model required a viewpoint that was not located in the local for D. Smith suggests that

[A] perspective was required that organized a world at a conceptual level abstracted from the local and particular and capable of locating the subjectivity of the knower in a view of society, and view of social relations, that she could not get from within her own null point. (1987, p.77)

That is, D. Smith's view of society alludes to the product of a mode of knowing that is located outside her local world and therefore outside of her experiences. The key point raised here is that the location of the (collective) subject outside the local world contributes to the standardisation of their actions. The actualities of their experiences are therefore transformed into a generalised form that produces standardised forms of action. It is possible to understand this process as fabrication, for according to Arendt (1998), work entails the fabrication of a product having in mind an image/model that guides this process of fabrication. That is, this image informs one's activity so that the product can be reproduced, with the potential for multiplication (Arendt, 1998, p.141). It is possible to observe a similar process happens to teaching for the reality that is validated through neo-liberal reforms, for instance, works as a mental image that informs teachers' actions. This is what Ball (2003) refers to in his notion of a technology of performativity which structures the work of teachers by altering first how they perceive the work they do, and consequently how it affects their actions as they adopt this mental image.

This mode of knowing or view of reality is also organised through rhythm. For example, Lefebvre (2004) argues that in the everyday we sense rhythm and according to this French philosopher, rhythm allows us to better understand how bodies and consciousness are produced within capitalist societies. Rhythm is clearly present in teachers' everyday activities and in school life, more broadly. To illustrate, Clandinin (1989) explains that the rhythm of a school is organized both intermittently and episodically for "time in schools is organized cyclically into school cycles such as yearly, daily, between holidays, reporting, and Monday to Friday cycles" (p.122). Such cycles impose an order through organization of time that allows teachers to experience their work rhythmically.

Introduction of changes in school life disrupts this rhythm with the introduction of NAPLAN an illustrative example of how this has affected the rhythm of schools. The work of Doecke et al (2010) is important in this context for their studies have found out that teachers are experiencing NAPLAN “as a significant interruption in the rhythm of school life as they have known it” (p. 91). In short, the introduction of standardized testing clearly disrupts the rhythm in order to introduce change. As Lefebvre (2004) explains, “objectively, for there to be a change, a social group, a class or a caste must intervene by imprinting a rhythm on an era, be it through force or in an insinuating manner” (p.14).

Understanding how teachers experience the institution rhythmically is important for it sheds light on its role in the production and reproduction of local activities. Rhythm directs teachers’ focus on productivity with for example, educational accountability increasing the workload spent on managerial tasks. Hence, rhythm makes multiple demands on teachers’ time, intensifying their work. Such intensification has changed teachers’ rhythms of work and can be observed in increased demands on performativity where “increases in effort and time spent on core tasks are off-set by increases in effort and time devoted to accounting for task work or erecting monitoring systems, collecting performative data and attending to the management of institutional ‘impressions’” (Ball, 2003, p.221). Likewise, Apple (1986) defines intensification as chronic work overload where “[w]e can see intensification most visibly in mental labour in the chronic sense of work overload that has escalated over time” (p.41). While such intensification of teachers work keeps them busy and active, it should be noted that it is the work they produce that provides evidence, which serves as a measure of their effectiveness.

As a key point relevant to this thesis, this fast paced rhythm imposes an order that prevents teachers from reflecting upon their work. Much of teachers’ time is now spent on tasks

that have little to do with their teaching, such as administrative tasks that ensures teachers' accountability. It is clear these activities shape teachers' practices on a daily basis, as teachers engage with their tasks without time to reflect upon what they are doing. This lack of critical awareness or understanding of the role they perform is conditioned by the increasingly demanding workload which it would appear, may prevents them from making sense of what they are doing. Hence, rhythm plays an important part in organising the meanings of events and potentially prevents teachers from developing a deeper awareness.

Rhythm does not only produce consciousness, but it also produces the body. Lefebvre explains that in capitalist societies "rhythm appears as regulated time, governed by rational laws, but in contact with what is least rational in human being: the lived, the carnal, the body" (2004, p.9). The rhythm that is controlled is at odds with our own biological rhythm. We conceal the diversity of our rhythms that is found, in part, in our bodies, our flesh, our senses. This way, the shaping of that enterprising consciousness takes place by suppressing our rhythms, our bodies. As an example, in the context of performativity, teachers are enticed to become an entrepreneurial subject (Ball, 2003) and hence, just as the body is regulated, the individual is also regulated through the local activities in which they participate.

We can understand this being or becoming as the product of practices of consumption, which Certeau refers to as *strategies* (1984). Strategies in this context correspond to the formal practices, or instructions that have been determined by the "strong" which take shape in the form of authorities, laws and institutions. Such strategies also correspond to discourses, or 'elaborate theoretical places' that are able to deploy and distribute power. In this way, Certeau conceptualizes *strategies* as:

The calculation (manipulation) of power relationships that becomes possible as soon as a subject with will and power... can be isolated. It postulates a place that can be delimited as its own and serve as the base from which relations with an exteriority composed of targets or threats... can be managed. (1984, p.36)

The process of becoming is the result of these practices, of relations of power. To illustrate this point, standards-based reforms, for instance, fabricate an image of an ideal teacher as an entrepreneurial individual that realises the interest of the ruling class. This ideal teacher is the product of those who are in a position of power: the middle class that provides cultural models and knowledge, which are consumed by the masses. Certeau maintains that the cultural models of the middle classes become cultural objects, artifacts available for the lower strata to consume. As they consume this image, teachers acquire a way of thinking and doing - such as thinking about self as individuals who calculate or add value to themselves- and a sense of identity and selfhood.

The consumption of cultural objects also involves other categories, such as class and race. In education, the desirable or ideal English teacher, for example, is represented by a white middle class Anglo-Saxon teacher, that is, a native speaker of English from inner circle countries as outlined in Braj Kachru's (1992) model of concentric circles. This image of the ideal teacher represents a cultural object that is available for mass consumption. As teachers consume this image, it gives them a sense of identity. They internalise values, attitudes, needs and desires, such as the belief that the white native Anglo Saxon teacher is superior to those who do not display these qualities. As a result, this representation has produced the native and non-native binary both inside and outside of institutional practices.

Through this practice one constructs an identity that is the product of relations of power. To begin one's possibility of being is restricted by what is presented by the culture. Identities, for instance, are conceived in terms of binaries. They are constructed as having an essential core that distinguishes one group from the other (Woodward, 1997). Identities, as a given, are constituted by fixed categories that are expressed in a binary relation between two terms, such as white/black, native/ non-native, etc. These categories serve to mark one as either in or out of the collective. If one cannot identify the self as being part of the common world of the ordinary, then he/she is identified as extraordinary, as different. Being different in a culture of domination is the means one experiences exclusion for as Highmore outlines: "To be marked as 'extraordinary' in your ordinariness is to be marked out collectively, to become one of a collective of people similarly marked out as 'deviants', 'perverts', as 'idlers', 'unhealthy' and so on" (2011, p.5). Such categories are produced and reproduced in the everyday practice by creating an order where types of people are produced and subsequently included or excluded through practices that mediate the repressive power of the apparatus onto people (or consumers).

Embedded in these practices of power is the construction of particular types of consciousness. As one participates in everyday life, they constitute a mode of consciousness that renders the production and reproduction of the everyday invisible. In Hegel's widely cited 'parable' the relation between master and slave dialectic is justified by a mode of consciousness that is realised in the work of the servant. Through his work the servant realises the master's consciousness. Likewise, for Gramsci, the consciousness of the working class was false because they identified with the interests of the ruling classes and they had a distorted understanding of the origin of their oppression. Nonetheless, their consciousness was never purely false, as it conveyed "a mixture of true insight into their oppression and erratic forms of rebellion against it,

and a false consciousness about both the origins and the proper means to alter that oppression” (Eyerman, 1981, p.48). False consciousness in Gramsci’s terms, can never produce a pure delusion for the working class knows the effects of their oppression, as they experience the contradictions in their daily lives.

This notion of false consciousness is a useful tool through which to better understand how teachers adopt a distorted view of their reality in order to realise the needs/desires of those who are in a position of power. The effect is such that it produces the individual who participates in the everyday practices of the institution through their work. For Luckacs, “false consciousness...was a form of consciousness produced in the very life practices of capitalist societies” (Eyerman, 1981, p.49). Hence, consciousness does not exist as an abstract category, but rather exists in actual people’s actual activities as the result of their relation to reality. Because this consciousness is formed/constituted in the local activities of individuals, D. Smith approaches the subject as an embodied knower. Our bodies internalise ways of thinking, saying, doings, and feeling, and as such, it gives birth to an embodied subject that is “located in a particular local historical setting” (D. Smith, 1987, p.108). This location of the subject in the local world of their experience allows us to perceive the subject not as a general category of experience, but one that is implicated in their everyday world.

In sum, the local are sites socially organised by the activities of individuals. It provides a location where their knowing of the world is organised by a consciousness that detaches the individual from its local setting. In so doing, it organises their experiences and activities from an extralocal perspective so that they can participate in the organisation as efficient workers. The construction of the subject takes place in the everyday world, in the local actualities of their

experiences. To understand the determinations of their local actualities, we need to develop an understanding of the local in relation to the extralocal.

Extralocal.

To understand the changes in the everyday of teachers, we need to approach the everyday as a site where these processes take place ‘somewhere else’. The external level produces determinations of the everyday and is not discoverable within it (D. Smith, 1987, p.91). In reference to Marx’s analysis in *The Capital*, D. Smith proposes that he locates “the determinations of people’s lives beyond and outside the places where they confront one another directly in the same local settings” (1987, p.95). Hence, in this sense, Marx draws our attention to the need to make sense of the “impersonal ‘forces’” that operate on the everyday. To understand this “somewhere else”, it is useful to return to the work of Lefebvre (1991a) for he defines this social space, as constituted by superstructure and a base. The relation between them is one of domination, as the base – civil society- is determined by the superstructure – the ruling apparatus. Dorothy Smith also interprets this superstructure as the ruling apparatus, as it exercises a mode of governance. Positioning the extralocal in this way helps explain how the ruling apparatus or the superstructure realises its power and exercises this power through institutions such as the educational system, the church, family, media and the dominant culture.

Power in this way can be interpreted as exercised in a relationship between the ruling apparatus and the base. D. Smith uses the term ‘the relations of ruling’ to identify “a complex of organized practices, including government, law, business, and financial management, professional organization, and educational institutions as well as the discourses in texts that interpenetrate the multiple sites of power” (1987, p.3). Hence, D. Smith’s conceptualisation aims

at explicating how relations of power exercise influence on the base, and how they act as invisible forces coordinating the activities of individuals. These relations of ruling have been argued by Althusser (1971) to take place through ideology, where key sets of dominant ideas (that are the product of a ruling class), gain power and authority to the point where others adopt these ideas as their own. Over time, Althusser argues such ideas become the prevailing discourses of that society, and consequently are institutionalised, resulting in an abstracted conceptual mode of ruling. Knowledge, hence, becomes ideological in form and can be seen to be socially constructed and located within the ruling apparatus.

The discipline of sociology, has long positioned knowledge as the product of dominant practices. D. Smith for example has proposed that knowledge transforms “actualities into the forms in which they could be thought of in the abstracted conceptual mode of ruling” (1987, p.77). Nonetheless, such a practices discard people’s actualities and fail to represent and explicate the determinations of their worlds. Likewise, when teachers are socialised in the profession, they are in contact with ideas that have become dominant in the course of history. These ideas consist of practices of thinking and interpreting that represent the local worlds in an abstract way, which is materialized through texts of the educational reality. Positivism, for instance, is an example of dominant practices of thinking. It involves a mode of knowing where reality appears neutral (without a speaker) and detached from the realities of people. D. Smith describes these texts in the following manner: “Text speaks in absence of speakers; meaning is detached from local contexts of interpretation; the same meaning can occur simultaneously in a multiplicity of socially and temporarily disjointed setting” (1990, p.211). This apparent neutrality of texts is important within the context of this thesis for it can be seen to shape our experiences and our knowing of our reality. It is possible to illustrate through an examination of policy how

this reality is conveyed through textual processes that are essential to organising the social. It can be argued for example that educational policies are constructed and exist outside of the local experience of teachers. Standards-based reforms, for instance, transform complex processes into numerical forms of data that are used to measure performance. Here the local is organised so that it can be apprehended in a generalised forms that are argued to be widely applicable to contexts often removed from where the data has been sourced. As an example, in the Australia context, the *My School* website constructs a digital representation of schools from based in part, on key sets of objective data such as national bench mark test scores, the socio-educational context, percentage of Indigenous students and levels of parental income etc. *My School* constructs each school as a space where most things can supposedly be measured and described digitally through tables and in the case of NAPLAN through explicit graphs. This website is promoted as a space where students' performances can be compared and schools profiles can be represented and described 'accurately', ensuring 'transparency' in regards to the work educators do in schools. The result is a view of each Australian school that is presented from an objective and seemingly neutral perspective.

The *My School* website is illustrative of policies that tap into textual processes to discipline and organise the school through a textually mediated reality. Such textually mediated reality (D. Smith, 1990) erects a common framework that introduces a world of objectivity. As an example, the sociologist (1990) explains that individuals within institutions adopt the same interpretive strategies and course of actions. In reference to the police, D. Smith outlines how police are trained to see an event in the same way, so that they can adopt a similar course of action, which are presented in training regimes as a sequence of logical steps. In this way, people are "trained" to read and act upon situations in the same way. Such interpretive practices can be

argued to be the products of institutional ideologies, and as such, constitute “methods of analysing experiences located in the work process of the institution” (D. Smith, 1987, p.161). Dorothy Smith’s work in this area is important for it highlights how this allows members of an institution to adopt the same view of reality, while standardising their actions. By adopting this general view of reality, it suppresses individual local worlds. The suppression of the everyday, of the local world of experience in thought, reveals, therefore, a mode of consciousness that seeks to render dominant practices invisible. Importantly, this abstracted mode of consciousness positions the subject inside the standpoint of ruling with D. Smith explaining that: “From a standpoint within the ruling apparatus the actual organization of these relations remains unexamined and disorganized to thought by the conceptual apparatus that constitutes its observability” (1987, p.99). From this standpoint, it can be argued that practices of domination become invisible and hence when applied to educational contexts we see an order that is produced and reproduced through a practice that organizes the everyday worlds of teachers into general and abstract forms.

This representation of the local through abstract forms is purposeful and does not seek to portray actual reality. In fact, the real is not easily accessible with Lefebvre going as far as to propose, “Marx has taught us that there would be no knowledge (and no need to know anything) if the apparent and the essential coincided at the heart of the real, or if they were completely metaphysically separate” (Lefebvre, 2002, p.194).

This form of thought has constructed a representation of the world, in which we learn to give meaning to reality and our lived experiences from the perspective of the dominant culture with hooks (2013) suggesting that:

If everyone in our society could face that white supremacist thinking is the underlying belief system informing nearly every aspect of this nation's culture and habits of daily life, then all our discussions of race and racism would be based on a foundation of concrete reality. (p.12)

In this context, white supremacy shapes our thinking, colonizing our thinking and preventing us from seeing the truth about our lives. Hence, hooks' proposes that these lies (i.e. white superiority) justify social inequality between white and black people. Likewise, in education, teachers are also socialised in a world of lies that do not acknowledge social inequalities. In fact, they are often the ones who perpetuate them, as hooks outlines:

Whatever the emphasis in dominator culture (sexism, racism, homophobia, etc), until recently almost all teachers played a major role in enforcing, promoting, and maintaining biases. Therefore, most classrooms were not a setting where students were taught in such a manner that the values of honesty and integrity were at the core of learning. And despite interventions, many classrooms have not changed. (2010, p.31)

By not addressing these inequalities, the educational discourse perpetuates myths that justify the difference between white and black students in a way that perpetuates an unequal relation between them. But in so doing, educational discourses fail to acknowledge this reality and instead it renders the world of lies/myths as legitimate. This representation of reality is the result of practices of thinking, writing and speaking by those who have occupied a position of power in the ruling apparatus. D. Smith explains that men have participated in the construction of this reality through texts. She touches upon thought that is produced by a patriarchal discourse and suggests, " a way of thinking develops in this discourse through the medium of the written and printed word as well as in speech" (D. Smith, 1987, p.18).

In so doing, men created a view of the world that is deemed universal. It gave rise to a gendered discourse in science, as knowledge has been historically produced from the perspective of males. Such discourse does not take into account the experiences of others, as it strives towards a uniform and homogenous view of the world; one that is abstracted and detached from people's experiences. This is expressed in a mode of knowing that maintains hegemony over experience. In this representation we are not able to face reality, and consequently, the actualities of the everyday world are unformed and unorganized (D. Smith, 1987, p.89).

The implications for this thesis of the construction of such a reality are many as men have determined the everyday worlds by imposing on it a conceptual mode that is extra local. In so doing, it has organised the knowing of individuals outside of their experiences, preventing them from entering consciousness. As a consequence, since the local or actual cannot be grasped, it prevents men and women from participating in the human world in terms of possibilities. Lefebvre conceives possibility as a dialectical movement between the actual and the possible. However, as tradition has produced forms of thought that does not take into account the daily lives, it has not acknowledged the actual.

Teachers' Everyday Practice: Between the Local and Extralocal

So far I have in this chapter, constructed an understanding of teaching as an everyday practice that is accomplished within the local worlds of teachers' experience, but one which also suffers influence from the extralocal level. These two dimensions inform teachers' everyday practice and helps us to understand how teachers, as they participate in their everyday world, develop a mode of consciousness that renders their view of the everyday as ordinary.

Teachers' condition in the organisation is one where they are active, however, given the instrumentalisation of human action, it has been argued in this chapter that we cannot conceive teachers' activities as actions. In this case, their actions are the means to accomplish a practice that contributes to the production and reproduction of the social order. In other words, the determinations of their local worlds have transformed their everyday into sites in the interest of a capitalist social order. In so doing, their actions have suppressed the possibilities of thought. When possibilities are no longer present, there is no action, no movement between the actual and the possible. Hence, in order for teachers to transform their everyday lives so that they can get satisfaction out of their work, their action/activity needs to be understood as site of possibilities. The following section unpacks the everyday practice of teachers and presents a case that this offers potential avenues to explore what is possible.

Everyday Practice of Teachers: a Site of Possibilities

Although teachers' practice has been understood in terms of its limitations, it also needs to be understood in terms of its possibilities. The possibility for action exists because human capacity for action is not exhausted in the production process. As Arendt proposes, “[w]hile the strength of the production process is entirely absorbed in and exhausted by the end product, the strength of the action process is never exhausted in a single deed but, on the contrary, can grow while its consequences multiply” (1998, p.233). Arendt highlights the fact that despite the limiting conditions that shape teachers everyday practice, there is the possibility for action.

From a Marxist perspective, in order to realise one's possibility for action, individuals need to understand the everyday through critique. The complexity inherent in the capitalist societies renders the everyday invisible, and as a consequence, there is the need to approach it

critically. Because of the oppressive conditions that are perpetuated in everyday life, critique, according to Lefebvre, is crucial for us to have access to this shared reality. According to Lefebvre, “the critical analysis of everyday life reveals ‘everything’ because it takes ‘everything’ into account” (1971, p.72). With critique, the objective is not only understanding, but also transforming the everyday so that one could regain their quality of life.

To begin, D. Smith (1987) suggests we need to approach the everyday by taking into account its plurality. For D. Smith, the sociological inquirer is among a multiplicity of subjects who are also part of the same world she inhabits. However, this plurality poses a problem for inquiry with difficulty, as D. Smith argues: “It is a difficulty that arises from grounding sociology in ‘meaning’, ‘interpretation’, ‘common understandings’” (1987, p.141). However, when we ground our ontology in the everyday, as the site where the *coordering of actual activities is accomplished*, then it poses another problematic, in explicating the everyday as a shared reality.

Highmore (2011) reminds us that even though we participate in the everyday in a segregated way, isolated from others, we do nonetheless participate in the everyday with others. There is a sense of collectivity in the everyday; a plurality that constitutes this shared reality and it is because of this coexistence that the activities of individuals can be co-ordered. Due to this plural and coordinated aspect of the everyday, it is not helpful to understand it as “an endless succession of singularities...peopled by monads” (Highmore, 2011, p.17). Instead, Highmore proposes to understand the everyday as the site of the ordinary, where the everyday is shared.

To approach the everyday as a shared reality requires us to look at it as being constituted by social groups. In the case of teaching, teachers constitute a group of professionals, which enables us to identify them as members of a particular social group. As teachers are socialised into the discipline and the practices that constitute teaching, they also learn to acquire a view of

reality - a consciousness - that enables them to approach the educational reality as ordinary. That is, as they are socialised in the profession, they also learn to take the aspects that constitute reality for granted. So, an understanding of the everyday as ordinary requires us to develop an understanding of it as an activity of becoming and being ordinary.

Understanding this shared reality starts with the individual as a knower located in the everyday world. As subjects we exist in the body. The body offers the actor the immediate local and particular place in the everyday world. In regards to the body, D. Smith proposes that:

This, then is also the place of her sensory organization of immediate experience; the place where her coordinates of here and now, before and after, are organized around herself as a center; the place where she confronts people face to face in the physical mode in which she expresses herself to them and they to her as more and other than either can speak. Here there are textures and smells. The irrelevant birds fly away in front of the window. Here she has flu. Here she gives birth. It is a place she dies in. Into this space must come as actual material events, whether as sounds of speech, the scratching on the surface of the paper that is constituted as document, or directly anything she knows of the world. It has to happen here somehow if she is to experience it at all. (1987, p.82)

This bodily existence of the subject that materialises itself in the local actualities of their experiences provide a site of possibilities.

Acknowledging the body as a particular site is possible through the recognition of the inner life of the body. In this case, the notion of affect is helpful to understand how individuals experience a particular local practice. The concept of affect, as Protevi (2009) elaborates, explains how we experience a particular situation or event with our bodies. According to Protevi, our bodies make sense of situations through affective responses that are triggered by sensations.

This act of making meaning through the body provides a location, a standpoint, where we start our inquiry. It should be noted that this argument is not new for extensive research has been done in collaboration with teachers that takes into account the experiences of the knower. A distinct body of research has overtly sought to integrate theory and practice by engaging teachers in research in order to improve classroom practice (see the work of Carr & Kemmis, 1983; Shor & Freire, 1987; Kincheloe, 2003). This realization has led to the emergence of practitioner action research, which sought to integrate academic researchers and teachers as active collaborators in the construction of knowledge.

Once we are able to construct an understanding of the actual as coordinated by extralocal, we acknowledge the determinations of the everyday world. In so doing, we perceive ourselves in the social organisation, not as an individual, but as a social being. Seeing ourselves in this way is a capacity that we accomplish by inserting ourselves in the human world. For Marxists, this capacity is actualised through critical thinking. It is a human capacity because it is through this act that one becomes a subject, and realises its human condition. In regards to Lukacs, Roberts (2006) argues, “the self-understanding of the proletariat as a class, as a whole, coincides with an objective and totalizing understanding of society” (p.35). When the proletariat comes to know themselves, they develop self-knowledge. For humans to perceive reality, they do so by actualising themselves. They realise their human capacity to see reality beyond what is given, in order to realise a possibility. As Arendt maintains,

The human sense of reality demands that men actualize the sheer passive givenness of their being, not in order to change it but in order to make articulate and call into full existence what otherwise they would have to suffer passively anyhow. (1998, p.208)

Self-knowledge is part of this process. As we perceive the real, the social order, we understand how the system transforms us into an object. However, the problem is that self-knowledge poses limitations to knowing. Although individuals disclose the self through self-knowledge, one cannot know themselves.

Because of the interconnectedness of our existence, self-knowledge takes place, as one is able to locate the self as a member of a group. In the case of the proletariat, for instance, they acquire self-knowledge as a class not as an isolated individual. Because of the collective nature of labour, men come together and labour as if they were one. As Arendt says, “far from establishing a recognizable, identifiable reality for each member of the labour gang, requires on the contrary the actual loss of all awareness of individuality and identity” (1998, p.213).

Labouring together unites the group, but in so doing the individual loses its individuality: he/she becomes the group. Hence, self-awareness takes place in this realm of the collective, where self is part of a group.

Understanding the everyday entails in making visible this space of appearance, a reality that is shared with others. In regards to the *polis*, Arendt (1998) says that this is not a physical space, but one that is made visible through action and speech of others. In regards to this space she says:

It is the space of appearance in the widest sense of the word, namely, the space where I appear to others as others appear to me, where men exist not merely like other living or inanimate things but make their appearance explicitly. (1998, p.199)

Our capacity to see this space as a presence is the outcome of speech and action - consciousness.

The possibility for action exists, because we share the same social space and because we are unique beings who see reality from different perspectives. There is the potential for political

action; of constructing a view of our common/shared world from different perspectives. Canovan states “only the experience of sharing a common human world with others who look at it from different perspectives can enable us to see reality in the round and to develop a shared common sense” (Arendt, 1998, p. xiii). Understanding this shared reality involves a process of explicating it through words and speech from many perspectives, as it is through this plurality that we can make this shared reality visible.

For bell hooks it coincides with the process of telling the truth, of uncovering the social mysteries that have produced our everyday world. Telling the truth, in her view, is a process where one voices their experiences and break through silences to speak the truth. This is how one speaks honestly the truth of their daily lives and their experiences. The significance of telling the truth lies in the effect it produces. Bell hooks proposes, the one who is doing the telling and the doing, is never only a “doer”, but a sufferer as well. An act is constituted by the deeds and the suffering; likewise, the actor is both the doer and the sufferer. The benefits of telling the truth is the effects it produces on the subject. For bell hooks the effects is about healing, transforming one’s life. In this sense, healing takes place because one leaves its condition of object to become a subject, and hence, one transits from a dehumanising condition to a humane one.

What makes possible this humane condition is because by telling the truth one expresses themselves through words and deeds and realises its capacity as a subject. By sharing our experiences and breaking through the silences, one engages in speech and action and is how one inserts the self in the human world. It is proposed by Arendt that is how one expresses their unique distinction, which is revealed in this act however, “only man can express this distinction and distinguish himself, and only he can communicate himself and not merely something – thirst

or hunger, affection or hostility or fear” (Arendt, 1998, p.176). This distinction is inherent to our condition as a human being.

Touching on bell hooks’ earlier point, telling the truth as an action does not only affect the subject, the doer of this action, but it has consequences for others. For Arendt, we exist as part of what she refers to as a web of human relationship. Our actions take place in this web and always fall into an already existing web where their immediate consequences can be felt. Together they start a new process which eventually emerges as the unique life story of the newcomer, affecting uniquely the life stories of all those with whom he comes into contact. (Arendt, 1998, p.184)

In other words, this activity of explicating the determinations of our lived reality also affects others. This capacity to affect others can be understood in terms of the reactions that one action is capable of producing.

Arendt explains that reaction is not a response for she argues, “since action acts upon beings who are capable of their own actions, reaction, apart from being a response, is always a new action that strikes out on its own and affects others” (1998, p.190). Due to this potential or possibility, the act of explicating or telling the truth affects others so that they are capable of new actions. This is where we can understand the potential of educating others for critical consciousness. Telling the truth, in this case, has an effect on others: a change of consciousness from objective to subjective.

But telling the truth has its limitations. Although it is crucial to overcome the objective conditions of teachers’ practice, we need to be mindful of the limits. Despite the accomplishments of Marxism, Certeau criticises these approaches to the everyday. First, he critiques the “will to knowledge” as he draws attention to the limits of rationality (Gardiner,

2000, p.164). This will to produce knowledge of the social, aims at representing the totality of social relations. Gardiner says “this form of knowledge was in some way superior to the non-formalized knowledges generated by everyday cultural practices” (p.164). Like the reified knowledge of consumer capitalist, it still does not take into account knowledge of everyday practices. Hence, for Certeau, Lefebvre and the situationists have failed to analyse everyday life as it was actually lived. In face of this criticism, Certeau does not propose a totalised knowledge of the social. Rather, he is concerned with analysing everyday practices as moments of creativity and possibilities. For Certeau, there are other ways of operating that are not visible which he refers to as *tactics*. Tactics here, consist of practices, or ways of using the constraining order of the place or language. Within the repressive system of society, there are ways of using space and language - ways of acting -in which the actors exercise a certain degree of plurality and creativity (Certeau, 1984). The *taking on* the knowledge imposed is an example of tactics for Certeau (1984) describes tactics, as “ an art of the weak”, “ maneuvers within the enemy’s field of vision and territory,” (p.37), “the starting point for intellectual creativity (p.38). Certeau’s interest in these practices rests on his belief that consumer capitalism cannot fully contain them. Hence, it corresponds to the space of the other, a space determined by a lack of power, which users make use of opportunities that the ‘cracks’ of discourses provide.

In this way, it can be argued that intellectuals have not properly acknowledged everyday practices for while creativity for the two Marxists – Lefebvre and D. Smith- is a matter of self-actualising, for Certeau it is present in practices that are not visible. For Gardiner, “this anonymous creativity is evinced in marginalized practices and rituals largely ignored by both technocratic reason and leftist cultural criticism” (Gardiner, 2000, p.164). These moments of creativity have not been part of scientific discourse, and consequently, have not been part of

thought. Thus it is possible to argue that the rationality that Marxists philosophers sought to criticise is also to some extent present in their thought.

Importantly, Certeau acknowledges these limitations in thought, as the limits of rationality and his approach does not seek to construct or portray a totality of the social. Instead, he is interested in practices that are produced by the masses as they are lived. He does not see these practices as moments of utopia or idealism, but rather as actual practices that take place in the everyday life of individuals. He also acknowledges that these practices are plural and unsystematic; hence, he does not portray it from a totality or essentialised perspective. The goal of his cultural analysis is to make forms of resistance and practices that subvert the dominant order visible. In this way, his explorations of marginal practices privileges otherness. In other words, Certeau provides the tools to acknowledge otherness in the everyday, by representing 'other' voices and practices that mainstream culture does not acknowledge.

Besides the construction of self-knowledge, which for Marxists is essential to engage in a revolutionary praxis, an investigation of the everyday practice of teachers, allows us to explore the local as sites of difference and creativity, where we challenge standard practices by representing other ways of being, other voices. To approach teachers' everyday practice as sites of possibilities, it is suggested that we adopt a type of reasoning that termed *praxis*. Kincheloe (2003) defines praxis as informed practice, and suggests that

praxis involves the inseparability of theory and practice - that is, informed practice. We must understand theoretical notions in terms of their relationship to the lived world, not simply as objects of abstract contemplation. The truth of research must be proved in practice. (p.43)

Theory and practice are not separated, but one constitutes the other. They are in a dialectical relationship informing how we make sense. Contrary to the positivist thought, this type of research entails another way of thinking and developing knowledge.

Conclusion

The purpose of this chapter has been to construct an understanding of the everyday practice of teachers by making visible structures and forms that operate on their everyday world. On the other hand, by exploring their everyday practice in terms of possibilities, I have approached knowledge as an activity that is not limited to understanding the social, but acting upon it and representing the voices that have not been part of the abstracted conceptual mode of action.

This chapter has highlighted that in terms of constructing knowledge of the local, it is important to recognise the limitations of our knowing. The works of Lefebvre and D. Smith have been shown to be particularly useful to understand the limits the everyday poses to our thought and life. However, rather than projecting a narrow understanding of possibilities, we also need to locate it as part of actual experiences, moments of creativity as lived. As Gardiner points out:

The possibilities of social transformation cannot be determined in advance, by theoretical or ideological fiat; rather, an understanding of the limits and potentialities for change can only emerge out of direct experience and the concrete options available to us at a particular moment. (2000, p.162)

Certeau's position has been shown to supplement the Marxists perspectives of Lefebvre and D. Smith, by focusing on everyday practices as lived and as expression of moments of creativity, of difference, where difference can be represented and other voices heard. Nonetheless, this chapter

has concluded that both neo-Marxist and cultural approaches provide a conceptual framework that enables this thesis to bridge the gap between theory and practice; where we construct knowledge from the local to general, from concrete to abstract.

Chapter 4. Going South: Investigating the Everyday Worlds of Third World Women Educators

In the previous chapter, I have constructed a conceptual framework for the study by understanding how our consciousness is developed in our local/everyday world, as I drew on feminist, neo-Marxist and cultural perspectives. These theories provided me with a set of intellectual tools to explore the everyday practices of third world women educators. Investigating their lived experiences allows me to engage in a critique of their lived realities. Their daily actions are not isolated acts, but they need to be understood as embedded in the construction of a particular social reality.

The inquiry starts from the everyday experiences of third world women educators, as I explore their stories. Dorothy Smith says, "it starts from where we are in our everyday lives, it explores social relations and organization in which our everyday doings participate but which are not fully visible to us" (2005, p.1). I use institutional ethnography (IE) to investigate and make sense of their experiences. It "relies on people's capacity to tell their experience" (D. Smith, 2005, p.123). One way people tell their experience is through stories. By adopting narrative inquiry as a method, I collect teachers' stories of their everyday lives. These stories encompass many dimensions of their lived experiences, such as personal and professional. They also contain experience and stories people live by (Clandinin & Connelly, 1996). This way, stories of the participants are a form of experience.

The importance of these stories is that they constitute a way of knowing, of making meaning of educational experience that has the potential of becoming knowledge. As we tell stories about our everyday worlds, we expose our knowing/knowledge. A critical examination of

these teachers' stories enables me to explore their visions, their knowledges, which are important to address the narrow imagination that neoliberal policies are legitimating.

The Methodological Context: a Postcolonial Feminist Research Epistemology

As I embarked on this PhD, I started to dream of a project that would enable me to approach education as a possibility in which I would develop myself as a knower, as a subject. I have faith in this, not because it is more exciting than the visions produced by neoliberal discourses, but the work done by critical scholars/intellectuals have inspired me that there is another way of writing the social. Navigating the world of science (academic discourse), I started to envision a project where I was involved in the construction of a social reality from the perspective/standpoint of third world women. It is a type of knowledge that would be grounded in our everyday realities and which acknowledged our struggles.

Western epistemology.

If I am able to envision a project that is grounded on our struggles as third world women, this is because of the work done by theorists and researchers who have struggled against the Western dominance in social science. The work done by these scholars has contested the notion that science is value free. In fact, they have identified Western epistemology as grounded on a system of domination that has contributed to the exploitation of others, while reproducing Eurocentric, racism, imperialism, compulsory heterosexism, and class exploitative beliefs and practices.

Feminist epistemologies have emerged as scholars/researchers sought to address these practices. Since the 70's feminist theories of knowledge have emerged, as theorists and

researchers started to challenge and counter dominant forms of knowledge and practices. As Sandra Harding (1991) states:

For those who have suffered from what seem to be the consequences of sciences, their technologies, and their forms of rationality, it appears absurd to regard science as the value-free, disinterested, impartial, Archimedean arbiter of conflicting agendas, as conventional mythology holds. (p.10)

Those who have adopted a feminist perspective pointed out that such dominant form of knowledge is rooted in a system of domination that operates from a patriarchal standpoint.

Men have historically participated in the making of our societies and our institutions, as we, women, have been allocated to the domestic sphere. Hence, much of the knowledge about society has been done from a male standpoint. Feminists realise this and see the cause of our oppression a system of domination that is rooted in men's thinking.

This dominant form of knowledge has produced material effects on our lives. In particular, it has shaped how we understand our experiences. We have learned to give meaning to our experience from a perspective that has been established by an ideology of domination, which permeates Western culture. However, it is important to note that feminism is diverse, as it encompasses both progressive and regressive tendencies. Harding highlights that

Those of its tendencies that focus on male supremacy and gender relations without giving equal weight to other important aspects of social relations can provide resources for Eurocentric, racism, imperialism, compulsory heterosexism, and class exploitative beliefs and practices – whether or not such a result is overtly or consciously intended.

(1991, p.11)

Another kind of feminism: my values.

By the late 70's, women of colour started to contribute to feminist theory. They have challenged Western White feminism agenda, by arguing that gender is not the only cause of oppression in our culture. Criticism came from black intellectuals/ women of colour in the US that have broadened the agenda of feminism to include race and class. African American scholars constructed an understanding of domination as encompassing a complex system where they understood the issues to be connected. They started looking at the intersection of gender, class and race. They have contributed to constructing knowledge that would contest the system of domination. Hooks argues, “the sexism, racism, and classism that exist in the West may resemble systems of domination globally, but they are forms of oppression that have been primarily informed by Western philosophy” (2000, p.36).

I align myself with the values and agenda of this kind of feminism that has been critical of Western epistemology. This scholarship enables me to look at the experiences and struggles of women as diverse. As women, we do not have the same issues and we do not experience the effects of domination in the same way. Thus, when I claim a feminist standpoint, I am committed to constructing a social reality from the lives and experiences of third world women. Such construction struggles against the othering of third world women while contesting Eurocentric epistemologies. I follow the research agenda of feminists that have been critical of Western White feminism. They have sought to integrate race, class and gender in their analysis. I see such analyses as embedded in an anticolonialist project that seeks to generate visions of egalitarianism and social justice (Cannella & Manuelito, 2008).

Going South: the Margins, Third World Women Standpoint

Researching the lived experiences of third world women educators, I construct knowledge of the social from our local contexts. Such research is located in a tradition that has taken the research to the margins. This is a location that many intellectuals have chosen, as Smith (2012) declares:

There are also researchers, scholars and academics who actively choose the margins, who choose to study people marginalized by society, who themselves have come from the margins or who see their intellectual purpose as being scholars who will work for, with, and alongside communities who occupy the margins in society. If one is interested in society then it is often in the margins that aspects of a society are revealed as microcosms of the larger picture or an example of a society's underbelly. (p.205)

In this thesis, I undertake a similar project, as I am also a member of the group I am investigating. This way, I construct an understanding of the social order from our location.

Much of the knowledge produced in academia has been the product of practices of power that have been a reflection of a colonial European imagination, which has "created" locations for us in this "global" world, where we are denied a subject position. I contest this location, as I become committed to a project in which we, third world women educators, are treated as knowers.

To do so, it involves a new way of thinking, and of imagining education otherwise. More specifically, it requires us to imagine what is not yet (Kenway & Fahey, 2009, p.111). It is from this perspective that I see imagination as playing a crucial role for us to undertake research that challenges the colonial logic, which has for years divided the world and the production of

knowledge. Thus, committing to a research project that is radical, involves using imagination to challenge ideas in a way that is new.

Developing this radical imagination is, in my view, accomplished when I conceptualize the research site as “South”. I acknowledge the binary relation between ‘North’ and ‘South’, as a relation that has enabled the coloniality of power in a similar fashion to the manner in which Quijano conceptualises it (Mignolo, 2000). In regards to this concept, Mignolo proposes, “the entire planet, including its continental division (Africa, America, Europe), becomes articulated in such production of knowledge and classificatory apparatus" (2000, p.17). This production of knowledge took place from a Eurocentric perspective. From this perspective, a way of thinking has emerged from a position that claims the center and truth, where people with history took ownership of knowledge. From this location, Western civilization has produced/built a system of knowledge that has divided the world and cultures into ‘us’ and ‘them’ while the othering of nations and peoples (non-western, non European) justified the political and economic expansion to other parts of the world.

This radical imagination opens up a space in the production of knowledge that includes the voices from those who have constantly struggled over the politics of knowledge. It is, however, a marginal location, where new forms of knowledge are produced. Mignolo explains it as he refers to subaltern knowledges:

That long process of subalternization of knowledge is being radically transformed by new forms of knowledge in which what has been subalternized and considered interesting only as object of study becomes articulated as new loci of enunciation. (2000, p.13)

Border thinking.

The inquiry starts from the experiences, and knowledges of third world women educators. As I am also a member of the group I am researching, it blurs the divisions between knower/known, subject/object. This blurring is due to a way of thinking, which Mignolo refers to *border thinking*, which he defines in the following manner:

By 'border thinking' I mean the moments in which the imaginary of the modern world system cracks. 'Border thinking' is still within the imaginary of the modern world system but repressed by the dominance of hermeneutics and epistemology as keywords controlling the conceptualization of knowledge. (2000, p.24)

Border thinking is, therefore, a logic that transcends the binaries and results in a form of knowledge that both disrupts and displaces hegemonic forms of thinking.

Such an investigation has enabled me to come to terms with my own position as a third world woman educator. As a knower, the knowledge I construct cannot be separated/detached from the location I occupy. D. Smith (2005) critiqued the system of abstractions in the discipline that aims at separating knowledge from the knower and for this sociologist, accounts of the social by mainstream sociology failed to take into account experiences of real people. As a consequence, D. Smith maintains that it led mainstream sociology to produce knowledge that is detached from the realities of people.

The standpoint of third world women educators.

Constructing knowledge from the standpoint of third world women educators requires us to construct knowledge from our lives, as we become engaged in the construction of social reality from our experiences. However, Harding (1991) calls our attention not to confuse standpoint with perspective, as she observes,

The terms 'women's standpoint' and 'women's perspective' are often used interchangeably, and 'women's perspective' suggests the actual perspective of actual women- what they can in fact see. But it cannot be that women's experiences in themselves or the things women say provide reliable grounds for knowledge claims about nature and social relations. After all, experience itself is shaped by social relations.

(Harding, 1991, p.123)

As strangers and outsiders, we have a vantage point. We are endowed with a view of the social order that those located in the standpoint of ruling do not have. Harding continues by stating that, knowledge emerges for the oppressed through the struggles they wage against their oppressors. It is because women have struggled against male supremacy that research starting from their lives can be made to yield clearer and more nearly complete visions of social reality than are available only from the perspective of men's side of these struggles. (1991, p.126)

The importance of this thesis of constructing knowledge of education from such a location is that it fills a gap in the research, by representing our voices and experiences. This is not to privilege our experiences, but rather to claim a position within the educational landscape where we can approach current issues from the experiences of those who have been historically silenced.

Researching the Everyday Lives/worlds of Third World Women Educators through Institutional Ethnography

To undertake research from the standpoint of third world women, this thesis starts from our everyday lives, from our joint problematic with institutional ethnography (IE) being the framework that underpins the study. To access the participants lived experiences, I start this

inquiry from their everyday worlds, by exploring activities that we would normally take for granted. This pathway is in agreement with institutional ethnography, as proposed by Campbell and Gregor (2004) who explain “institutional ethnography makes use of the forms of social organization that occur routinely in people’s lives. These are forms we take for granted in such mundane activities as buying groceries, borrowing a library book, eating in a restaurant” (p.28).

It is when researching these forms of lived experience that, as researchers, we start to encounter key “puzzles” (Campbell & Gregor, 2004, p.7) that emerge from the participants’ everyday experiences. Such puzzles, Campbell and Gregor suggest, is where we are able to start to explore the problems of practice, that is, the problematic. To construct an understanding of the teachers’ problematic within this thesis has not been straightforward for in a similar way to the participants, I also took for granted many of the things they saw and described. However, as I was gradually able to explore their lives as embedded in history, I started to make sense of their experiences historically. In doing so, I found both similarities and differences in what they described. For instance, when exploring Shaka’s experiences in the Apartheid, it took me to a time and a place that was foreign to me. Likewise, Isabel’s story of growing up in Chile during the *coup detat* allowed me to understand what she brought to the Australian landscape. As I made sense of their problematic - as it constitutes the problem of practice within the here and now - I had to also make sense of their lives historically, by connecting their past and their present. In this sense, this thesis points to the key point that one’s problematic can never be generalized, as it is specific to one’s history.

Locating the problematic has enabled me to explain the troubling aspects of teachers’ everyday lives in relation to their specific histories. Only when this occurred could I start making visible the determinations produced by their everyday worlds. An example of this can be seen in

the following chapter (Chapter 6) when I start to identify their problems of practice in relation to their childhood; a time when they are socialized as third world women. In so doing, I found out that their personal histories also inform the problematic of their everyday as teachers. In making this aspect visible, however, it is important to stress that the objective is to confront and analyse how “[their] lives come to be dominated and shaped by forces outside of them and their purposes” (Campbell & Gregor, 2004, p.12).

Although I pose the problems that these teachers experience in their everyday worlds, I realise that this alone it is not enough. The goal, as Campbell and Gregor (2004) remind us, is to extrapolate their actual worlds so as to make visible their social realities, and as mentioned above, to demystify outside forces that dominate and shape their everyday lives. This process allows us to shed light on how the social produces an inner organisation in which teachers participate through their daily acts. What teachers accomplish, however, is in part the realization of ruling interests with D. Smith (2005) referring to such ruling relations as a mode of consciousness that is socially organized and one that shapes people’s actions and lives to accomplish extra-local interests. The significance of making these interests visible is that this enables us to see how teachers’ practices are coordinated by outside forces, a process that is seen more clearly in a subsequent chapter (Chapter 7), where teachers’ professional lives are shown to contribute partially to the realization of ruling interests.

Participants.

This research project successfully recruited four teachers from primary and secondary public schools who are teaching English either in literacy or ESL programs, both in Brisbane and Melbourne. Their ages range from 35 to 60 years old, and most of them have been teaching for more than ten years. All participants come from so-called 'third world' countries - that is,

countries that have a history of colonization which in this case are South America (Chile and Brazil) and South Africa. They were born overseas and migrated to Australia as adults, except for Isabel who grew up in Australia. All participants agreed to participate in the study, narrating stories about their personal experiences and professional lives.

Shaka.

Shaka is a descendant of Indian parents. She describes her family as pure blood Indians, even though her family had never been to India. Due to the South African policies of Apartheid, there had in her words never been any ‘mixed’ marriages, which kept her “family bloodline pure”. Because of her skin colour, she could not go to places that were allocated to white people and unsurprisingly, Shaka grew up hating a lot of the white people in South Africa.

Teaching was a popular option for people of Indian descent as the labour market was restricted and their career paths were limited. Shaka initially wanted to become a clinical psychologist, but instead became a secondary school teacher and had taught for fourteen years before coming to Australia. After arriving in Australia, she successfully gained her teacher registration and started working as a casual relief teacher. Shaka, subsequently, worked as a full time teacher in state schools in Victoria. At the time of the interview, Shaka was employed as the personal assistant to the Deputy Principal within a secondary school in Victoria. The school is located 40 kilometres from Melbourne CBD with the school considered to be within the top tier of government schools for it focused on preparing students for VCE and included an Intensive English program. According to the *Myschool* website, the school has thirty percent of students from a language background other than English. The staff is also multicultural with the profile of the school on the website attesting to the fact the school celebrates diversity and intercultural understanding and acceptance. These values are said to be present in the culture of the school.

Mary.

Mary was recruited through a common acquaintance. Prior to meeting her for the first time, I spoke to her on the phone several times to organise a time and place to meet. Before I met her, I wondered what she looked like for over the phone I realised she had a British accent. Mary came across to me with a very well spoken English. I imagined she would be blonde, white skin, and taller than me. However, when I got to her house, this medium built, dark-skinned lady appeared at the porch of her house. For a moment, I sighed in relief, and as we exchanged greetings, I quickly became comfortable. She looked familiar to me.

Mary's name is English, with both her first and last name being very Anglo Saxon. However, her skin colour suggests a mix of races. Her great-grandmother was in her words, was a “white Irish” who came to South Africa with her parents and married a dark-skinned man from India. At that time, again due to the South African policies of Apartheid her parents could not marry, as mixed marriages were illegal.

Mary was born during the Apartheid era and due to living in such historically turbulent circumstances, she always wanted to study law and become a political lawyer. She entered university with the objective to study law, however she eventually became a teacher in her ex-high school where she had been working while she was still at university. Mary did not begin her career as a teacher instead of working in the accounts system of the school. The deputy principal, however, invited her one day to replace a teacher who went on leave.

Mary now works in a secondary school in an affluent suburb of Brisbane where there are many other private schools. Prior to working at this school, she worked in South Africa and in many private schools in Australia as a casual relief teacher as initially she was unable to secure a permanent position. Eventually, she saw that there were lots of positions opening for teachers to

teach English as a second language. After obtaining a Masters in Applied Linguistics, Mary secured a position in her current school, which is a secondary state school. In this school, there is a program where they teach English as a first language to second language learners. They also have a high school preparation program where they prepare students who have recently arrived in the country, offering different subjects, such as Maths, Science, Literature. Mary started in this school teaching ESL but now teaches mainstream English classes. In regards to the program, she says that the objective is to prepare these students for university, by teaching them academic writing. Many of her students are Chinese and Koreans. In looking at the *My School* website, I found that many of the students from this school also come from a non-English speaking background (46%).

Isabel.

Isabel was born in Chile and raised in Australia. She came to Australia with her family when she was a child. Her family escaped from their country after the *coup detat*, for her father was involved in politics and, as a consequence, it was no longer safe for them to stay. Isabel speaks both English and Spanish, and grew up speaking Spanish at home. Isabel worked both in private and state schools in Melbourne as a secondary English teacher. Isabel had been teaching English for more than ten years and she also has a Master's degree in education.

We were introduced to each other at a university event and at that time, she was working as a research assistant while I was just starting my PhD. The first time we met, I remember being able to connect with her in a very intense way. We talked a lot and I felt as if I had known her for a long time. I felt very comfortable talking to her almost as if I could be at "home".

Maria.

Maria approached me by email after seeing my advertisement in an online newsletter. Maria is a “brown” woman, who was born in Chile and came to Australia as an adult. Unlike Isabel, she migrated to Australia because her family was already living here. In Chile she was an early childhood teacher, however, upon arriving in Australia and getting her qualifications recognized, she did not feel comfortable enough to apply for a job. Instead, she chose to begin working as a teacher aide in a high school. Her principal and other teachers encouraged her to go back to teaching and helped her to prepare for the test for teaching registration.

Even after her registration, Maria was still working as a teacher aide. Although she wanted to apply for a job, she did not feel ready to apply for a teaching position. One day, a colleague of Maria showed her an ad for a Master's degree, which she did part time while working during the day. Even when she completed her studies, she was still working as a teacher aide. None of the teachers at that school had a Master's degree, and so her colleagues joked she was the most qualified teacher aide they had ever seen! The Master's degree was really important for Maria because it allowed her to regain her confidence. After this, she became a full time teacher and since that time she had been teaching ESL to primary students. At the time of the interview, she was working in three different public schools and had been working as an ESL teacher for the past 18 years.

Bruna.

I am also a participant and have also explored my experiences through autoethnography. I used my own experiences of becoming an ESL teacher and PhD student to provide insights into this first stage of the investigation. This decision came about in part, due to the fact I was experiencing confusion about my professional identity. It was also because of this confusion that

I wanted to do my PhD. Thus, I decided to explore and examine these experiences through autoethnography.

The role of the researcher.

I see my role as a researcher in terms of the figure of a female *flâneur*, which is like a character produced in writing. In the writing of Walter Benjamin, the *flâneur* is referred to a “he”, a male knower who strolls in the marketplace. As he strolls he produces visions, which are in form of a diorama. As Benjamin observes: “Once a writer had entered the marketplace, he looked around as in a diorama” (1983, p.35). The diorama is a picture-viewing device that originated in the 19th century, which reproduced a scene in miniature - or in full size - in three dimensions by placing the objects in front of a painted background. The *flâneur* is the character that engages in the construction of such scenes for as he strolls, he gathers information required to construct these locations.

In Benjamin’s account, the role of the *flâneur* changes as social conditions change. In other words, as the landscape changes, the *flâneur* also changes. In the genre of physiologies, for example, he strolls in the arcades. Then in the detective genre, he strolls on the streets and finally in the department store. The beginning is marked by isolation as the *flâneur* engages in producing images the workingmen could not relate to. Then in the detective story, the *flâneur*, although unknown, becomes an active observer, where his skillful perception and critical analysis produces images that represent the social reality.

As I read Benjamin’s account of the *flâneur*, I realise he produces an account of the transformation of the subject. The stage where the *flâneur* is immersed in the masses and reveals the stage where the knower experiences alienation, which he overcomes by connecting with the

masses and where he becomes aware of his condition of existence. Hence, as a consequence it allows him to stroll in the midst of the masses while making them an object of his gaze.

Seeing my role as a researcher in terms of the figure of the *flâneur* provides me with a trajectory, a journey that as a novice researcher I need to undertake. Nonetheless, much of the accounts of the *flâneur* are gendered. Wolff (1995), for example, highlights that “flânerie (another form of movement) has been a specifically male activity” (p.3). Consequently, I wonder about my role as a woman *flâneur*, in particular, what does it mean to be a woman *flâneur*? How does it affect the art of strolling? What is my condition in the middle of the crowd? What sort of scenes or images that I produce?

As described previously, the *flâneur*, as an unknown figure in the midst of the crowd, marks a stage of not knowing the self, of not being aware. It is a condition of alienation that also marks one as a stranger. To illustrate, Wolff states “the strangeness of Albert Camus’s stranger, of course, has nothing to do with travel or arrival or, for that matter, with social difference. It is the existential strangeness of alienation from emotion and from social life” (1995, p.5). Being a stranger, therefore, marks the condition of existence in modernity.

However, this thesis does not see us as all strangers, at least not the same way. My strangeness cannot be generalized under the category of the experience of the European *flâneur* as discussed previously. What makes me a stranger is not the same that makes the *flâneur* in Benjamin’s interpretation a stranger, even though we share a similar condition; a shared sense of alienation. My strangeness reflects my position as a Brazilian woman, whose difference has been interpreted in the discourse of colonization. As a third world woman, my difference does not pass anonymously. In fact, it prevents me from wandering as an unknown. As I strive to wander in the Australian landscape, I am noticed and regarded as exotic. Being regarded this way affects

the freedom of my movements. In 'their' eyes, I become the native, the colonized. In this sense, my condition of strangeness reflects my displacement within Australian society as a third world woman, of having a difference that dates back to a colonial history.

I am not only a stranger but also an outsider. Being a researcher, a professional in the mainstream Anglo Saxon culture, at times I become an intruder. I am not welcome! In fact, I am not invited to become a knower. Nonetheless, this experience of becoming an outsider is also understood as being one of privilege, for as Wolff suggests:

The outsider or the stranger has a privileged point of view, from which a more comprehensive grasp of society is possible [and] also has two geographical reference [points]. The more common argument is that the stranger (the unattached intellectual) is well placed to understand the place of arrival. (1995, p.7)

Due to this privileged position, Harding points out the importance of doing science from third world women's lives and states that "less partial and distorted descriptions and explanations of nature and social relations tend to result when research start from the lives of women of Third World descent rather than only from the lives of men or of women of European descent" (Harding, 1991, p.211). In this way, this thesis provides to a certain extent, scientific and epistemological advantage due to our shared ability to have insights into the dominant culture of our new country.

The privilege of this position is not only due to new perceptions, but it also places us in a way where we are prone to carry out a process of liberation. In regards to the experience of displacement, Wolff argues, "the same dislocation can also facilitate personal transformation, which may take the form of 're-writing' the self, discarding the lifelong habits and practices of a constraining social education and discovering new forms of self-expression" (1995, p.9). The

process of liberation is facilitated by the displacement, as one is required to make sense of self and others. When I think of the figure of the *flâneur*, for instance, the stage where the character achieves freedom of movement, I realise this is when the knower achieves a critical view of reality. Hence, as knowers, this stage is where we reinvent or rewrite ourselves.

To conceptualise my role as a woman *flâneur* sets the scene that I am about to enter. As a researcher, I am a character that strolls in the everyday of the educational landscape. As I wander, I seek to grasp teachers' everyday practice; I also seek to make visible practices of power. However, taking on such a role, I need to overcome the obstacles that prevent me from wandering, by making my self visible (which is a point covered in more detail in Chapter 5). We are embodied knowers, and we know by making ourselves present in the inquiry. Rather than claiming scientific detachment, the knower is not neutral. The *flâneur*, in this thesis, is a third world woman and as such, I cannot pass anonymously. To walk freely, I need to come to terms with my self, with my difference, with my history. In the following section, I discuss the procedures I have employed to make my/self visible in the space of the inquiry.

Data collection tools.

Autoethnography.

I use autoethnography to position my personal experience as a topic of investigation. Ellis and Bochner define autoethnography in the following manner:

I start with my personal life. I pay attention to my physical feelings, thoughts, and emotions. I use what I call systematic sociological introspection and emotional recall to try to understand an experience I've lived through. Then I write my experience as a story. By exploring a particular life, I hope to understand a way of life. (2000, p.737)

The researcher uses personal experience to reflect, analyse and interpret in order to gain cultural understanding. Such understanding is important to situate myself within the field of inquiry.

However, given that I adopt an IE framework, I use autoethnography to meet the needs of such methodology, by disclosing the self that participates in the social organisation.

As autoethnography focuses on personal experience, I use the data collection inherent within this method to gather the personal experiences of crossing the borders between Brazilian and Australian cultures. Autoethnography includes multiple data sources such as those from self and from one's past and present. Chang (2009) refers to this type of data respectively as personal memory, self-observational and self-reflective data. In my case, personal memory includes data from my experiences in both Brazil and Australia (see Chapter 5). In addition, Chang provides a range of strategies to collect this type of data suggesting that self-observation and self-reflection provide data from the present, in the form of thoughts, emotions and interactions with others. Using this type of data, therefore, gives access to my current perspectives.

When choosing autoethnography as a method, I have been interested in the transformative potential that this method confers both the writer and the reader. In regards to such transformation, Bosetti, Kawalilak and Patterson (2008) argue:

Autoethnography is a personal and evocative mode of discourse that profoundly impacts the autoethnographer and those receiving the stories. The authors, through courageously revisiting their own stories, make deeper meaning of their lived experience through story sharing with others. (p.99)

In my practice, I have been drawn to scholarly work that uses such an approach to writing. When reading bell hooks - an African American scholar - and Gloria Anzaldua - an American scholar of Chicana cultural theory - I have been able to see and position myself within their writings. I

have been interested in the type of writing produced by these women whose cultural background is different from the White Anglo Saxon majority. Through their stories, I have access to a practice of meaning making that seeks to uncover/tell the truth about dominant discourses. This thesis has given me hope that like them I could also perceive my self and the world differently.

Through autoethnography, I engage in self-examination (stories of past and present) to make self visible. Ellis and Bochner (2000) unpack about the importance of making this “I” visible within the practice of research and question, “why should we take it for granted that an author’s personal feelings and thoughts should be omitted in a handbook chapter? After all, who is the person collecting evidence, drawing the inferences, and reaching the conclusions?”(p.734). Understanding this “I” and how it engages in the research is important in order for me to practice reflexivity and become aware of how I make sense which aligns with one of the overall aims of the thesis, which is the goal of transformation.

Prior to engaging in autoethnography, I had been yearning since I first started my doctoral work to develop an identity that would free me from the thoughts and feelings that shaped my vision of self and the world. In the beginning, I felt I was “trapped” in an identity that did not enable me to make meaning. This identity, according to Giampapa (2011), has been defined by dominant structures and takes shape it is what she refers to as my “assigned identity”. Seeing self this way made it hard for me to write as I felt I did not have the authority to either write or even to think. Anzaldua (1987), along similar lines, discusses the importance of having an identity that we are proud of in order to write:

To write, to be a writer, I have to trust and believe in myself as a speaker, as a voice for the images. I have to believe that I can communicate with images and words and that I

can do it well. A lack of belief in my creative self is a lack of belief in my total self and vice versa - I cannot separate my writing from any part of my life. It's all one. (p.73)

Employing autoethnography, therefore, contributed to making my self visible. More specifically, this method played a fundamental role in assisting me to develop an awareness of my assigned identity. Importantly, it also created the conditions - such as an open- mindedness towards others - necessary to engage with the stories of teachers.

Narrative inquiry.

I use within this thesis narrative inquiry to collect teachers' stories about their work and their schools. These stories generate texts to be analysed, in particular, institutional texts, which appear within teachers' conversations. According to D. Smith, such "texts are key to institutional coordinating [and] regulating the concerting of people's work in institutional settings" (2005, p.118). These texts work, therefore, as regulatory devices coordinating people's doings within the institution and in this way, these texts link to and become the object of institutional ethnography.

By capturing texts through narrative inquiry, we can explicate how teachers, through their daily actions, participate in their everyday worlds for these texts mediate everyday practices and the ongoing coordering of activities (D. Smith, 2005). They also mediate social relations with Campbell and Gregor (2004) proposing that "in a text-mediated world, people not only interact face-to-face, they also interact through texts" (p.23). That is, teachers' daily actions bring into existence the material world that institutional texts produce, and this material world realises the interest of the institution.

A phronetic approach to narratives.

Narrative texts capture the complexity of the everyday world of teachers. To ensure these texts are of value to education, researchers have developed a phronetic approach to narratives. The term *phronesis* originates from Aristotle with Frank (2012) defining *phronesis* as both capacity and action expressed as practical wisdom. It is a type of knowledge, as Frank maintains, that is present in practice; and hence, cannot be articulated. In order to illustrate *phronesis*, rather than define it, Frank provides the example of Tolstoy's character in *War and Peace*. Nikolay attains *phronesis* by learning from the peasants with the knowledge he gains from observing the peasants being one that cannot be articulated because it is embedded in practice.

Likewise, in this study, teachers' stories also provide an opportunity for one to develop *phronesis* as teachers' stories contain knowledge of how they do things: stories of their everyday practice. They provide new perspectives and new experiences that have the potential of providing a learning opportunity for others. Thus, while *phronesis* cannot be fully articulated, it can, nonetheless, be illustrated in stories of practice.

To illustrate, Hibbert (2012) uses learners' information to enhance learning. As a teacher educator, in her initial contact with her students, she gathers information from learners to make this knowing visible and to educate practitioners. Hibbert (2012) states "gathering such information and making it visible became a first step toward accessing the knowledge of practitioners in ways that could help them to problematize their current understandings and begin to negotiate the gaps in their knowledge" (p.62). In such an approach, she invites students to examine their own knowledge by making visible what they already know. In so doing, students develop awareness about what they know, providing them with an opportunity to examine what

they bring to practice and subsequently, it also enables them to evaluate what they still need to acquire.

Through stories, we externalise our lived experiences and organise them in time. Bruner (1990) understands such narratives as containing a structure that we use to make meaning as the act of telling a story exposes our practice of meaning making and, in particular, how we understand our experiences. To illustrate, Shultz and Ravitch (2013) argue, “stories reveal how teachers engage in the construction of narratives about themselves in the context of their schools, classrooms, and communities, as well as the current political context of their teaching and learning to teach” (p.37). Stories like these show how teachers make sense of themselves and others in a particular context.

What enables us to learn from stories is reflection. As we externalise our knowing through stories, the telling encourages self-reflection. Autoethnography, for instance, also involves the telling of stories. Chang (2009) argues, “not only writing one’s own autoethnography but also reading other’s autoethnography can evoke self-reflection and self-examination” (p.53). The possibility of reflection exists because stories reveal our knowing, and how we make sense. Consequently, in the act of reflection, we can also change how we think.

Narratives expose not only how we make sense, but also what we do, and hence in this way, our lived experiences are *performed realities* (Newman & Holzman, 1997). To illustrate, in regards to healthcare workers, Frank (2012) poses the problem of practice that these workers encounter. The physician-patient encounter, he explains, is governed by many claims. They work as laws or responsibilities that guide the relations between these individuals. However, Frank claims that the physician needs to make a choice and, consequently, some claims will militate against others. At some stage, Frank believes, these claims will generate a problem of practice.

The professional will then need to make a decision and in such a situation, the professional has two choices, and for Frank one of them is reflection. As he observes, “the other choice is to reflect enough that maybe, eventually, a kind of practical wisdom will develop that can never be fully articulated - again, it’s never an algorithm - but is felt as a guiding force” (2012, p.57). As such, Frank provides a useful example of how one can learn from practice by developing *phronesis* through reflection. Practical wisdom, in this sense, works as a guide to action that allows the professional to address problems of practice.

Hence, in constructing narrative texts, ‘we’ both as researchers and practitioners, create a space where there is a potential for learning and this potential exists because through such texts, individuals can engage in reflection of self and practice and in so doing, lies the potential to develop *phronesis*, as we seek to address issues that arise in our everyday practice.

Constructing field texts.

In narrative inquiry, stories are treated as field texts (Clandinin & Connelly, 2000). In order to construct teachers’ stories, I collected material from various sources to construct field texts for within narrative inquiry, it is possible to have multiple sources of data that are not restricted to the stories teachers tell about their lives. As Riessman (2008) states:

The term narrative in the human sciences can refer to texts at several levels that overlap: stories told by research participants (which are themselves interpretive), interpretive accounts developed by an investigator based on interviews and fieldwork observation (a story about stories), and even the narrative a reader constructs after engaging with the participants and investigator’s narratives. (p.6)

Given there are many types of texts that help us to constitute the object of inquiry, rather than being restricted to the stories that teachers tell. In this study, both the inquirer and participants contributed to the production of field texts by drawing upon a range of data that included autobiographical writing, journal writing, interviews and field notes (see, for example, Clandinin & Connelly, 2000, p.93). While I conducted one-on-one interviews with the teachers, that were both recorded and transcribed, I also engaged in autobiographical writing to capture stories of teachers' lives, and I wrote notes on their life experiences in order to construct field texts.

Participants' autobiographies.

Here I collected data from participants' lives through interviews, which I recorded and transcribed. The objective of constructing an autobiography is to have an understanding of the subject's life prior to their current position. Clandinin and Connelly (2000) show how Davies, constructs an understanding of her prior experiences by exploring three spaces: childhood, early teaching experiences, and current position as a participant researcher. The importance of such an exploration is to have an understanding of her current position as a participant researcher. Likewise, in this thesis, I also approached participants' autobiography following a similar timeline in order to gain an understanding of their current position: childhood, early teaching experiences and current position as teachers.

In exploring their childhood experiences, I elicited family stories, as the literature contends they are important sources of autobiographical data. Clandinin and Connelly (2000), for example, remind us, "we often tell them when we are trying to give an account of ourselves and when people, frequently parents, are establishing values" (p.113). When participants talked about

their childhood, I elicited their storytelling by asking them, “what sort of stories did you grow up listening to?” for these are stories their mothers or grandmothers, or grandfathers or fathers told them, and which are handed down across generations. Doing so, it enabled me to help construct these women’s stories of growing up and helped mark the formation of their identities as third world women (a point unpacked in more detail in Chapter 6). For instance, through Isabel’s stories, I had access to a world in Chile that was marked by patriarchalism, hunger, and political conflict. Through Shaka’s and Mary’s stories, I had access to stories of racism, as they grew up in the Apartheid period. These themes were present in their stories, and acknowledging them has been a crucial stage to develop an understanding of the beginning of their entries in the social organisation.

Data analysis: making sense of stories of self and practice.

The analysis allowed me to make sense of teachers’ identities, as they are embodied and enacted in practice. When teachers tell their stories, they do not only tell what happened and why it happened, but they also disclose their selves (Bruner, 1990). In other words, through stories, one narratively constitutes and positions their selves. As Clark and Rossiter (2008) argue, narratives allow learners to see “how they are located in (and their thinking is shaped by) larger cultural narratives” (p.66). The self, according to Bruner, is a storyteller that discloses itself in the act of telling. The self tells what they know for a particular audience. What they know and their perspectives is not the product of an isolated self, but of a dialogical relation with the other.

The Russian literary scholar Mikhail Bakhtin conceptualises consciousness as the result of a dialogical relation. Such an account challenges the Cartesian view of self as self-sufficient

and independent with Bakhtin's conceptualisation of self being expressed in the metaphor of the polyphonic novel after reading Dostoyevsky. As Hermans (2003) proposes:

It is as if Dostoyevsky enters his novels wearing different masks, giving him the opportunity to present different and even opposing views of the world, representing a multiplicity of differently located voices of the same Dostoyevsky. The characters representing these voices may, at times, enter into dialogical relations. They pose questions and give answers to each other, agree and disagree with each other, try to convince and ridiculize each other. As a result of these dialogues new meanings emerge both between and within people. (p. 93)

In this dialogical view, the self is not unitary or independent but constituted by multiple voices and positions that coexist and are in a relation with each other. This multiplicity of voices is what constitutes one's consciousness for the dialogical activity takes place within ourselves as we are constituted by a multiplicity of voices.

The self that we construct through an analysis of narratives is the result of a dialogical relation with the meaning the self ascribes to the stories being the result of a relation with others. Understanding this dialogical aspect of consciousness has been useful in this thesis in order for us to collectively understand how we, third world women, make sense of ourselves. Identity is the result of a meaning making activity that takes place in this relation with the other. Day and Kington (2008) argue, "identity is the way we make sense of ourselves to ourselves and the image of ourselves that we present to others" (p.9) and includes the activity of meaning making and the knowledge we have that allows us to perceive ourselves in an image.

The self that we encounter in narratives is one that is in the midst of an activity of being and becoming. As discussed earlier, these stories reveal how one makes meaning, hence, the

process of seeing self entails in an activity. Narratives allow us to construct this self, to put the “pieces” together, in order to construct an image. Riessman (2008) ascribes this practice of constructing identity through narrative to a postmodern condition in the following:

Perhaps the push toward narrative comes from contemporary preoccupations with identity. No longer viewed as given and ‘natural’, individuals must now construct who they are and how they want to be known, just as groups, organisations and governments do. In postmodern times, identities can be assembled and disassembled, accepted and contested, and indeed performed for audiences. (p.7)

Identities here are, therefore, understood to be constructed; something to be accomplished, and narratives used as the means to realise such a project.

In education, teachers’ narratives have been used to shape their professional identities with stories allowing one to engage in self-understanding, and consequently, enabling one to engage in an activity of making sense of self, which for Kelchtermans is both process and product:

Instead I have used the word ‘self-understanding’ referring to both the understanding one has of one’s ‘self’ at a certain moment in time (product), as well as to the fact that this product results from an ongoing process of making sense of one’s experiences and their impact on the ‘self’. (2005, p. 1000)

Narratives have also been used for beginning teachers to construct their professional identities. In their study, Schultz and Ravitch (2013) examined how teachers’ experience of constructing their own narratives contributed to an emerging professional identity as they participated in a Narrative Writing Group formed by the authors. First year teachers shared their stories with peers and the authors through writing activities with their stories approached as

knowledge. The authors see these stories “as a site of teacher knowledge...a way for teachers to construct their own understandings of their profession” (p.38). The group in this study worked as knowledge communities for these teachers constructed their stories and shared them in a context that encouraged reflection and examination of their narratives where they constructed their knowledge and developed their professional identities.

It can be argued, therefore, that developing our identities involves a process of meaning making that takes place through stories. In the context of the polyphonic novel, the author tells a story through its characters where “in this dialogue each character can tell, as an independent author, a story about himself” (Hermans, Kempen, & Van Loon, 1992, p.28). Storytelling within this context takes place in the novel and is constituted by a plurality of voices that coexist in a relation with each other. Meaning here is constructed in this dialogical relation, as one tells a story for one’s self-understanding only appears in the act of “telling” (Kelchtermans, 2005, p. 1000) and through the telling, one participates in the activity of meaning making. The example of autobiography is illustrative here for one can grasp the self in the accounts she produces. These accounts reveal, “what one thinks one did in what settings in what ways for what felt reasons” (Bruner, 1990, p.119) and in the act of telling stories, one discloses their knowing, their selves in practice.

In presence of teachers’ stories, it is also important to focus on emotions, as teachers make sense of their identities through these bodily experiences (a point raised and discussed in detail in Chapter 2). The relation between emotions and cognition have been acknowledged by researchers informing how one understands self (Nias, 1996). It has been argued that emotions are not a mere psychological phenomenon. In fact, there is a need to understand emotions in the context of teachers’ work. In education, researchers found out that emotions play a major role in

teachers' work and performance. Day and Kington's (2008) study, for example, explores the emotional contexts of teachers' work in relation to their capacity for sustaining their initial commitment. Day and Kington found out that teachers' emotional experiences inform either a positive or negative identity, which affects their sense of well-being and effectiveness.

When I looked into teachers stories they provided an account of a self in practice: one that is engaged in the activity of becoming. To make sense of this process, I was required to acknowledge the contexts of practice; in other words, what these teachers were doing or were trying to do. For instance, their journey into the profession (as they desired to become particular types of teachers, which is discussed in Chapter 6) and later to Australia (which is discussed in Chapter 7), marks a trajectory where these teachers exercise agency. This is similar to the example that Bruner gives, as he refers to a practice of self in the late sixties when students requested to go off and live for a term or a year to find themselves. In regards to this practice, Bruner stresses that "you went somewhere to do something with an anticipated goal in mind, something you couldn't do elsewhere and be the same Self. Moreover, you talked with others about it in a certain way" (1990, p.117). Likewise, the teachers in this study also undertook similar "journeys", so that they could become particular kinds of professionals.

Making sense of participants through narratives has enabled me to make sense of their identities and practices and through their stories, I acknowledged the presence of the social organisation in their accounts. These stories revealed a particular order that informs how they talk about their selves and what and how they act. The presence of this organization also informs how they think about themselves and how they feel. This way, their identities and practices are not the results of an isolated self, but rather one that is in a dialogical relation with the other. Thus, by examining their stories, I investigate in this thesis how teachers participated in the

activity of meaning making - how they make sense of self and how the social organisation coordinated their activities.

Inward, outward.

Analysis involves the act of looking inward and outward. As the researcher looks inward, he/she identifies underlying assumptions in each account, which they name and or code. As the researcher looks outward, he/she sorts statements into thematic groups, which are informed by theory. Hence, by engaging in this process, the researcher also looks both back and forth or as Riessman describes:

The investigator tacks back and forth between primary data and the scholarship of others, checking what she is seeing in the self-writings... against concepts other have elaborated... A theme may emerge from reading a primary source, but it needs to be supported with other historical materials. (2008, p.66)

As I move back and forth, I identified thematic categories across individuals' stories. This movement also aligns with the conceptual framework of the thesis, as IE requires us, the inquirer, to understand the local worlds in relation to the extralocal. Hence, in moving back and forth, inwardly and outwardly, I looked for connections, where I could see/recognize the determinations of their everyday worlds.

Rewriting.

Going back and forth analytically impacted on the writing process. It meant that writing also involved rewriting to reflect new understandings as these emerged. The activity of writing and rewriting highlights that data analysis is not straightforward a point picked up by Rice and Coulter's study (2012) where they describe the progression in the following manner:

The process described above of sharing stories, asking questions, using professional literature, sharing more stories, and asking further questions reflect the use of broadening, burrowing, and restorying (Clandinin & Connelly, 1990) as analytic tools. We broadened our view to include the entire context of the story of teacher educator identity. Then we burrowed into individual stories of teacher educator identity. We then had to restory this experience by considering what changes or revisions in relationships between the stories and between the elements within the story emerged. The chronotopic motifs generated dialogue throughout this process by providing conceptual bridges between the broadening, burrowing, and restorying processes. (p.83)

The writing of the narratives used within this research project started at the preliminary stage, where I constructed a narrative text from the transcriptions, which exposed my own understanding of their stories. However, in reading and identifying themes in the literature, this process of rewriting continued. As the texts evolved and I started to make sense of the data in relation to the readings I was doing. As I started seeing new “things”, I wrote them down which was a stage where rewriting led me into analytic writing. Analytic writing, in this context, is about putting the pieces together to construct analysis, or as Campbell and Gregor explain:

Just as you can ‘tell a story’ to a listener, now in writing you are telling a story about what you learned to a reader. You can use ‘the point’ that you saw in your storytelling, to make an analytic point in your writing. Begin there and do not worry about the flow of a chapter at first. Writing a little piece shows you that you have something to say about your data and that you can use them analytically. (2004, p.93)

As the writing evolved into analysis, I transformed data into stories. I used data as evidence to make a ‘point’; that is, to show what we see/perceive in the stories. The visions I have been able

to represent through writing inform, therefore, my interpretation and arguments contained in subsequent chapters within this thesis.

In IE, interpretation is disciplined by the analytic framework of the social organization of knowledge and then by the data. What drives the interpretation is the analytic interest in “discovering how the conduct of people’s lives is coordinated in relation to ruling ideas and practice” (Campbell & Gregor, 2004, p.99). This involves reflection on the data in relation to IE: how our analysis and interpretation of data serves to make visible how the social organisation works.

The use of narrative inquiry in an IE framework is helpful to make visible the social organisation. Narrative inquiry allows me to understand the present situation of teachers as I acknowledge their stories; hence, I have a better understanding of the subject that is present in their everyday practice. In addition, the writing and rewriting of narratives capture lived experiences in depth, which enabled me to have a clear understanding of their struggles. These struggles cannot be understood only in relation to their everyday realities but in relation to their histories.

Along with analysis, the inquiry reveals the truth. As Riessman (2008) states, “many investigators are now turning to narrative because the stories reveal truths about human experience” (p.10). Through narratives, we perceive the activity of meaning making that sustain the actual worlds teachers inhabit. This is possible because narratives reveal a structure, which we human beings draw upon to organise our experiences.

Limitations of the Study

This is a small-scale study bounded by both scale and context and it cannot be generalised. “Generalisation” though does take place as an analysis allows us to explicate the local determinations of teachers’ everyday practices. By grounding the study on the experiences of third world women educators, the study claims a particular location; “South”, where the investigation takes place from these women’s lives. The study challenges the will to represent the social from a totality. This will to represent the social has been questioned by Michel de Certeau, with Gardiner advocating: “Certeau ... draws attention to the limits of rationality, dialectical or otherwise, and raises provocative questions about our desire and ability to capture the “real” in language and thought” (Gardiner, 2000, p.164). In this way, this thesis recognises the limitation of knowing and the promises of rationality.

As I take on the role of the flaneuse, I embark on a journey where I expose the development of the subject. This has enabled me to position self alongside the participants and in so doing, the study addresses criticisms made against IE by for example Walby (2007) where the construction/formation of the subject is said to be not acknowledged. In writing from this position, I do not claim a universal will to represent the social, but instead, I claim this space as a legitimate one to engage in the struggles that we, third world women, experience in education. Writing as a third world woman educator conveys a standpoint where I write from the margins, where I wish to represent ‘other’ stories, visions that have not been acknowledged in the educational discourse.

These are stories of resistance that seek to make visible and challenge relations of power. These stories open up a space in research to communicate our experiences and struggles in order to reclaim our right to self-actualise and to become. It is a space that acknowledges our presence

and voices. This thesis would not have been possible if it was not for my desire to overcome these struggles. Writing from this position, although setting the limits of knowledge, strengthens my political commitment to research.

Summary

In this chapter, I have outlined the methodology and methods I have employed in this research project. I have explained how I used these tools to investigate the everyday worlds of third world women educators, from which I sought to generate knowledge. As I construct knowledge, I also construct a vision of the social organization from 'South', which is grounded on our knowledges of everyday lives.

The construction of this vision took place in many 'layers' that started from writing the self and others through narratives. In both stances, writing evolved into rewriting. In this process, I became actively involved in developing a consciousness that 'knows' from the standpoint of third world women educators. Such practice challenges traditional inquiries as it acknowledges the presence and experience of third world women in the production of knowledge. In representing our experiences, the study challenges practices of power by constructing knowledge from our location.

Chapter 5 Making my Self Visible in the field of Inquiry

As a PhD student at the beginning of the writing journey, I felt I could not write. I felt I could not think. I had a blurry vision that prevented me from engaging with the educational issues I was reading. In fact, I felt stupid. I felt stupid because I did not know how to respond. I was very confused. I struggled to write not because I did not know how to do, but because I did not know who I was or what I had become after so many years living in Australia. I had acquired a worldview that prevented me from making sense. I was not invited to be a knower.

In this chapter, I start to confront my world as one of oppression. It is implicated in my life history, in my previous experiences in Brazil, the so called ‘third world’. As a woman, History had denied me the possibility of becoming a subject, a knower. Duran proposes that

in many cultures, women cannot truly be said to be ‘knowers’. Whatever form of knowledge-gathering activity women traditionally engage in, often fails to meet requirements of purity or rigor for the status of ‘knowledge’ within that culture. (2001, p.13)

Through autoethnography, I challenge History to write her/story. I examine my own experiences in Brazil and in Australia to shed light on my position in the field of inquiry. I gathered stories through autobiographical writing, journals and life experiences. In gathering these stories, I am motivated to participate in a critical project in education. To do so, it is imperative to write about self. I write about self because this is the starting point where I am located now. It is from my world, my experiences, using my own language that I start a project of reading the word and

world. When learning to read the word, we start from the peasants' knowledge of their own context, as we acknowledge them as knowers, as having the capacity to express their knowing (Freire, Freire & Ferreira de Oliveira, 2014).

Similarly to the propositions of Freire in regards to literacy, an examination of my stories provides an opportunity for me to read the word and the world, as I start the inquiry from the challenges I experience in my personal and professional lives. Such analysis is part of the development of my professional knowledge and academic literacy. Only by acknowledging the “now”, what I know, can I continue to expand my capacity for knowing.

The chapter is divided into five main sections. First, I expose the stories by dividing them according to the main geographical locations: Brazil and Australia, which is followed by a discussion. In doing so, this enables me to examine my trajectory from Brazil to Australia, in particular, the cultural baggage that I bring to Australia. As PhD students, we bring a wealth of knowledge that needs to be examined. Second, in “Looking Outward”, I discuss the stories, as I start to position myself in the field of inquiry as a third world woman. Third, in “Writing as a Third World Woman”, I expose the implications of this positioning as a doctoral researcher. And the fourth and fifth sections, I reflect on what I have achieved in this chapter and I present a concluding discussion.

My Stories: Brazil

The English language.

Brazil is where I grew up and spent most of my life. It is home to me. This is where I attended school and university. My first contact with English was also there in Brazil. My early memories were through the films we watched, through the songs we listened to, and through

some foreign people we met. All these interactions were very superficial. Yet, they seemed represented another world, a reality so different from mine. In my mind, these brief encounters “spoke” of a world where there was no violence or inequality.

I was in contact with the English language in my school. However, the contact with the foreign language and culture was very limited. To begin, I did not use English to communicate. My main interaction with the language was academic and occurred in EFL (English as a Foreign Language) classes at school. The learning of the foreign language was restricted to memorising the verbs, listening to tapes, and reading and translating texts from English to Portuguese. In all these activities, teaching and learning the foreign language took place in a mechanical way, by focusing on the structural aspect of the language, rather than communicative role language plays.

Under this circumstance, I never felt I learned the language properly. However, I was fortunate enough to be able to travel and to spend a year abroad in an English speaking country. After spending a year abroad, I began to feel I could use English as a means to communicate. Nonetheless, I longed to continue to improve my English. When I was about to enter university, I chose to embark on a Bachelor of Teaching.

The beginning of my teacher education: going to graduate school in Brazil.

I came to Australia after I finished my graduate studies, to pursue further education in TESOL. My story is similar to many other international students who come from the *Periphery* to *Center*. Canagarajah defines these two terms in the following manner: “The label *Center* is a construct from political economy and refers to the industrially/economically advanced communities of the West, which sustain their ideological hegemony by keeping less-developed communities in *Periphery* status” (1999, p.79).

Within Brazil, there is a common sense that education in developed countries is better than ours. In this way, I left home with the hope that this journey would enable me to improve my knowledge as a professional. I completed a postgraduate diploma and a Master's in TESOL, after which I decided to stay in Australia.

A graduate student teacher in Brazil: a fish out of the water.

While I was at university the idea of becoming a teacher was still strange to me. I felt a fish out of the water. It was hard to belong. Others seemed to notice this as one day a colleague of mine said to me: "What are you doing here? You don't belong here". Indeed I felt displaced. The struggle I experienced in seeing myself as a teacher is connected to the development of a positive professional identity, which for me was hard, because of the way teaching is perceived in Brazil. My family did not see teaching as a worthy profession. In addition, due to teacher's low wages, the profession has very low professional status in Brazil. Coldron and Smith (1999) unpack this process in detail with Beijaard, Meijer and Verloop (2004) maintaining that "being a teacher is a matter of the teacher seen as a teacher by himself and by others; it is a matter of arguing and then redefining an identity that is socially legitimated" (p.113). In this sense, part of me did not want to be recognised as a teacher due to the negative perception I ascribed to the profession. However, in choosing to teach, I was looking to pursue a path that would enable me to learn.

Learning racism.

Going to university marks a threshold between my world and the social organisation. I grew up in a racist family and a broader racialized culture where the divide between white and

black people is so ingrained in our everyday lives that we do not see it. No one talks about racism, yet I often heard comments and witnessed discrimination in my own family. My relation with racism is one that has been marked by ignorance.

This ignorance shaped my view of self and the social organisation. It was also present in the way we lived. We lived physically and symbolically in a segregated world, where black and white people, poor and rich did not mix. We dwelt on sameness. The only time I was in contact with black and poor people was in my household. They were the servants that helped my parents look after the house and the children: they cooked, cleaned, and cared for us. Yet they lived in the favelas, in the periphery, far from where we lived. In other words, the only time black and white people came together in my world was when we, white people, exploited them.

I experienced cultural shock when I went to university for I grew up with divisions that shaped my understanding (or rather an ignorance) towards the Other. Such divisions were also shaped by the media, which mediated my knowing of the social organisation. Within most of the cartoons I watched as a child, the heroes were represented by white characters. Television produced images of white blonde girls as being the ideal of beauty. On the other hand, in Brazilian soap operas, black people played the role of slaves and servants. These images planted the seeds of a racist thinking that conditioned us to believe in the superiority of the white race.

Racist practices informed my knowing of self and the social organisation. However, I inherited such practice from the colonisers for as a European descendant, racism dates back to colonisation. Racism is not a thing Harding (1991, p.214) suggests, but rather a relation that has been mediated by knowledge. Reading Said (1978), I began to realise that racism is a discourse produced by Europeans, as they drew on positive knowledge to classify races as superior and inferior. It served to justify the superiority of the white race and inferiority of darker races, which

referred to non-Europeans. Racism was part of a practice that divided the world into advanced and backwards races, cultures and societies, justifying the occupation of advanced powers (Said, 1978, p.207). It classified other parts of the world into primitive, backward, uncivilized people. It is in this historical and colonial context that I grew up seeing the world through this division of races.

Learning sexism.

Besides racism, sexism has also shaped my view of the world. The sexual division of labour was present in my home. As far as I can remember, the women in my family were housewives, even though some were very well educated. My mother, for instance, went to Arts school. She was an artist and a teacher but stopped working after she got married to look after us and our house. The same happened to my aunties. As they became housewives, they only worked at home. However, their conditions were very different from the women who worked in our house, women of colour, who spent most of their days with us and when they went home they had to work again in their own homes. In the meantime, the men in our family were the breadwinners, and they were also the ones who had power. Much of this power came in form of authority and subjugation of women towards them. As a child, I remember living in fear of my father.

Learning colonialism: superiority of Western cultures and countries.

The divisions I grew up with are the product of knowledge that classified the world/human reality in advanced and backward cultures, societies and people. It is the result of a cultural hegemony, as the ideas of White Western culture became dominant. Said's (1978) notion

of Orientalism is an example of the cultural hegemony of the West where the West sought to represent the Orient through a knowledge that was deemed superior. This superiority of ideas is connected to the superiority of European identity and as Said explains, what made this culture hegemonic was,

the idea of European identity as superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more sceptical, thinker might have had different views on that matter. (1978, p.7)

As a result of this hegemony, Western discourse produced knowledge of the Other.

Like the Orient, South America was also subjugated to the knowledge of Western discourse. It was also considered backward, primitive, the place of uncivilized people. Such a notion is still present in representational practices, such as film, where South America is often portrayed as a savage place, where dangerous creatures reside. However, it is also present in political practices, where foreign American policy has sought to control the region in order to contain or govern the 'uncivilized' world. The presence of the United States in Latin America has, according to Chomsky and Dieterich (1999), taken the form of a violent and sadistic superpower committed to domination and control and ensured Latin America was under their control at all times, by destroying and crushing popular movements and preventing any move towards independence.

As South Americans and postcolonial people, we carry on our backs the cultural baggage from colonization. Colonization still lives in our consciousness. It is present in our attitude towards the foreigner and it has informed my attitude towards the English language and culture.

As an example, while I was learning English my attitude towards the foreign language was marked by openness, by admiration. I remember admiring the sounds when I heard the language, even when I did not understand the words. I longed to live in that world. For me, that world was represented by North America, a foreign and homogenous place where the *gringos* lived. In my dreams, it was safer, with no violence, no social inequality.

This longing for the Other, its language and its culture, signals the power of the West over my body and my imagination. It was with this desire for the other that I became an ESL teacher, where I participated in my own oppression, through a passionate attraction for the coloniser. I was theirs, their object, and ready to be consumed.

What I see.

As I write, I start to remember more. Writing becomes exciting, as it allows me to explore the past in a new light. I write to explore my knowing, the images that I produce. It makes me aware of the images that have shaped my childhood and my thinking. Those images are not neutral. They work in name of representing a Western discourse that has shaped my knowing of self and world. The language I use to represent this world contains structures of power that limits what I see or understand.

Nonetheless, by writing and rewriting, I go back and forth between lived experiences and theory. I notice that the images I have produced by revisiting my memories of living in Brazil reveal a white patriarchal supremacist thinking, which I have inherited from our colonial history. It is embedded in the knowledge/knowing of my family that has shaped my consciousness as a white middle class woman. Such consciousness informed my ignorance: a view of the world that is marked by many divisions such as sexism, classism, racism and colonialism. It has also

informed my relationship of openness towards the English language. I am the product of a white consciousness.

My Stories: in Australia

Coming to Australia: continuing my teacher education in TESOL.

After I finished my studies in Brazil, I was still confused about my professional identity. I struggled to see myself as a teacher. Since the beginning, I experienced a conflict between my inner desire to learn about the language and culture and the shared understanding that informs our common sense about a teachers' identity. As I mentioned previously, in Brazil the teaching profession has low professional status and hence, I struggled to see myself in such an image and to develop a positive identity. Nonetheless, my passion for learning mattered the most.

As soon as I graduated in Brazil, I came to Australia as an international student to pursue further education in TESOL. By coming to Australia, I believed I could become a better professional, as I would be in contact with a type of knowledge that would set me apart from others in my home country; consequently, it would also increase my job prospects. Like many other international students, I sought the privilege of having an academic degree from inner circle countries (Kachru, 1990) and as a result, I enrolled in a postgraduate diploma in TESOL, which led to a Masters degree.

Doing my Master degree: discovering another reality.

When I started doing my Master's, I had been living in Australia for a year and a half. During this time, I became aware of the notion of discourses in education. Within the literature, I started to identify with the ideas of dissident groups, such as feminists, postcolonial intellectuals, and in particular, the critical work of Paulo Freire. I found I was entering another world with this

scholarship. I was in contact with a type of knowledge that spoke of another way of being and becoming a professional. I was fascinated!

The studies and the experience of living in Australia provided me with experiences that opened a new world to me. Slowly, I was changing. These experiences of crossing borders, both symbolically - in the literature and in everyday life, from Brazil to Australia opened my eyes to another world, to other ways of being.

When I went back to Brazil on holidays, I realised I had developed a curiosity for the other. I wanted to explore other worlds, the other side my family had taught me to deny. In one of my trips back to Brazil, I went to a *favela* [slum] in my hometown. I wanted to know where the lady that worked in our house for years came from. I wanted to know and see how she lived. I remember the first day I stepped there in that community. I did not tell anyone in my family because I knew they would object to me going there. As I stepped into their community, I realised I was a stranger, a white girl. Everyone was looking at me. However, as they noticed that I was with someone from their community, they let me go. I was granted access.

Going to the *favela*, I crossed the divide that separated “us” from “them”. By stepping outside of my world, I wanted to dissolve the divisions I was socialized into. I wanted to know my own culture. However, looking back to when I went to the *favela*, I see this event as a marker of how my thinking was changing. I was guided by curiosity that led me to cross these social borders/divisions in order to learn. It required me to overcome the misconceptions that are often attached to places like *favela* in Brazil. I see now that embedded in this curiosity for the Other, was my desire for "other" forms of knowing.

Who I wanted to become.

The readings I was doing in Australia - unofficially as these were readings I discovered at the library in my own time, and were not part of the course I was taking - contributed to me adopting more progressive ideals. The readings I was engaging with, spoke to another world, another way of being and becoming. It enabled me to see self in an image that I could identify with. The work of Paulo Freire, of bell hooks and Gloria Anzaldua, to mention a just a few, showed me that there is another way of becoming an educator. I was intrigued by their voices, by their passion. Reading them played a significant role in developing an identity that I dreamed of. What I wanted to become was informed by their visions of becoming a dissident voice.

Despite this desire in becoming a dissident professional, I was still unaware of the obstacles that I would face. I had a naïve understanding of the educational discourse in Australia. In the following, I recount how the experience of becoming an ESL teacher in Australia contributed to me developing an identity that is the result of dominant structures.

Becoming an ESL teacher in Australia.

After I finished my Master's, I decided to stay permanently in Australia. My status changed from being an international student to that of a resident. I worked as a casual and part time teacher in Victoria, teaching ESL to adult learners. Then my husband and I moved to Queensland, where I was excited to be given a full time teaching position. I felt proud of myself. I had been in Australia for 3 years, and at that point, I thought, "I made it"! After several years of studying, I had finally reached my goal: to become a teacher, a professional. I was in my late twenties, a mother of one child and I started my new job very optimistic and confident about my self. However, I was only at the beginning of my path in this landscape.

On the first day, as I entered the staff room, I encountered many women teachers sitting around the table, chatting and having coffee. That picture alarmed me. I noticed a stark difference when compared to prior jobs I had as a temporary teacher in Victoria. The teachers were mainly white Australians and much older than me. They seemed to be in their fifties. The coordinator introduced me to them, saying, “Look! How exotic is it to have a teacher from Brazil!”. They did not seem to notice me.

Becoming exotic.

Being called exotic puzzled me. I wondered how exotic I was. My idea of exotic often comes from the media. It reminds me of the films I watched which positioned indigenous people in a colonized country as exotic. Was I like that? But I was white!

I started my job very optimistically. Since I did not have much experience as a teacher, it also meant that I had not experienced or been in contact with dominant discourses. Since I finished my Master’s, I had acquired more progressive ideals, which made me very optimistic (and possibly naïve) about how I perceived self and world. At the time, I could not perceive the contradictions about reality. I believed I could be anything I wanted.

I had a lot of energy and loved my job. Others perceived my enthusiasm and creativity as they mentioned I was a very energetic teacher. I believe that my naiveté brought a lot of excitement into my class. At that time, the path was clear, without obstacles, without struggles, without constraints. I was guided by my middle class consciousness!

Wondering about difference: my encounter with the Other.

Even though I had a naïve consciousness, I started wondering about my difference as a Brazilian teaching ESL in Australia. I started wondering about what this difference meant. I remember when I was having coffee in the staff room by myself and I had a glimpse of what my difference could mean. It was at the end of the day and most teachers had already gone home. A Sri Lankan teacher approached me. She seemed as “exotic” as I was, as she spoke English with an accent. We started having a friendly conversation. We connected instantaneously. She did not seem happy and she said she was leaving that institution. She was holding a box, which must have been full of books and her personal belongings. She told me she had been working there for many years. Yet, she felt she had never been recognised.

She sounded very resentful. She had reached the end of the road in that institution. She must have gone through obstacles that at that stage I was not aware. She had already walked the path I was yet to walk on. I sympathised with her. I did not know why. We talked briefly. I barely knew her, but it felt like we shared something in common. That conversation puzzled me. I could not fully grasp her experience. I was at the beginning of a path that would shape my sense of self.

Moving forward three years in that institution, I was struggling to identify myself as an ESL teacher. Scholars have talked about teachers with Canagajarah (2012) highlighting the difficulty teachers like me experience when identifying as English teachers:

I didn't know what I was doing or didn't belong to this profession...There were other things about my teaching that made me different. Attempts to prove myself only ended up with me looking more comical. I gradually gave up trying to fit in. I became so dejected that some of my colleagues attempted to help me. After some consultation, they said:

“We know your problem. You are a non-native English speaker in a profession that belongs to native speakers. You have an identity crisis”. (p.269)

Reading Canagajarah, I started to realise that like him and many other non-native English speaking teachers, I also felt I did not belong to the profession. I had an accent. Having an accent that is different from the norm of the ESL classroom, according to Amin (2001), marks one as being non-native. So, when I spoke, it was interesting to see the women's faces in the staff room. They looked at me as if they were saying, “I do not want to listen to you”. They would frown their faces to signal they have not understood me. When no one hears you, this is how we become silenced, excluded. A wall had been erected, preventing “us” from communicating.

I felt strange for having a particular difference that was not welcome in that discourse. My difference was not restricted to the language I spoke, but the way I taught as well. My practice as an ESL teacher was different from my “native” colleagues. For example, I did not like the traditional style of teaching where I was in front and the students were the spectators. I did not see myself as a figure of authority, as someone who knew everything, because English being my second language, I felt I was still learning it. Hence, I saw myself as a learner.

Seeing self as a learner clashed with my view that a teacher is the one who knows. This view of self impacted how I approached teaching and learning. I felt I was engaging in good teaching when everyone was participating, collaborating. It meant that my class could be a bit noisy at times. I became aware of “my style” of teaching when a colleague - a white Australian lady - came to substitute me for one day. She complained about my class being too noisy and the students not having respect for the teacher. After this incident, I started wondering whether I was engaging in “good teaching” and what it meant to be a good teacher.

Adopting the Anglo Australian practice: becoming a “good teacher”.

After several years teaching, I believe I began to take the white Anglo Saxon practices as the model. My style of teaching had changed. I adopted their visions of what a good teacher should be or do as I strived to accommodate this conception of a good teacher.

I tried to be more effective by meeting deadlines, while organising the course content, teaching to the tests, following the curriculum, etc. In adopting these practices, I was influenced by a way of knowing and in engaging in practices that were considered the norm.

My professional practice was changing. And I was changing too. However, I did not feel comfortable about it. I desired to become recognised and to be regarded as a good professional. The goal that I was working towards was not who I was or who I wanted to be. It was against the progressist ideals that I had earlier adopted and which had inspired me in becoming a professional. Now, I was stuck with an image of a professional that I was imposed on me.

As I tried to accommodate the native model, and become more like the other Anglo Australian teachers, I felt I had to get rid of my difference. For instance, I tried to speak English without an accent. Doing so, frustrated me, because I cannot speak English without an accent! As I acquired English later in my life, I suffer the influences of my first language. So, I hated when people could notice my accent and asked where I was from.

I was investing in constructing an identity, which was the result of dominant structures. What I was becoming was imposed on to me, because it represented to me what it meant to become a good teacher. However, it came at a cost: I had to abandon my dreams and ideals. It cost my soul! As I tried to accommodate dominant representations of a good teacher, I had to deny my self, to forget who I was. As a Brazilian born teacher, I felt I did not have the authority to teach the language. I spoke a variety that was not native; hence, I saw my knowledge of the

English language in terms of deficit. To “fix” this problem, my only option was to get rid of my difference and become like ‘them’. In doing so, my difference posed an obstacle for me to develop a positive identity.

Experiencing everyday life under such conditions became a burden and painful. I felt I could not speak freely. In fact, it was hard to speak. For example, it was hard to join an informal conversation in the staffroom because I felt I had to watch out for every word I said. Whenever I talked, my native peers would give me that “look”. It was terrifying. After a few years working full time, I began to finally understand what that Sri Lankan teacher had gone through. I was now familiar with her path, with the obstacles professionals like us face. Teaching English as an exotic person did not grant me any privilege and I struggled to sustain my enthusiasm and creativity. I felt I did not belong in the staff room, or in the profession. Being in an environment dominated by white Anglo Australian teachers made me feel inappropriate, an Other.

Looking Outwards

My experiences illustrate what many minority teachers experience, as they become teachers in developed countries. Experiences of minority teachers have been understood in the discourse of TESOL, in terms of the identity of non-native English speaking teachers (NNEST). Much has been written about the experiences of these teachers (e.g. Braine, 1999; Brutt-Griffler & Samimy, 1999, Amin, 2001; Mahboob, 2010). Scholars have addressed this unequal relation between native and non-native speakers to illuminate experiences of oppression in education. Seeing my self as participating in this relation has been helpful to the extent that it made me realise I was involved in relations of power, as I became a non-native English-speaking teacher in Australia.

We can understand this division between native and non-native English speaking teachers as one produced by Western discourse. The essential characteristics that comprise the native speaker have been produced by the linguistic discourse that Canagarajah (1999) ascribes to Chomsky. According to Canagarajah, Chomsky supported the superiority of the English as spoken by inner circle users, and as a consequence, “[t]he Chomskyan notion that the native speaker is the authority on the language and that he or she is the ideal informant provides an understandable advantage to the native speaker in grammaticality judgments (Canagarajah, 1999, p.78). The linguistic discourse that supports the native model has constructed the native speaker (NS) as the norm; hence, it is recognised as the “right” way of being an English speaker. In privileging this image, it has excluded professionals whose first language is other than English. This practice of exclusion and inclusion are so embedded in our lives that it informs our understanding of who is a desirable professional.

A type of knowledge.

In participating in the everyday of the institution, I acquired a type of knowledge that reproduced hierarchical structures that shaped how I made sense of self and others. The same knowledge that turned us into the Other. I was involved in the division of human reality, as I saw everyone as “us and them”. In regards to Orientalism, Said expresses his perplexity towards the effects of such knowledge:

Can one divide human reality, as indeed human reality seems to be genuinely divided, into clearly different cultures, histories, traditions, societies, even races, and survive the consequences humanly? By surviving the consequences humanly, I mean to ask whether

there is any way of avoiding the hostility expressed by the division, say of men into “us” (Westerners) and “they”(Orientals). (1978, p.45)

Hence, living as the other has material consequences for those who live both inside and outside of the institution.

Embracing our difference does not seem at first sight a viable option for minority teachers. The message we get is that difference is dangerous and we must get rid of it. In my experience when I acquired this knowledge, it did not only change how I perceive self and others, but how I felt. I became insecure about what I knew, and about my identity as a Brazilian ESL teacher. My knowledge represented a difference that was not welcome.

As a result, I wanted to get rid of it. I became annoyed when people noticed my accent and asked me where I came from. Being a Brazilian ESL teacher placed me in opposition to the native speaker (Rampton, 1990). In seeing self this way, race was invisible to me. In fact, I only became aware of my race as an ESL teacher, when I was giving a paper in a conference to talk about my experiences of being an ESL teacher in Australia. At the end of the talk, an Indian woman from the audience approached me and said she could not understand why I went through these experiences because I was white. This Indian lady was curious about this because she felt the native discourse privileges the white race or as Amin submits, "this experience of otherness is reproduced in the ESL classroom through the imagining of the native speaker as White" (2001, p.92). However, as I mentioned above, I experienced exclusion because of national origin and accent (Brutt-Griffler & Samimy, 1999). As I think back about this event, it has become evident that there are multiple forms of oppression and that race is not the only one. My whiteness did not prevent me from experiencing the margins. We experience oppression in different ways and it is important to recognize that our experiences are not identical.

Embedded in this native construct of the teacher is a standard representation of the professional in developed countries. I make such a claim because teaching in Australia remains dominated by white Anglo Australian teachers (Santoro, 2007). In adopting standardised representations of professionalism, I was asked to leave my knowledge behind. Not valuing what one brings contributes to self-depreciation with Freire stressing that

self-depreciation is another characteristic of the oppressed, which derives from their internalization of the opinion the oppressors hold of them. So often do they hear that they are good for nothing, know nothing, and are incapable of learning anything- that they are sick, lazy, and unproductive. (1996, p 45)

In order to be recognised, or to attain a positive identity, I desired to be seen just like ‘them’; a professional who embodied the standards the Australian culture cherished. I wanted that in part because I also wanted to belong, to be accepted as part of the community and be regarded as a professional.

Instead, I acquired new relational hierarchies - such as the native versus non-native divide; first and third world women. I learned to live with these new divisions as I attempted to adapt to this new reality. I did not question it. I just accepted it. I felt the violence of the oppressive structure in my body, and in my vision.

Seeing self as a third world woman.

As I was participating in relations of power with first world peoples and cultures, I was positioned as a non-native (i.e. discourse of TESOL), as a third world woman. I was positioned at the margins, where I struggled to see self as a knower. In so doing, I was using the categories of the oppressor to objectify myself. However, in experiencing the institution and culture this

way, we are not totally unaware of what is occurring. We “know” what this structure does to us because we experience the contradictions that the unequal relation between native and non-native speakers produces. As a consequence, I felt rage towards “them”, the culture of domination as represented by the white Anglo Saxon culture and their people. This has limited my understanding of self and others for although we have glimpses of the dominant culture, we need to examine them critically. If these emotions are left unexamined they fail to become resources that prevent us from engaging in a reflective practice. We fail to perceive our realities, and as a consequence, we are unable to develop a whole comprehension of our condition. In the following passage, Freire (1996) discusses liberation:

In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform. (p.31)

Writing as a third world woman.

When I started my PhD, I was occupying the margins, not by choice. It is a position that had been given to me by History, by my colonial legacy and by the culture of domination. Hence, I was experiencing in Australia where I was denied a subject position.

Experiencing the margins, I was at a place where I could only feel rage for them having taken my humanity. My vision and knowing had been narrowed. This is a form of oppression, as "it attempts to control thinking and action, [and] leads men to adjust to the world, and inhibits their creative power" (Freire, 1972, p.64). I could not see, I could not make sense of what I was reading as I started the PhD. It became hard to think, to make meaning. I could not write.

As I opened the computer to write, I could only see a blank screen. "Where do I start?" I cried for help! But nobody was listening. I was alone. I was shattered, in pieces! As I was in front of my supervisor, my body was screaming for help for change, however, I did not have the words, or the means, to communicate my experiences. In fact, I did not have the language. I was in silence. This experience of silence is very painful. When writing, I could not trust my instincts, neither my senses. I could not write from within, from my body. I had lost my creativity. I was overwhelmed by the idea that I had to write a thesis. When writing, I became worried about the form, about communicating in proper English.

When I see myself as a third world woman, it allows me to tell a story that dates back to colonisation, where the dominant West imposed itself onto "non-technological" societies suppressing their cultures, stories, knowledges as they were regarded as primitive, backwards. As people from the third world has come to the first world (or as periphery comes to the center) we confront this same practice: of being constructed as Others, as colonized, as third world peoples.

In regards to the discourse of anthropology, Mohanty (1991b) points out a disciplinary knowledge produced from the centrality of white, Western masculinity that represents the stereotype of the 'third world woman'. Likewise, some feminist scholarship - which Mohanty refers to Western feminism - also contributes to the construct of the stereotype of the average third world woman:

This average third world woman leads an essentially truncated life based on her feminine gender (read: sexually constrained) and her being "third world" (read: ignorant, poor, uneducated, tradition-bound, domestic, family-oriented, victimized, etc.). This, I suggest, is in contrast to the (implicit) self-representation of Western women as educated, modern,

as having control over their own bodies and sexualities, and the freedom to make their own decisions. (Mohanty, 1991b, p.56)

This stereotype is embedded in a discursive practice that constructs the average third world woman from a position of power. In such studies, the knowledge produced about third world women serves to consolidate relations of power.

This stereotype has a consequence that goes far beyond the text. It is present in our personal and professional lives. For instance, in the Australian education landscape, I am allocated a position, where my knowledge, my histories and dreams have been discarded. As a white female Brazilian ESL teacher, the heterogeneity of my experiences has been suppressed by a dominant discourse that does not take into account my knowledge. It draws on the discourse of colonisation to construct teachers with a difference as Others.

By writing my History, I have identified as the cause of oppression, a type of **consciousness** that is committed to supporting the status quo: one I have inherited from Brazil, which granted me a naïve perception of reality and engagement with the teaching of English. Such naiveté was also due to my upbringing. I was socialised in a culture of silence, an authoritarian culture that did not welcome other ways of thinking. According to Freire, “for the naïve thinker, the important thing is accommodation to this normalized ‘today’” (1970, p.81).

My knowledge dates back to my ancestors, to my third world context where I acquired structures of power that organised my knowing enabling me to become a white middle class woman in that society. I acquired a mode of knowing that is used for ruling, which supported the views/aims of those in power, and as a consequence, my engagement with education has been marked by acceptance, openness towards the dominant West.

Reflection

Examining my stories as I came from Brazil to Australia, enabled me to see my experiences along with others, who also came from the Periphery to Center. When people like us arrive here, we are turned into strangers. As professionals, we become disqualified and deprofessionalised, which is a point highlighted by Canagarajah: “Fresh from graduate school, certified with a Masters or a doctorate in applied linguistics, and groomed for a career in language teaching by a reputed university, the non-native ESL teacher often discovers a gloomy professional future” (1999, p.77).

Clearly, this is not an ideal situation for any professional, who has dedicated many years of his/her life in obtaining qualifications in developed countries, only to find out later that our new profession excludes and disqualifies professionals like us. The marginalisation that professionals like us experience is also in part produced by ourselves. From the Periphery to Center, we consume a type of knowledge that has not enabled us to decolonise our minds.

As I exposed my narratives, I realise that much of my knowledge while growing up in Brazil has been the product of many relations: first and third worlds, racial, gender and class relations. They are in part embedded in a colonial legacy that has shaped my vision of self and the social organisation from the standpoint of ruling (D. Smith, 1987), where practices of domination are invisible, where we become ignorant towards the social reality.

I longed to make my life meaningful, as I chose teaching as a career that would enable me to develop knowledge. I did so by choosing to become an ESL teacher and as a student in Australia, I was passionate about the type of professionals as represented by critical and feminist scholarship. However, such a project of becoming has been interrupted as I acquired dominant representations of self.

Yet, as a naïve thinker, I was committed to becoming a good teacher. I was consuming dominant representations of professional identity that privileged the Anglo Australian teacher. I desired to become “them”. “They” represented the model that I had to work towards to. In so doing, I was working towards an identity, which did not take into account my knowledge as a third world woman. Quite contrary, my knowledge was discarded. Hence, when I came to my doctoral research, I did not see myself as having important knowledge or having an important contribution to make to the literature. Nonetheless, I was driven by a passion to know, to overcome my condition.

My knowledge: my life, my history.

In conducting this narrative inquiry, I realise that my professional knowledge is embedded in my life, in my history, as a South American, a Brazilian born educator. It is grounded in my experiences in Brazil, as these experiences have informed my attitudes and beliefs towards knowledge, towards teaching and the English language and its culture.

I carry on my back, to both research and to teaching, practices that have been the result of relations of power between first and third worlds. When my peers, in particular, White Anglo Australian women teachers, saw me as exotic, for instance, I was participating in relations of power that has existed before. I was positioned as a "native", a third world woman. According to Mohanty (1991a) these two conceptions – native and third world - bear similarity due to the fact “both draw on sexist and racist stereotypes to consolidate particular relations of rule. In both cases, gender and race (white men and white women) are central to the definition of superior and inferior” (p.32). When they defined me as exotic, I was defined by structures of power. I was positioned as backwards, primitive and uncivilised.

I also carry on my back the history of colonisation, of exploitation that has shaped the conditions of third world women. It is a condition of not knowing, of objectification, where dominant discourses have suppressed our knowledge. This is purposeful for as Collins explains:

Suppressing the knowledge produced by any oppressed group makes it easier for dominant groups to rule because the seeming absence of an independent consciousness in the oppressed can be taken to mean that subordinate groups willingly collaborate in their own victimization. (1991, p.5)

As I examined my experiences in Brazil, I realised that I inherited practices that influenced how I perceived the world through divisions of race, culture and gender. My understanding of reality was the result of relations of power. It was a vision informed by my ignorance as a white woman. Coming to Australia I bring with me this baggage, which informs how I make sense. Nonetheless, in coming to Australia, my position changed. I lost the position of “privilege” as a white middle class woman in Brazil, only to be allocated to the margins, where I am a stranger, a migrant, a third world woman.

Conclusion

In this chapter, I sought to make visible my self within the field of inquiry. I have attempted to achieve this as I constructed my narratives and examined my life experiences in Brazil and in Australia. In so doing, I have become aware of the baggage that I bring to the practice of conducting this research. By doing narrative inquiry, I notice that I bring the ignorance of my white consciousness for I was socialised in a world full of divisions. In a global context, I also bring my experiences of marginalisation as a third world woman. Most

importantly, I bring my desire to overcome my condition (my ignorance) and in making my life and of others more meaningful.

Writing this chapter has posed a challenge for me. When I wrote the first drafts, I could not fully understand the importance of exposing my lived experiences and writing about self. By writing and rewriting, I engaged in reflection, which has enabled me to shed light on what was before obscure. Self-examination enabled me to raise awareness about what is that I bring to the practice of research.

I bring a colonial baggage that is rooted in my experiences and informs my knowledge and knowing as a third world woman. I bring with me stories of learning racism, sexism, whiteness, and social injustices. It is because of these experiences that I desire to know, to overcome the limiting condition that I found myself as a third world woman. What I desire to overcome is what History has denied me: the possibility of becoming a subject, of becoming a knower.

It is from this position - of struggle - that I write. It informs what I write (her/story) and how I write - from the dark places that we were taught to forget and to suppress. It is grounded in a way of knowing that is not welcome by mainstream scholars in the West, whose fathers have historically subordinated women's knowledge (Code, 1991).

I feel relieved. Quite the contrary from what I experienced in writing previous chapters, writing this current one, I feel that I have developed a vision, an understanding of self. As a result, it has given me confidence in what I have to say. In this chapter, I have created a space where I could represent marginalised knowledges by naming my experiences. Subsequently, I have started to construct knowledge from my own location. I realise that writing about self has been a crucial component of this thesis, as I become committed to a consciousness that knows

from our place: one that does not ignore my history; quite opposite, it is one that affirms her/story.

However, this is only the beginning. What I have accomplished here is only the “tip of the iceberg”. I do not feel that I have fully unlearned the structures of power that have shaped my knowledge and thinking. This is an ongoing struggle in which I am involved in the process of becoming. Nonetheless, I now realise how important it is to revisit our positions in the field of inquiry, in particular, to question what we, researchers and educators, bring to practice. Rather than taking our positions as unproblematic, it is important to interrogate the discourses that shape them and give meaning to our experiences. In this sense, it has been important to make self - visible to raise awareness of the structures of power that I draw which limits my understanding.

I also discovered that the way I make sense of self and others is implicated in multiples relations of power that dates back to colonisation, which still produces unequal relations between first and third world peoples and cultures. In fact, these relations pose a limitation to knowing. I have sought in this chapter to overcome this process by identifying these structures and contesting mainstream forms of knowledge that construct minority teachers in terms of stereotypes, as Others. To continue this journey, I find it imperative to continue to develop my knowledge as a third world woman educator and researcher. I am looking forward to continuing this journey and I hope you, my reader, are too.

Chapter 6: Going South: (an inquiry into) Third World Women Educators Imagined identities

This movement of inquiry must be directed towards humanization - man's historical vocation. The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity (Freire, 1970, p.73)

In the previous chapter, I sought to understand my position in education as one of marginalisation as I became an ESL teacher in Australia. It became clear to me that I also incorporated the dominant identity of the “average third world woman” (Mohanty, 1991b). I argued how my difference served to exclude me as I became exoticised and mystified and as I focused on my difference, I diverted my attention from developing myself as a professional. Thus, I became alienated and displaced from my work.

In this chapter, I continue my attempt to make sense of self in relation to the participants' stories and expose how they have each in different ways become third world women teachers. My use of the concept "Third World", quite the contrary to what many critics would suggest, does matter for the concept bears both negative and positive meaning as Minh-ha points out:

“Third World” must necessarily have negative and positive connotations: negative when viewed in a vertical ranking system - 'underdeveloped' compared to over-industrialized, 'underprivileged' within the already Second Sex- and positive when understood sociopolitically as a subversive, “non-aligned” force. Whether “Third World” sounds negative or positive also depends on *who* uses it. (1989, p.97)

I draw on the concept outlined above to explore the experiences of four women teachers. "Third World" allows me to tell a story that dates back to colonisation, where the dominant West

imposed itself onto "non-technological" societies suppressing their cultures, stories, knowledges as they were regarded as primitive or backward. Likewise, third world women have been historically constructed as the other, as natives. I use their individual trajectories of becoming teachers to tell their stories which work as fragments as if part of a bigger story. As Minh-ha (1989) stresses: "each story is at once a fragment and a whole; a whole within a whole" (p.123). Thus, I use each to compose the "whole", from where I seek to understand our conditions and our struggles as third world women educators.

I am very excited to explore their worlds, as I also share their stories. Throughout the chapter, as I analyse their trajectories, it has produced in me responses, which I externalize in the form of reflections and have written them down in italics as they interrupt the flow of the academic writing (and discourse). Such an investigation - I hope - enables me to better understand our history(ies) as I see my self within their stories. In the following, I head "South" to undertake a journey to their (and my) homelands. I am a wanderer, a traveller, a crosser of borders. I move backward and forward in a *to and fro* movement of inquiry to capture their stories of becoming.

Going "South"

The journey starts as I head South - South America and South Africa - to the homelands of Isabel and Maria (Chile) and Shaka and Mary (South Africa). The development of their professional identities need to be understood in relation to their homeland; a location where they acquired meanings and structures that have informed their perspectives. The personal and the professional are intertwined in the development of their identities.

I was excited to talk to these women, especially because I felt safe. I felt we knew each other even though we had never met before. We shared a commonality, which I struggled to know its source. It was not visible as we have different skin colour. Nonetheless, there was something that allowed us to bond and it was with this sense of familiarity that I entered their worlds. As I landed, I was welcomed with a Southern hospitality, and I could picture them holding a sign written, “Welcome”.

Because of the familiarity, I needed to be careful not to lose sight of what I intended to do when I entered their worlds. Like them, I also took what they saw for granted. I was immersed in their worlds as much I was in mine. As I revisited their stories, I realised the importance of employing writing as a method to practice reflexivity. In capturing their stories, I was able to engage with their experiences as if I almost became them. From their position, I had glimpses of my self. The following passage from Minh-ha illustrates this experience:

In writing close to the other of the other, I can only choose to maintain a self-reflexively critical relationship toward the material, a relationship that defines both the subject written and the writing subject, undoing the I while asking “what do I want wanting to *know* you or me?”. (1989, p.76)

Writing reflexively becomes the method of my exploration. Through analysis, I explore their personal and professional lives to know them, my self, us, third world women. Given that we are “made women,” as Simone Beauvoir famously noted, in the following, I expose the trajectory of becoming third world women teachers.

Chile: representation of another reality.

I arrived in Chile through Isabel's stories of her family history. She heard these stories from her parents, as she came to Australia when she was 3 years old, she did not have any memory of her experiences in Chile. In recalling these stories, she painted a landscape of Chile when she was a little girl. According to Isabel, her father's stories always started with "When I was a little boy...". For her, these stories were filled with magic as they represented a far away reality. For instance, she heard that her grandfather froze to death one day, and when trying to get more information about such event she asked, "what did he die of?" and her parents, insisted, "he froze to death". Such explanations made her wonder whether it really happened.

The stories from the past seem for Isabel abstract and distant from her reality. As she asked for more information, she received types of responses that were not enough: "he was riding horses and carriages with horses and he was poor. He didn't have a coat and he literally froze to death". Isabel adds her own interpretation from her own knowledge and experience, and she attempts to make sense of how her grandfather died, as she says: "the situation was probably complicated with poor health, scarce access to medicine and he got pneumonia". Isabel has access to these experiences through her parents' stories, however, she needs to use her imagination to fill in the gaps and to make sense of what happened. She reaches the conclusion that because her grandfather did not have a coat as he was poor, he got pneumonia, and as a consequence, he got sick and died. She has to use her imagination (and reasoning) to make sense of what was absent.

As I hear Isabel's account of this world, I have access to a 'magical' place. I am intrigued by the presence of magic in her stories. The magical aspect that Isabel ascribes to these stories places them in opposition to History - the factual and real - which we have learned to see as

truths. On the other hand, the stories I hear from Isabel have been passed on from generations and they reveal another way of telling and writing history (ies). As Minh-ha observes, “the act of revealing bears in itself a magical (not factual) quality - inherited undoubtedly from 'primitive' story telling – for the Past perceived as such is a well-organized past whose organisation is already given” (1989, p.120). Isabel’s story needs to be understood in relation to a his/story, one that has been written before she entered the social organisation.

The story begins in the year after the *coup d’etat*. Her father was not around and her mother had to find a way to find food and make meals for three children - which included a young sister and a cousin who was also living in the house - as well as anyone else who was coming to the house.

My mother was known for her ability to make things. There was always magic attached to being able to produce like “Puff”!!! Like food, clothes, out of nothing. My auntie went for a walk and further down where they lived in the field they spotted chickens. So they lured the chickens because there were no fences. They lured the chicken with seeds and the chicken followed them home to their place and they laughed about it because the whole neighbourhood must have known where the chicken came from because no one had money. And the smell and the aroma of the chicken broth was obvious, so everyone would have known that they were cooking a chicken and they would probably wonder how they could have got a chicken.

Isabel uses humour and imagination to (re) present such reality. The absence of language in her father's story plays a significant part of the telling. The lack of language reveals a silence, a blank page that is unwritten, which fails to communicate experiences of suffering and of pain. As hooks states, “the more painful the issues we confront the greater our inarticulateness” (1992,

p.2). The problem of not speaking our experience is that we are unable to name our pain. A condition that many black folks share, for as hooks submits: “Like Pecola, in Toni Morrison's *The Bluest Eye*, black folks turn away from reality because the pain of awareness is so great. Yet it is only by becoming more fully aware that we begin to see clearly” (1992, p.6).

Isabel's depiction of her homeland needs to be understood as part of a “bigger” story that we often hear through the History of colonisation. According to Minh-ha,

One can date it back to the immemorial days when a group of mighty men attributed to itself a central dominating position *vis-a-vis* other groups; overvalued its particularities and achievements; adopted a projective attitude toward those it classified among the out-groups; and wrapped itself up in its own thinking; interpreting the out-group the in-group mode of reasoning while claiming to speak the minds of both the in-group and the out-group. (1989, p.1)

The history of colonisation marks the beginning of our story of exploitation, of oppression. Isabel's story is part of it, which led her family to experience such socioeconomic conditions. In fact, her family's living conditions remind us what the white colonisers had done to the local people in South America. When the *gringos* [the foreigners, reading Americans] arrived, the natives became dispossessed. Isabel's socio-economic conditions illustrate the reality of the local people in Chile, which led them to experience poverty, hunger, due to their dispossession and displacement. In a similar context, Anzaldua (1987) says the following in regards to the Indians and Mexicans:

The Gringos, locked into the fiction of white superiority, seized completely political power, stripping Indians and Mexicans of their land while their feet were still rooted in it. *Con el destierro y el exilo fuimos desunado, destroncados, destripados*- we were jerked

out by the roots, truncated, disemboweled, dispossessed, and separated from our identity and our history. (pp. 7-8)

However, in South America, the people rebelled against such a presence. They were to a certain extent aware of such reality, and the *coup d'etat* was a response to the awareness of the people. Her fathers' participation in politics illustrates a political consciousness that people from South America shared during that period. In regards to the Brazilian reality, Freire submits that,

During the Brazilian transition, as the popular classes renounced a position of accommodation and claimed their right to participate in the historical process, reactionary groups saw clearly the resulting threat to their interests. To end this uncomfortable quandary, they needed – in addition to the power they already possessed- the government, which at least in part did not possess. Eventually, a *coup d'etat* was to solve the problem. (1973, p.14)

As a result of the awareness of the people, those in power sought to silence them through repression.

Isabel constructs a far away reality, another world, whose experiences/conditions are different from the ones we - third world women - experience in developed countries. In fact, it seems to oppose the conditions she finds herself now, as she says, in regards to the fences: "*This is far from my reality here in Australia because here everything is fenced*". I see the fences as a metaphor for the walls and divisions that have been erected in the gringo land. As a result, it produces a gap that separates us from them.

This gap is not random. Her construction of Chile takes place from another location, where the third world is often understood in relation to the first. This is how the third world has been understood in Western discourse: as a lack, as opposed to developed nations, which has

resulted in the exploitation of these peoples. However, the third world I wish to understand remains unknown. It involves understanding it - her homeland- beyond the binary first and third world.

As I attempt to enter the unknown, I wonder what tongue she speaks. She inserts imagination and humour in a his/story that resulted from the oppression/exploitation of third world countries and peoples. We enter a space, where experiences and histories have been excluded, suppressed by the West. A space marked by silence as we have failed to write our histories with our own language, our own knowledge. In fact, much of our knowing, knowledges have been the result of Western science, which has served the needs of the coloniser. Hence, her language is not transparent but constituted by meanings that are the result of relations of power. As she uses language to depict reality, I become suspicious. Who is the "I" who is telling the story?

Going to South Africa.

My arrival in South Africa took place, as I went to interview Shaka in Melbourne. I met her for the first time at the school where she was working. The first time I interviewed Shaka I was quite nervous as I arrived at the school at the end of the day and most students were gone. However, the staff was still present and as I came in through the reception I gave my name to the receptionist who asked me to wait. I waited for a few minutes when a friendly dark-skinned medium height lady approached me in a very friendly manner. Eagerly, she invited me into her office and at that moment when she closed the door behind me, I entered into her world. It was, however, different from Chile, for I did not enter her world with the same familiarity I shared with Isabel. It was a distant reality that took place many years before I was born.

Her stories took me back to the Apartheid era where the division of races prevented white and black races from mixing. The country was segregated and anyone who dared to cross the “colour line”, as she said, “would come to bad ends”. Being so ignorant of such history, she unexpectedly, took me to an Indian place, where I was in contact with cultural practices of becoming an Indian, a black woman in times of the Apartheid.

Through Mary, I was still in the Apartheid era, however, her family dared to cross the colour line. Her great-grandmother was Irish and she got involved with an Indian man. Under the Apartheid regime, they could not marry because mixed marriages were not allowed. She was white Irish and he was dark-skinned from India yet, despite the risks, she went ahead with the marriage and was dishonoured by her parents. Mary sees this story as a fairy tale, as she says: “For me, it is our own Romeo and Juliet story with a happy ending”. Her story informs the beginning of a hybrid place where two cultures merged, where races mixed, but yet, remained separate. Mary’s story represents the hybridity that many of us do not see in such a place. As she goes on to explain, “South Africa is constituted by many different cultures, yet not many people know this”. I wonder what such hybridity means in a place that was marked by the division of races.

Becoming Others

Experience of segregation: seeing a divided “reality”.

Making sense of their homelands involves a backward and forward movement where I trace the beginning of their perspective. Despite the similarities, they lived under different political circumstances and geographical locations. Each of them has come to know the social organisation through a different trajectory.

Mary came to know reality as a “coloured” person under the Apartheid Law. When she was a little girl, she grew up in a white area. However, since the government designated group areas for different races, her family was moved. As she says, “So they moved us away”. They developed townships, communities, where they put people according to their race/colour. Such segregation, according to Minh-ha, allowed them (non Europeans, non whites) to keep their cultures:

With a kind of perverted logic, they work toward your erasure while urging you to keep your way of life and ethnic values *within the borders of your homelands*. This is called the policy of “separate development” in apartheid language. (1989, p.80)

Under these same political circumstances, Shaka’s family was also designated to a particular area, where she grew up as an Indian as she says:

My ancestors came from India to plant sugar cane in South Africa. The government made a deal to bring Indians. When they came from India, they came with all the values and all their cultural beliefs and then they stayed in one community. That cultural thing just continued until the time I was growing up. It is Indian culture because I don’t know anything else. I got married with an Indian wedding. I did Indian classical dancing. My parents did every Indian pray you can think about. Yet they haven’t been to India. Culturally, they still kept our cultural values and tradition. As you go to a different country you hold on to that. Also, the fact that we weren’t allowed to mix with anybody else we just kept that culture. So I wear saris to functions. I’m very Indian without being Indian. It’s weird. Growing up like an Indian in South Africa meant that I was not allowed to mix with others. As a consequence, my family was classified as pure blood Indians. I

lived in a community where Indians lived. I attended school where Indians went. If anyone attempted to cross the colour line, they would come to really bad ends.

Growing up in an area designated for her people, allowed Shaka to grow up as an Indian without ever being to India. She only interacted with Indians, as she said she went to an Indian school, ate Indian food and she also lived in areas designated to people like her. As she engaged in practices of her Indian culture, she became an Indian.

The allocation of people to such designated areas served to divide white from non-whites. The Apartheid Law was an attempt to construct a white European South Africa under the motto of Afrikaner nationalism, which not only separated non-whites from whites but also prevented them from constituting a single group. As Minh-ha explains in the following:

The governed do not (should not) compose a single people; this is why I am eager to show that South Africa is not one but ten separate nations (of which the White nation is the only one to be skin-defined; the other nine being determined largely on the basis of language – the Zulu nation, the Swazi nation, and so on). (1989, p.82)

Such practices of differentiation took place on the basis of separating white from non-whites and segregating the darker races from one another by separating them into group areas. This prevented the dark races from seeing that the difference between white and darker races divided reality and excluded them. In this way, this form of segregation prevented darker races from seeing racism.

Differently from the imposed segregation of races that Shaka and Mary experienced in the Apartheid regime, the division between home and outside world marked Isabel's entry into the social organisation. I see this division when she tells stories of growing up in Australia. Her parents came as refugees to seek exile in Australia. When they came they brought their language

and culture. Because of the fear of losing their connection with their homeland (and their identity), her mother encouraged the children to speak Spanish at home. Because of the fear of losing their culture, they confined to their homeland, preventing them from making bridges with the new culture (Anzaldua, 2002). As Isabel says, her mother and father never allowed them to go on excursions. In high school, she had to forge their signatures and explains that the fear of not letting the kids go anywhere was because her parents could not read the notes sent home from school, so they had no idea what it was about. “We never brought people home”, she says. The logic was simple; she was not allowed to go to anyone’s house so, no one should be allowed to her place. “You go to school to work. You don’t go to school to make friends”, her mother told her. What her family experienced, though, is a form of self-segregation (hooks, 1992). They refused to make bridges with the Australian culture creating a divided reality marked by the division between private and public, South American and Australian culture.

Like the other women, Isabel's experience of segregation contributed for her to develop a South American identity. When her family came to Australia she said they only brought two suitcases with two encyclopedias. They were thick and quite heavy, the paper was like onion and it was in black and white with red print. In fact, the red print really caught her attention and these books stayed in her mind. They were precious books and they, the children, were not allowed to play with them. When her family first arrived in Australia, she remembers hiding behind the black couches and the curtains, leafing through the precious delicate pages of the encyclopedia. What these books represent is the baggage of her culture, her past, integral to her story. Although they left their country behind, they brought with them their culture which they kept as they remained separate from the mainstream culture. Her mother only spoke Spanish at home while in her community everyone favoured English. Her mother always explained to Isabel that she

would get really angry towards these parents because they used their children to learn English so they could become more integrated into society. For Isabel's mother what these parents sacrificed, was their children's connection with the language and their culture. Thus, it was really important for Isabel's mother that her kids had this connection with their language through culture. In fact, such a connection with Chile allowed Isabel to grow up with a South American culture at home.

What these women have in common is the experience of growing up in a world constituted by borders and divisions. As Anzaldua describes,

A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in constant state of transition. The prohibited and forbidden are its inhabitants. *Los atravessados* live here... those who cross over, pass over, or go through the confines of the "normal". (1987, p.3)

Living in a divided world marks the beginning of their entry in the social organisation, where they see a fragmented reality. As a result, these women were allocated to the *borderland*, a place where they could develop their cultural identities. It allowed Isabel to grow up as a Chilean in Australia, Shaka as an Indian in South Africa, and Mary, as the result of mixed marriages, can be seen as incorporating elements of two cultures in her story.

As I read Anzaldua's *Borderlands/Lafrontera*, I see their homelands as places designated to those who are not considered 'normal'. They are the strangers, the aliens, the non-whites. They have come across the following sign: "Do not enter, trespassers will be raped, maimed, strangled, gassed, shot. The only 'legitimate' inhabitants are those in power, the whites and those who align themselves with whites" (Anzaldua, 1987, p.4).

Learning race.

Shaka's experience of segregation marks the beginning of her knowing of the social organisation as an Indian, a woman of colour. Mary's knowing was marked by a mix of European and Indian cultures. Nonetheless, because she was considered coloured, she experienced exclusion. As black and brown women, they learned exclusion as they internalised racism. In the following, Shaka tells a story about her sister who at that time had not yet learned racism:

I recall a story of us walking down the mainstream street in Durbin during Christmas time. West Street was all lit up and at the end of the street was the white area. We were allowed to walk along there to use the shops but we weren't allowed to do anything else. At the end of the year, there was this massive fun fair. They had this fair every Christmas time. One day we were driving along West Street and my younger sister said she wanted to stop. She must have been four or five. I can't remember. And my Dad said, "you can't stop. You can only go past and have a look'. But my younger sisters pleaded saying "no please please", and my Dad said, "No you can't". And she said, "Why?" And he said, "Because it's for white people". And she said, "Well but I'm white". Her skin was much lighter than ours, but she could not get that concept you know. These are the realities we were faced with.

This event is an example of how segregation between races allows them to learn racism.

However, her sister, due to the young age had not acquired the concept yet. It is when they are socialised, they internalise such meanings that one proves to "learn" such relation of power. In fact, her sister did not even see herself as a black person as compared to her family she had a

lighter skin. Because of such a lack of awareness, Shaka told this story with humour, but it also marks her recognition of what it means to learn racism.

From an early age, they are learning to feel displaced because of their skin colour. Learning such a "place" involves accepting one's exclusion. It involves learning about or taking racism for granted. That is, they need to accept their race as inferior. Entry into the sphere of meaning making is marked by acceptance of these meanings, which are imposed by those in power. As Mary says, "growing up we never questioned it".

Learning such a concept took place at home, at the borderland, as they learned to take it for granted and not to speak about it. As she says in regards to her mother:

It [racism] was a topic she just did not talk about. My father did a bit. My mother up today is very scared. And I see the remnants of this now. Like she would not do anything that is dodgy. She would never. She's just scared if she gets caught, it would not be a good thing. That particular time in South Africa marked her for life. No matter where she lives, she would always think, "I'm not going to do anything! I'm not going to look at the wrong way because I am scared". And people can't change that.

The acquisition of such meanings took place as they learned to fear the Other. Because of the violence that racism inflicted onto dark races, many of them learned to accept it because of fear. As Minh-ha says: "Since no integration is possible when terror has become the order of the day, I (not you) will give you freedom" (1989, p.80). The Apartheid Laws disguised its racialised and differentiated policies in its promises for freedom.

Such exclusion took place by physically segregating white from black races, preventing them from mixing at any moment of social life:

When we went shopping with my mother and if we needed to look for a toilet, we had to find a black toilet. We couldn't find a white toilet. In the bus, the black people had to sit at the back. The white people sat in the front. And you could not do anything differently cause if any policeman saw you, you could be fined or thrown off the bus. Some people were killed for that. And marrying across the colour line was totally unacceptable. And a number of people lost their lives because they dared to be seen with somebody outside their racial group. I grew up in this. And I grew up probably hating a lot of the white people to the extent because I saw something.

Racism involved learning the difference between white and dark races and accepting the physical restrictions that prevented them from wandering freely. In fact, the social organisation instilled fear in order to prevent resistance. This way, they were encouraged to abide by the rules, without questioning the regime.

Despite these strict laws, resistance took place. Those who experienced such forms of oppression know what it does to them. As Shaka says, *"I grew up probably hating a lot of the white people to the extent because I saw something"*. She experienced strong emotions such as anger because she "knew" what it did to her people. She knew what it felt like to be placed at the back of the bus. She knew what it felt like when her little sister asked them if they could go to a beach designated for white people only. She knew what would happen to those who attempted to resist racism. She knew what racism had done to people like her and her loved ones. As she was "learning" racism, she was learning to see the world in a divided way. Using Anzaldua's concept, she was living at the borderland, a place where she was also seeing herself as a black girl, which involved in learning the subordination of darker races.

On the other hand, Isabel's learning of racism took place as she learned to love/appreciate whiteness. When she was in high school she wanted to look like this girl who was tall, slim and had long blonde hair. *“If I could only look like her all my problems would be over. People would like me more. I would be able to have a boyfriend,”* she said. At that time when she was a child, kids on TV were blonde, white and skinny with freckles. Her learning of racism was mediated by the media, which represented images of whiteness as desirable. This shows the power of images in supporting domination; in particular, how such images work in socialising children into white supremacist thinking. However, such longing for whiteness took place in a binary relation between whiteness and blackness, where becoming white was regarded as the solution for her problems. In so doing, she adopted the goal of the dominant culture which tells us: “From 'forget who you are and forget me not' to 'know who you are and copy me not', the point of view is the same: be like us. The goal pursued is the spread of a hegemonic dis-ease” (Minh-ha, 1989, p.52). As she longed for whiteness, Isabel was entering in a relation of power that sought to alienate her.

Schools play a crucial role in the shaping of such an alienated consciousness, which Isabel learned through participation at school. She was introduced to such world by her white Anglo Saxon teachers. In her stories, we can see that most, if not all teachers were white Anglo Saxons. “Most of my teachers were white and there were some nuns at the school and they were white”, she said. Teachers play a crucial world in the learning of such world - a world of whiteness - as they embody the role of the State. As Chomsky (2000) reminds us, they help to validate a particular reality that aligns with the state goals. These teachers are regarded as “functionaries of the state” who accept blindly the dominant ideology. Their role is to “shape students in the image of the dominant society” (Chomsky, 2000, p.3). They contribute to shaping

and reproducing agents who support the social order; those who will comply with their own oppression and exploitation. Such a teacher is disguised under the veil of neutrality and as Shor and Freire observe,

The teacher who pretends that reality is not problematic thus reduces the students' own power to perceive and to act on social issues... Neutral teaching is another name for an opaque curriculum, and an opaque curriculum is another name for a domesticating education. (1987, p.174)

The so claimed neutrality helps one to construct a view of reality that reiterates the divisions.

In experiencing the social organisation with such divisions or borders, the difference between races produces a relation between white versus black, where the goal of the dominant culture is for us to take a trip to the “promised land of White Alienation” (Minh-ha, 1989, p.52) where we long for whiteness ascribing it a superior status while constructing blackness as inferior. We can understand such desire or longing for whiteness as embedded in a practice that Certeau (1984) refers to as strategies which involve consumption of cultural models produced by the elites for the masses to consume. Such a practice was present in Brazilian society in the 50's and the early 60's, where the culture of the elite is consumed with Freire pointing to how,

the elite 'superimposed' upon that reality; the people, submerged within it. To the elite fell the task of importing alien cultural models; to the people, the task of following, of being under, of being ruled by the elite, of having no task of their own. (1973, p.8)

What we have, therefore, is a practice of consumption of the product of the coloniser: whiteness that contributes for one to feel estranged alienated from their social reality.

Learning gender.

Learning gender is also part of this process of othering, where we learn to be the underprivileged within the Second sex. As I explore Isabel's world of growing up, I see a gendered division of labour. Isabel was socialized in a world divided between the domestic and the outside world, between personal and private and public politics. To her mother, politics was dangerous. This was the world where men participated. Women, on the other hand, were confined to the domestic sphere where they were responsible for making things (such as cooking and making clothes) and looking after the children. As the example mentioned earlier, a year after the *coupe d'états* her father was not around and her mother struggled to find food for the children and others who might have come to the house. In these stories, her father is absent. Such an absence can be explained because of his involvement with politics, as he was very active in this area. He was a friend of Salvador Allende, a Marxist politician, who was a revolutionary prior to becoming president of Chile. The ideas of Allende were present in her house as he been very good comrades. Isabel observes "they were very loyal to other men, not necessarily to women". "The solidarity between the men was very strong", she adds. Her father was acutely aware of what was going on and as a result of his commitment to Allende's revolutionary ideas, they had to go into exile.

At that time participating in politics was dangerous as those who were engaged in resistance were considered a threat to the social order. As a consequence, the elite reacted to silence dissident voices or in Freire terms:

As the dominant social class, they must preserve at all costs the social 'order' in which they are dominant. They cannot permit any basic changes, which would affect their

control over decision-making. So from the point of view, every effort to supersede such an order means to subvert it critically. (1973, p.14)

Due to repression of these resistances, her mother knew the danger one would be in participating in politics, which led her to see politics as a word to be avoided. Isabel says, “for her politics was a dirty word. A woman with children to get involved in politics would put the family in danger”. Women could not afford the risk that came with politics because they were the ones who had to care for their families. Since these activities took place outside of home, the word “dirty” in this context, refers to the realm of activities where “proper” women had no place.

Women are allocated to the domestic sphere preventing them from participating in the public arena. While her father is the one who ventures out into dangerous grounds to 'save the world', her mother is constructed as the domestic goddess whose activities are constrained by the domestic sphere. This reveals a relation of dependence between her mother and her father, as she participates in society as an underprivileged second sex, whose conditions are marked by poverty, and dependence on men.

Through these early experiences, Isabel learns gender as a hierarchical relation between men and women in a third world context where she learns to see men in a superior position:

Moreover, it is not alone the father who holds the keys to the world: men in general share normally in the prestige of manhood; there is no occasion for regarding them as 'father substitutes'. It is directly, as men, that grandfathers, older brothers, uncles, playmates' fathers, family friends, teachers, priests, doctors, fascinate the little girl. The emotional concern shown by adult women toward Man would of itself suffice to perch him on a pedestal. (Beauvoir, 1972, p.315)

Isabel learned patriarchy as this hierarchy instilled violence and fear. In year 7, she remembers saying to her dad at the dinner table that one of her teachers never did any housework or cooking on mother's day and the whole family looks after her for the day. Isabel's account of her teacher denounces another condition; another reality lived by women in Australia. When discovering such possibilities, she suggested doing the same for her mother. He banged his fist on the table and said, "*Eu sou quem mando aqui*", [*I am in the head of this family! I'm the one in charge!*] After this, it was the end of the conversation. At home she was learning that men ruled the world she lived in. According to Beauvoir,

The relative rank, the hierarchy, of the sexes is first brought to her attention in family life; little by little she realizes that if the father's authority is not that which is most often felt in daily affairs, it is actually supreme; it only takes on more dignity from not being degraded to daily use; and even if it is in fact the mother who rules as mistress of the household, she is commonly clever enough to see to it that the father's wishes come first; in important matters the mother demands, rewards, and punishes in his name and through his authority. (1972, p.314)

In so doing, her world at home was marked by the weight of patriarchal power, where she learned subjugation, silence, as the voice of her father prevailed.

Similarly, Mary also grew up in a household where she learned the sexual division of labour. The first five years of her life, Mary would stay with her grandmother while her mother would go to work. Her grandmother had a very big influence on her life because she instilled values - such as how to be a lady, how to eat, how to speak properly - values that are still important for her. In addition, her courage to stand up for someone she loved and be dishonoured and be called the black sheep of the family. She also has memories of cooking, such as making

Christmas pudding, going shopping together. Hence, through her grandmother, Mary inherited European cultural practices, which involved learning how to become a “proper” woman.

Shaka 's story of growing up in an Indian community also exposes how she learned gender in an Indian culture.

Indian parents did not allow their kids to leave home. My neighbour was never allowed to leave the confines of her garden. So we used to talk over the fence. Indian girls were never to be outside, there were never to talk to people on the street! You'd never have a boyfriend and go out for dinner. They would come home and leave at a certain time. That's a very Indian thing. Very traditional! My parents were a little one in that sense because they trusted their children. So one of the things I just wanted to do was to become independent. Even though my parents were wonderful people, I felt very imprisoned in a sense. My house was so closed off to things, to new ideas that I started to play sports. I just got really involved in the local sports community. And I wanted to work. I wanted to earn money.

We see here how her learning of gender took place as she experienced segregation, as she lived in an Indian community. Her home was closed off to new ideas, to new ways of being.

Learning to become a woman in an Indian community took place as she learned the culture. As culture is the product of men, learning to be a woman involves embodying the defined role of a proper woman, learning how to be submissive to men that required her to be ‘locked’ in the domestic world. Along similar lines, Anzaldua points to how

culture forms our beliefs. We perceive the version of reality that it communicates.

Dominant paradigms, predefined concepts that exist an unquestionable, unchallengeable, are transmitted to us through the culture. Culture is made by those in power - men. Males

make the rules and laws; women transmit them. How many times have I heard mothers and mothers-in-law tell their sons to beat their wives for not obeying them... for wanting to be something other than housewives? (Anzaldua, 1987, p.16)

Becoming a "proper" woman needs to be understood as embedded in a practice where they consumed a stereotype of a White Woman. As they were socialised to become "proper", they are adopting the white European as a model/goal of becoming. As they longed to become like the proper white woman (as they adopt their values, practices etc.), they enter in a relation of rule as Mohanty describes when she refers to the similarity that native and third world bear in common: "Both draw on sexist and racist stereotypes to consolidate particular relations of rule. In both cases, gender and race (white men and white women) are central to the definition of superior and inferior" (1991a, p.32). Given that such relation is embedded with power, as they long to become the Other, they become estranged, they become alienated.

In the same way, some black people aspire to become white, they also become alienated from their selves and their histories. In such relation, third world women are constructed as an Other. Their difference reveals a threatening otherness as it fails to accommodate the stereotype of the white woman. It is in such relation to the dominant Other that the third world woman stands for a difference, an otherness that is excluded from the Second sex. This way, their struggles are similar to the natives, as they are considered inferior, non-Europeans (Minha-ha, 1989, p.52).

Becoming strangers.

Experiencing a segregated reality, their identity is marked by difference. Each woman became strangers, alien, others to the social organisation. As they are regarded as different, they

are told they do not belong. The following passage comes from a series of reflections I wrote as I started to think about what these stories collectively mean:

As I reflect on their stories of becoming third world women, I realise that what bonded us is our experience of strangeness, which allocates us to the same place. A place where I am not alone. I share with others, the experience of feeling estranged, alienated, who are not normal. When I look around I can see them from far away. Even when they are disguised in whiteness, I can see through their eyes. They see me too. We acknowledge each other's presence because we both know what it is like to be invisible. When I am in her presence, I don't need to pretend I am someone else. I don't need to hide my accented English. In fact, to show solidarity, my accent becomes more prominent, and I speak just like them. They, too, understand me. They don't frown their faces as if they did not want to hear me.

The borderland is an invisible world. Only "us" know its existence. The so-called "legitimate" inhabitants might only have a clue about the existence of our worlds. They often notice through our foods, the way we dress, and our accents. These are differences they use to exoticise us. They think they know us, but they don't. They homogenise us. If we are Indians, they think all we eat are curries. They call our food curries because they cannot see past standardisation. They see us the same way, as others, as strangers.

Living at the borderland, we know we don't belong. We know this land is not ours. I can't say this is minha gente [my people], minha terra [my land], because we lack connection with the people and the land. Everything looks strange. The moon, the stars, the sun,

they are not the same! The air that I breathe doesn't have the same smell as the air at home. I miss so much the smell of the soil after the rain has finished.

I long for home, for a place where I can sense that familiarity, where I can feel the connection with my people and the land, where I can feel safe. Where I don't need to stand out from the crowd and answer questions, "Where do you come from?". They know I am not from here. I know they are curious, but for me, such question reminds me what difference has done to me since I arrived here.

When we cross the line (the one that separates our home and the new place) we pretend we are just like them. We spend a lot of energy pretending we are not us, but they. We disguise our difference trying to speak unaccented English. But soon or later our difference becomes visible, and then they can see what lies beneath the white veil. They see a 'colour' that denounces our third world difference. When it happens, I punish myself. I think, "It's my fault". I make a promise: "next time, I will perfect my disguise"!
(Bruna's reflection)

For Isabel, the process of othering took place early in her primary years with the process of schooling contributed to this displacement. When she attended school, she said she saw herself as being good at English. Such perception contrasted with how others perceived her because she was placed in a remedial class with other "problematic" students. She remembers when she was in Grade 4, she thought she was really good at school. She felt she was fluent and perceived her English as good. She had friendships and she understood what was going on in class. However, she was allocated to a group where the students received extra help. It was a

remedial group for students at risk and she remembers going with all these kids from other grades to a special room with cushions on the floor. She looked around and wondered why she was there, she thought: “Rachel never talks. Anthony, everyone picks and bullies the poor boy. This girl over here doesn’t speak any English yet”. As she asks these questions she wonders why she is there.

Isabel's perception of herself as good in English was in conflict with the teachers/schools perception of her. Her knowledge of English was regarded as a deficit, as lacking. As a result, she adopted the view the dominant Other produced of her, as she says: “I left Grade 6 thinking that I don’t speak English that well”. It undermined her confidence and she started to feel strange, an outsider.

Such event illustrates how the practice of othering took place in primary school. She got to know the *borderlands* early in school, where she was allocated with other problematic students. Likewise, in Shaka's story, we also see the displacement and strangeness that accompanies her experience of becoming an Indian woman. As Shaka says, “I’m Indian without being to India”. She brings with her an experience of displacement, of difference, which in South Africa has excluded her. Like Isabel, she was also allocated to the margins where she was separate from the whites.

Experiencing the social organisation as strangers is part of the process of othering, of being made into a Third World woman. We are allocated to the margins, the *borderlands*, where we experience exclusion for having a difference that is not welcome. In trying to become proper, we become inappropriate, and our identity(ies) do not align with the dominant white.

We learn to see ourselves as different, as strangers. We feel insecure about our knowledge, forcing us to acquire their ways of knowing. Our knowledge is constructed as

a lack, which needs to be remediated, 'fixed' by the white culture. As she is placed in a remedial class full of 'other' children, as she is growing up as an Indian, segregated from white people, she/we is/are becoming an other, part of a homogenous group, where people like her and us are assumed to have deficiencies. We are treated as a lack, as non-natives who do not speak good English. We are placed in a category where we are perceived as inferior. (Bruna's reflection)

Becoming (Third World Women) Teachers

These women have learned to see a world full of divisions, of differentiation, shaping their knowing and understanding of self as third world women. It is in this world, full of divisions, of unequal relations of power where they experienced social injustice, where they started to long to become particular kinds of teachers. Becoming teachers is connected to their life histories, their longings, desires, as they imagined themselves as certain kinds of teachers. In the following, I represent the moments in their narratives where they spoke about who they desired to become as teachers.

Shaka: longing to become a woman in leadership.

Learning to become a woman in their societies, required these women to take on a submissive role. As they developed their cultural identities, they were also learning to take on a particular role as a woman. As Anzaldua (1987) submits, “culture (read males) professes to protect women. Actually, it keeps women in rigidly defined roles” (p.17). As they were learning culture, they were learning to take on a submissive role, by accepting patriarchy and embodying

the defined role as a woman (singular). However, Shaka resisted such identity, and she looked up to those women who acted, women in leadership. As she says:

I remember reading a lot about Golda Meir, the prime minister of Israel. In history, we learned about her and I was fascinated. I was interested in her lifestyle and women in leadership. A cousin of mine knew how interested I was [about women in leadership] and he bought “The most influential women in the twentieth century”. I used to love reading about women in leadership. If I knew in the paper there was an article about some woman that was running for some company or chairman of a company, I'd be interested.

I see Shaka's admiration for women in leadership, as an important part of the development of her professional identity. It marks the beginning of her longing, of her desire. As she looked up women in position of leadership, she resisted the passive role assigned to the identity of a third world woman. In addition, because of her middle class consciousness, she knew that to occupy such a position, she needed to become educated, so that she could “climb” the ladder. As a result, she longed to have power as she sought to become the best teacher she could be.

Maria: becoming an advocate.

Maria's desire to become an ESL teacher took place in relation to her coordinator, whose discourse of social justice became an inspiration for her. She recounts this event in the following:

The first boss I had she was so dedicated and she was advocating for the migrants and refugees students. She had written books on cross-cultural contexts. Then it was the way she was in charge of that ESL unit. She coordinated all these teachers. She inspired me with her enthusiasm, the conviction she had to do a good job in order to help all these people that were coming to Australia and be able to access education. I learned a lot

from her about different cultures, about different strategies she used for students from a different cultural background. I learned from her through the meetings and workshops she gave.

Maria had never thought about teaching ESL. However, she learned from her coordinator a lot of things about teaching students from different cultural backgrounds. She also learned practical aspects, such as implementing different strategies to cater to the needs of ESL students. Maria learned all these from the meetings and workshops the coordinator held at the school. Most importantly, what she learned from her coordinator was through her testimony, her example, to helping these refugee children to access education in Australia. I understand this as she adopted her discourse, which gave Maria a political commitment. In so doing, this relationship with the coordinator inspired Maria to become an advocate.

Isabel: speaking up against social injustice.

Isabel wanted to change reality by speaking up, by denouncing oppression, social inequality. The development of her professional identity was linked to this practice of speaking up. She found in the course/diploma of education a "home" where she could identify with other fellow colleagues and with the themes they were exploring. Perceiving such themes of the social reality as part of that group marks her entry into the world. In regards to alienated societies, Freire states that,

Entering the world, they perceive the old themes anew and grasp the tasks of their time.

Bit by bit, these groups begin to see themselves and their society from their own perspective; they become aware of their own potentialities. This is the point at which

hopelessness begins to be replaced by hope. Thus, nascent hope coincides with an increasingly critical perception of the concrete conditions of reality. (1973, p.13)

As Isabel perceives the themes of this social reality, it allows her to fulfill her desire of speaking up against social inequality, as she imagines herself as a teacher.

The beginning of her professional identity took place in relation to her lecturer, while she was studying for her Diploma of Education in Australia. She describes it in the following:

*What has always stood out to me about my DipEd was my English methods lecturer. What always stood out to me about him and his partner was that they were incredibly humans. They didn't impose anything on us. They encouraged us to think. I always remember feeling like talk was really important in a way it hadn't been during my undergraduate years. And finally, I thought it is ok to talk here, to have opinions in this course. I don't think I had enough of them because you know. It is hard to come out of an entire lifetime of not being expected to speak as if you could just have a position in all of these issues. The way it was important to me was that I always remember people would always be scared about their teaching rounds. I was never worried whether my lecturer would fail me or think I was miserable, or an excuse for an English teacher because I felt that he was coming here to talk to me about it and whatever is happening here we can always talk our way through it. It felt more like collaboration rather than he was assessing me. And I remember always being so excited about when he was going to visit. I felt he embodied those kinds of values and beliefs that are allowed. **I guess it allowed you to explore who you were in relation to where you going. It was not imposed.** It gave me the freedom in my teaching rounds to do what sat right with me.*

We can see here how her lecturer facilitated the development of her identity as he created a space for dialogue to take place. In that space, she was free to explore who she wanted to become as a teacher. She describes this space as one where she could take risks and not be afraid of making mistakes. I see the lecturer as taking on the role of a “wise fool” (Bakhtin, 1981) who guides the development of her identity without imposing it on her. He opens a path for her to live her story of becoming a teacher.

Mary: desire to have meaningful relations with people.

Mary brought to teaching her desire, longing to have meaningful relations with people. Unexpectedly, she became a teacher in the school she attended as a child. She took on a teaching role as the school principal invited her to become a teacher. In that familiar place - which was like home for her - she saw herself in the image of her drama teacher. She remembers her as a very good teacher, as she says:

She was Muslim, but she was considered an Indian in South Africa. She was very warm and she loved her students. She was influential in the way she taught. She was just friendly! It was not just about teaching but forming a relationship with students and that's what she did with us. The drama classes were always small so she was able to develop a relationship with us. I think that's what I aspired to in terms of my own students. Being a mother and being a teacher. To me is just making that connection with the student then going on to teach. I realise that I am not just teaching, I am facilitating. She was just very articulate about the way she did things. She was extremely expressive.

Her teacher became a model for Mary, someone who she looked up as a person and as a professional. Mary then aspired to become like her and she seems to have been successful, as

Mary remembers that others saw so much of her drama teacher in her when she went to teach: "So much of her that they could see in me. She played a big part in who I wanted to be". Her drama teacher provided her with an image, a professional entity she desired to become. It played a significant role in the development of her professional identity.

In addition, Mary brought her South African cultural identity, which manifested (not exclusively) in the way she spoke. She remembers what a student said about her: "You always sound like you are fighting". And then she replied, "It's because we are always very expressive", and she adds, "I think that's very much a South African thing".

Discussion

When these women came into teaching, they brought with them all their desires, longings, fears, and knowledge (or knowing?) as 'third world' women. As these women imagined themselves as teachers, they did so by imaginatively occupying a "role" (a position) in the institution where they brought with them their desire to respond to the social organisation. As Anzaldua outlines, "the ability to respond is what is meant by responsibility, yet other cultures take away our ability to act - shackle us in the name of protection" (1987, p.21). The construction of their identities took place as they connected past and present, and teaching becomes the means where they can participate in the struggle against Western dominance, where they exercise their responsibility as third world women teachers.

As third world women, they bring to the institution their desire, commitment and knowing of the social organisation. Their knowing took place in relation to the First World, a dominant culture, as they longed to become white, become a "proper" woman. On the other hand, it also took place, as they desired to contest relations of power, to respond to the social

injustices they experienced in the third world. Hence, in becoming teachers, I see the construction of their identities as the result of a trajectory that started in the third world, where they acquired meanings, which they have accepted and resisted.

However, due to their awareness, they saw the injustices produced by the social organisation. And, in so doing, they spoke against it. As strangers to this social organisation, they “know” what such relations of power have done to them. They are endowed with a sensitivity that is rarely seen by the mainstream. As these women experience strong emotions, it shows that the body is also active in the experience of seeing. Because of this, they are often told to exaggerate matters as no one in power sees what she sees and when she talks about it openly it appears they say, that she is exaggerating. This is because domination is something nobody talks about as most of us have learned to accept it, take it for granted. We are so ignorant of these relations of power that we do not see them in our everyday life. Nonetheless, they structure our realities. As Shaka says, “and I know this was all underlined things but they were real to us”. That is, nobody talks about it, but we feel this.

We can explain this ability to see in terms of the location they occupy. As they have come to the social organisation by participating in relations of power as the underprivileged Second sex, they learned that difference has served to exclude, to silence them while privileging those who represent the stereotype of the white man. Differently from their white sisters, they have experienced the social organisation from the other side, where their marginal positioning conferred them with an epistemic privilege (Harding, 1991). They “know” what it is like to experience the social organisation as third world women. Despite the promises of the *White land of Alienation*, these women know these are just illusions. For instance, in Isabel's story, we see what the differentiation between rich and poor produces: experiences such as hunger, poverty,

and subjugation of women to men. She also knows that the longing for whiteness takes place at the expense of making them deny their own race. These women do not have the illusion of a white consciousness, and because of this, they long to speak up, to change their reality. When one suffers such injustices, they have a different perspective of the social organisation.

Constructing knowledge from the perspective of the oppressed grants the knower with a vantage point. We can understand this as if each of us had a view of the puzzle, and when we come together we are able to construct a whole view of our shared realities. The result is that we are endowed with a view of the social order that those located in the standpoint of ruling do not have. Harding proposes that,

knowledge emerges for the oppressed through the struggles they wage against their oppressors. It is because women have struggled against male supremacy that research starting from their lives can be made to yield clearer and more nearly complete visions of social reality than are available only from the perspective of men's side of these struggles. (1991, p.126)

To construct knowledge from the everyday lives of third world women entails in a form of knowing, of thinking and writing the social that starts from their experiences. Their stories allow me to (re) construct her/story to, the "whole" picture of the social organisation which informs their professional identity/development. This is the starting point of an inquiry into their professional lives. In the following chapter, I continue the inquiry by focusing on their lives in schools.

Chapter 7 Travelling to the Unknown: a Journey into the Institution

In the previous chapter, the analysis led me to see the beginning of their stories as imagined constructions of their identities. I focused mainly on their formation as women of colour, as third world women. Experiencing the social organisation as third world women, they projected on teaching their desires and longing to become more human. Thus, they have developed a story in their imagination, where they saw themselves as particular types of teachers. To summarise, Isabel envisaged becoming a teacher who could speak up against social injustices. Shaka desired to become the best teacher she could be and a woman in leadership. Mary wanted to engage in meaningful relationships with students, and Maria longed to become an advocate.

In this chapter, I continue to explore the participants' stories, as I focus on their professional lives as they enter a white supremacist location: the school. To grasp their trajectory into the "unknown", I use the chronotopic motif of path (Compton-Lilly, 2010) to make sense of their multiple pathways. In so doing, I provide an account of how these teachers developed through a biographical perspective. I have divided the chapter in relation to how each participant experienced time and space. The beginning of their path marks the beginning of their journey to becoming teachers in a white territory. These experiences mark a moment of crossing the threshold, as they experience a new culture and a new institutional space. For most the teachers, such beginnings took place in Australia (except Mary), as they crossed cultural and racial boundaries to experience a predominant white space. In the second section of the chapter, I continue to discuss their development as these teachers become more established in educational institutions. Here, I discuss their everyday practices as they learned to "survive" within neoliberal discourses. The third section of the chapter unpacks how these teachers choose to live their stories as they continue to develop as teachers. This discussion leads me to a final section, the

fifth, where I see them ascribing meaning to themselves and their professional practice as they take on particular positions. This chapter, as a whole, enables me to better understand and portray their trajectories as I capture the meanings these teachers have acquired along the way and how they have used these meanings to make sense of their selves and practice.

Becoming Minority Teachers: Experiencing the Margins

In this section I examine the beginning of their entry into the institution, as they experience the beginning of their path towards becoming teachers in a space that has established we/them boundary, determining who is an insider and outsider. Studies that have explored the composition of the Australian teaching workforce reported that most teachers are native born Australians and that there is only a small portion born overseas (see Cruickshank, 2004). Considering the diversity and multicultural make up of the broader Australia's population, it is clear that there is a mismatch between the background of many teachers and their students; a disconnect that extends across both cultural and socioeconomic spheres (Santoro & Allard, 2005). Given this brief overview of the Australian educational landscape, I analyze teachers' trajectories into this racialised and cultural space. For some participants, I follow a chronological order, while others I need to go back in time with the objective being to expose how these women teachers acquire particular meanings to make sense of their selves.

Isabel stepped in this territory when she started teaching at a predominately white Anglo Saxon privileged girls school in Victoria, Australia. In this “white” space, her colour made her stand out:

In the private school, I was the only non-white English teacher in the English department.

I was the only non-white person and then in the school, I was the only one of two

nonwhite people because the other brown skinned person was a lab technician [laughs]. In year 10 we did Jane Eyre with the girls and I always felt like I was in Jane Eyre's novel. Sometimes I felt like a governess, but then I felt like even less because being a nonwhite person I would not even be a governess. I wouldn't be allowed to teach. I would be cleaning! Actually, I wouldn't be allowed in the house [Laughs].

Isabel was teaching at a school that normally recruits teachers from a white middle class background; that is, teachers who share a similar view, understanding (or rather non-understanding) of the social organisation. In this landscape, which she compares to Jane Eyre's novel, whiteness is the norm. In such a context the predominant way of thinking is characterized by a white male capitalist consciousness, which contrasts with Isabel's non-white consciousness. It is not surprising, therefore, that she is in a situation where she feels like a 'fish out of water'.

As Isabel becomes estranged, she becomes more aware of her race. She recognises she is the only nonwhite English teacher, as the only other nonwhite person in that school is a technician. She sees herself so different from others that it makes her compare the school with Jane Eyre's novel. If she were in such a novel, as a non-white person, she believes she would not be allowed to teach in this white cultural and educational space. She would also not be allowed to occupy a position of the one who teaches children from affluent class. Such comparison reveals how she makes sense of that situation: as a non-white person she should not be allowed in that school as because of her race, she fails to occupy the position of the Anglo native speaker.

Similarly to Isabel, when Shaka started teaching in Australia, in a State school in Victoria, her race also made her stand out:

When you are a new person coming to the team, and especially a team that had been there for 20-25 years, and you are a new person, firstly you have a different skin colour.

In my humanities team, there were 3 teachers of colour and it was a big humanities team maybe 14 in our staffroom. So I came in as that teacher, and I never talked about what I did.

In this excerpt, we have a glimpse of Shaka's entry into this world, where whiteness is the norm among teachers. This crossing of borders created an unexpected encounter between these teachers. As a black teacher, her skin colour denounced a difference that was not welcomed. It is not welcomed because the mainstream discourse in education portrays the white Anglo Saxon teacher, the native, as the norm. As a non-Anglo speaker, Shaka is a minority, a dark-skinned teacher among a white majority.

Being a minority teacher, race (rather racism) poses an obstacle for her to speak and to be heard, as she says in the following:

*In all the meetings and so on, you'd be the **odd black person** at the meeting, you know. If I went to a professional learning session or professional development workshop, there would be a handful of people there. If there were a hundred people there, would be four or five of us of colour. So, there was never that idea, so, if you're four of five out of two hundred, the chance of you getting a position was, the way I saw it, unless I applied for it, even if I applied for it, I don't think I would get it. So I didn't even think about it. It didn't even cross my mind. I just wanted to be a good teacher.*

As a dark-skinned South African teacher, Shaka experiences the burden that racism brings; the burden of difference, of exclusion. It prevents her from dreaming, from aspiring to other positions. This is an example of how racism operates in the everyday lives of third world women teachers by colonising their imagination, by limiting what they can aspire to become.

Nonetheless, Shaka concentrated on what mattered for her: to become a good teacher.

Contrary to the two previous teachers, Mary stepped in a white territory when she went to teach a white school in South Africa. I chose to focus on this experience because it was in South Africa that she crossed the colour line in a context that shaped the beginning of her identity, of her knowing. Mary applied for a teaching position in a white school in South Africa. As her name and surname is very English, the school invited her for an interview. However, when the panel realised she was not a white South African, they found it quite a challenge, as they were not expecting to interview a woman of colour. As a result, nine people had to interview her because they thought they could not take her on, as they did not know how the parents would react. This event made her feel angry, as she says, “Oh my gosh, I know my rights and as I told you I was very politically aware”. We see race as posing an obstacle in the recruitment process because at that school she was the first woman of colour to be considered for a teaching position.

As she got the role, participating in the everyday life of that school was a challenge for her. As she sought to continue to live her dreams of becoming an English teacher, she had to overcome the obstacle posed by being a non-Anglo user of English. She felt she had to prove herself as a teacher, even though she had been a teacher for many years. She had to prove she was a good teacher in spite of her colour. As she says: “I had to prove myself I can teach. I had to prove myself I could speak English”. We can see here a hegemonic discourse operating that grants Anglo Saxon teachers privilege, who embodies the image of an ideal professional as the native English speaking teacher (NEST).

As non-Anglo users, they are understood in relation to the native teachers. For example, Mary had to prove she could speak English as well as a white person. As Mary spoke English as a white British person, the parents at the school were surprised, as they would say to her: “You speak so clearly!”. The expectation was that as a non-Anglo speaker she would speak a variety

that was not "standard". As a woman of colour, Mary's identity is recognized by the 'mainstream' culture in terms of the discourse of the native speaker (Braine, 1999). It has long been argued that such discourse draws on myths (see Phillipson, 1992; Kachru, 1992; Pennycook, 1998) that grant privilege to speakers from inner circle countries. Embedded in this construction are categories of race and national origin that privileges the White accent (Amin, 2001). On the other hand, those speakers who come from the 'Outer Circle' and 'Expanding Circle' countries (see Kachru, 1992), the so-called third world countries are considered non-native.

However, Mary challenged these comparisons as she spoke a "standard" variety; hence, causing surprise. Unlike Mary, Maria did not speak "standard English", as she acquired English later in life. She spoke English with an accent, which marks her exclusion of the inner circles countries, and consequently, her accent and national origin construct her as a non-native English speaker. Being identified as a non-native English-speaking teacher (NNEST) poses a problematic situation for Maria:

As a non-English speaking person, I feel that some people try to paternalise you and some others because you speak with an accent. At the beginning, I felt stupid. People outside work try to speak slowly because you have an accent. I used to go to a hairdresser and every time I went I got the same person. One day I went and she was on holiday. So I got a different person. This lady was talking to me so slow, saying things like this "I'm going to do this.... You have to apply this product...Do you understand?" And I was like "yes" [speaking slowly like the hairdresser].

Maria's way of speaking denounces a difference, which others use to make sense of her in terms of a non-white identity. The construction of such identity also takes place outside of the institution, with others, such as the hairdresser. In this encounter, the hairdresser perceives her as

someone who lacks knowledge, who is unable to understand her as she fails to embody the native speaker model. We can see the operation of a deficit discourse (Bhatt, 2002), as non-native speakers are understood in relation to the native model, resulting in stereotypes such as NNEST and NEST.

Because of her difference (reading non-native), Maria also experienced exclusion inside the school, in her relations with white teachers. In the following, she recounts an encounter with an English teacher:

I remember an encounter with this English teacher from England at the library. This lady came to teach in our school for a year. When I opened the door, she would not look at me. She didn't acknowledge my presence. Then we sat down with the librarian and together we started to look at the names of the students. There was one student that had a funny name. He was from Africa. He had a very funny name, you know. I pronounced the name of the student and the English teacher said she couldn't understand me. I repeated the name again, and she said reluctantly, "I can't understand your English". The librarian said to her "What can't you understand? She is just saying the names of your students". The bottom line was that she didn't want to understand me".

This unexpected encounter shows the unequal relation that exists among teachers. Race operates alongside non-nativeness creating an unequal relation between white Anglo Saxon teachers and no-white/non-native teachers. This is because certain categories of race and nativeness are valued in an English teacher (Romney, 2010). As Maria fails to demonstrate these cherished values, she is not recognised, not seen.

Like Shaka, Maria becomes invisible. She is neither heard nor seen. The English teacher did not want to understand her. Her non-nativeness prevents these teachers from bonding. On the

other hand, Maria responds to this situation with wisdom, as she injects humour to tell a rather tragic event. Shaka also uses humour as she recalls a conversation she often has with others. She encounters people who unexpectedly question the way she speaks. The following is an example of a dialogue in which she participated:

Even now people ask me, "Do you speak Hindi?"

I respond, "No I don't speak Hindi. I speak Afrikaans and Zulu".

"Which part of India are you from?"

"I'm not from India".

"Are you from Sri Lanka?"

"No, I'm not".

"Pakistan? Fiji?"

"No.".

"Where are you from then? Because you speak very good English".

"I'm from South Africa".

These questions show the assumptions people make about her identity as a non-native speaker. She is (mis)understood in terms of stereotypes, where difference is turned into a lack, which informs her non-white identity, making others to perceive her as a NNEST. In these encounters, Shaka also resists embodying the stereotype of a NNEST who speaks a non-standard variety. Like Mary, she challenges this assumption because as a "non-native speaker" she speaks very good English, which has prompted others to question where she comes from.

As these participants enter a white supremacist territory, it constitutes the beginning of their stories, of their path as they struggle to live their stories as teachers. As they step in this space, they are positioned as minority teachers, where they become the object of perception of

the Other. In this encounter, their difference reveals a lack, a non-nativeness that serves to exclude and disempower them by making them feel they do not belong to the profession. It poses an obstacle for them to live their stories, to become the teachers they desire to be. As we can see from their narratives, they do not accept this position passively. As they become witness of the ignorance of the Other, they use humour to provide an account of this encounter.

Experiencing the everyday as a site of limitation.

These teachers come to inhabit and participate in the everyday practice of the institution they are exposed to particular ways of doing. It is through participation in the everyday life of the institution, that teachers adopt particular ways of doing, daily acts, albeit trivial or mundane they seem to be, enables them to participate in the inner organisation. In the following, I focus on these practices as they reveal the strategies social organisations use to coordinate the practices of the participants.

Learning language: learning silence.

Isabel remembers a conversation she had with a colleague at the white school. It was an **unexpected encounter**. She describes this conversation, as one's teachers never have because, in that school, teachers are meant to be conservative. Isabel explains in the following:

She offered a kind of conversation that you just did not have with teachers in that school because you're meant to be apolitical, incredibly conservative. And it is dangerous to talk about politics in schools especially this privileged establishment. I remember we were both sitting there marking and we've been talking and she leaned into me and she said 'Run. Get out of here as quickly as possible'. And that's what I did.

Conversations like these reveal the power of institutions, in silencing us, preventing any possibility of becoming conscious, of speaking against the system. Schools like these are an example of what Donaldo Macedo calls ‘colonial education’. Teachers are regarded as ‘functionaries of the state’ who accept blindly the dominant ideology with their role being to “shape students in the image of the dominant society” (Chomsky, 2000, p.3). Through their practices, they contribute to shape and reproduce agents who will support the social order; those who will comply with their own oppression and exploitation.

Experiencing the everyday of that institution posed a limitation for Isabel. She became aware that she was not living her story. As she says, “basically I was part of the machine that was reproducing...you know... privileged kinds of knowledge. And that really made me **feel uncomfortable**”. Becoming a teacher at that school, she was not acting, not intervening in the social organisation, as she desired.

She was asked to take on a role of a “good teacher”, one that embodied a white consciousness: one that was apolitical, silent, and who would be committed to reproducing dominant structures. Consequently, Isabel left the school, as she knew she had to hide herself, given that her story of teaching is fuelled by her desire to speak against the social organization. In that school, teachers are meant to reproduce the voice of the dominant culture.

Being apolitical is how one complies and supports the status quo. Having a critical voice is dangerous for as hooks recounts in relation to her parents, it can be dangerous to have a dissident voice: “To them, any speaking out against authority, what I would call dominator culture puts one at risk. And therefore, it is better to remain silent. My talking made them afraid” (2013, p.137).

Likewise, during the Apartheid, one could not resist the laws. Political awareness in a white territory puts one at risk. Contesting the order is dangerous, especially for a novice teacher like Isabel. This way, while working at this “white” school, Isabel learned that one couldn’t talk honestly, or with the truth about such a world. She had to wear a white veil to disguise her awareness and to appear apolitical like “them”. Nonetheless, she realised she was not pursuing her goals, preventing her from self-actualizing, from living her story.

Practice: learning new ways of doing.

As a novice teacher, Isabel struggled to connect with students. She says that when you are a beginning teacher so much time is spent on the preparation of the content, such as organizing units of work, as she recounts:

I would spend a lot of time preparing for my students thinking that I was responding to whatever their needs were but then I'd get to class and would often find that everything I prepared didn't necessarily work because for lots of different reasons. All of the work that I did in terms of preparation was....important to do because it was a kind of preparation of... you know... A kind of thinking process about what it is that I am doing, about I am going to do in the classroom. But then it almost gets overridden by the particular relationships I would have with students. So for example when I was teaching this group of year 10 students I spent so much time preparing a unit of work on Romeo and Juliet for them that I thought it would be really responsive to their needs. It had a range of kind responses that they could pick from. But I got to class and I found that there really wasn't and that they ... They said that this was....they said that...they just sort of shut down and

they didn't respond to it... you know... I remember them saying things like 'We can't do this. We are too dumb. This is for other kids not for us. This is too hard.'

As she tried to figure out their needs by preparing lessons and giving more attention to the content, she invested time in content rather than on students. As a consequence, she failed to understand what they needed and engaged in practices that alienated the students. Engaging in this type of teaching and relation with students came to Isabel with a cost. She describes it in the following:

I was crushed. I spent like about forty hours that week, my whole weekends, nights... after school, we were working full time doing that and then I remember being so proud of myself standing at the door, handing out this work and then just feeling completely crushed. And then I just thought 'well toss it out' and then I just started again. We talked about it. They told me they thought it was rubbish. They found it made them feel like rubbish so then I just went around and started talking to them in small groups and one on one.

We can see that she responds to this event through the emotions her body produces. She was devastated, as the lesson she prepared did not work. These responses are part of the emotional aspect of teaching, a way our bodies make sense of the situation. In this case, she felt crushed because she was engaging in a practice that did not allow her to live her story.

The event described above is an example of how Isabel enacts the narrative of dominant groups by engaging in a normative practice that focuses on skills, on transmitting a type of knowledge that is instrumental in shaping a reading of the world that attends the interest of capital. In such practices, teachers tend to focus on content, consequently, making teaching and learning a matter of consuming information and developing skills. Disadvantaged children resist

this sort of teaching, not because they are not intelligent, but because much of the content has no relation to their lives, their realities. It alienates them. In addition, teachers fail to connect with them through a disciplinary and authoritarian relation that prevents dialogue from taking place. This way, teachers contribute to maintaining the status quo by reinforcing the dominant narrative that these students are inferior.

While working in the ESL program, Maria was positioned in relation to the students where she could participate in the reproduction of social relations. When she was assigned the role of an ESL teacher, the expectation was that she would "fix" the problematic students. Such understanding of her role dates back to the implementation of the ESL program in a mainstream school in the 50's. The role of the ESL teacher was created in order to remedy what was described as the "problems" of immigrant children (Moore, 2007). However, there was not much understanding about the needs of ESL children and the role of ESL teachers.

Likewise, when Shaka started teaching in Australia she was also positioned in relation to the students in a normative way. The following is an example of how students resisted her teaching even before she started, as they were used to a particular relation with teachers.

My first teaching experience in Australia was in a state school in Victoria where I had a contract. It was a pretty challenging school. So challenging! The kids were literally jumping out of the windows. It was my first day at the school and one of the kids said to me, and I'll never forget his name. He said 'Miss don't feel bad. They do this with every teacher'. And I'm thinking "Oh my God! If they do this with every teacher, I can't cope!" If kids don't listen to you, they don't know you. They walked in talking, they continue to talk and they left talking. I could not get a word in. Nobody listened. I felt an absolute failure!

These students resisted this type of relation. Their resistance took place as they refused connection. Not being able to connect with students prevented her from living the story of a good teacher she experienced in South Africa. From her past experiences, Shaka knew she could only teach when she connected with the students. Taking up this new position posed a challenge as she struggled to live her story.

*I'm thinking, "they don't know me. They don't know me as a teacher. I've been teaching for thirteen or fourteen years. And they're gonna think I'm so incompetent. I felt more awful about the fact that I think I'm a great teacher. **My knowledge of my subject was very good, my ability to instruct or to teach kids or to facilitate learning was very good.** But I couldn't because I couldn't manage these kids which I have never done before. I couldn't teach.*

For Shaka, the issue was that since she was experiencing this new space - the unknown - she lacked knowledge and ways of doing that would enable her to connect with the students. She was experiencing a new position (given that the context is new), one where teachers are expected to reproduce ruling interests. As the students were used to a normative relation - which I described previously as one where they become marginalised - they resisted her teaching. Not being able to teach, she called her identity into question. This new position posed a limitation, as she could not live her story.

Standardised testing.

Standardised testing also contributes to teachers' engagement in dominant relations with students. In the following, Isabel provides an account of how standardised testing influences her relation with students.

You'd be teaching in response to the test but not the students. Then what we ended up doing and we had examples of this because we were teaching. I was teaching what we call a remedial literacy class and when we did try and impose exercises on them...they found it completely alienating. The kids didn't like them. They didn't respond to them. Some were really rude, told us to get you know... [laughs] Told us to get stuffed and shove it up our.... You know... our behinds [laughs]... Others they responded by doing these tests and just not being able to answer anything.

Teaching to the test prevented her from teaching to their needs; thus, she was unable to live the story of the teacher who acts against social injustice. The type of knowledge that standardized testing privileges is one that does not help the students to overcome their objective conditions. Students resisted this practice by being “rude”, while others could not do what she asked. In this event, Isabel witnessed how the school system excludes students through standardised testing, by making them feel inferior. This experience created for Isabel a moment in her practice where she becomes aware of the operation of power, which provides insights into the social organisation.

Intensification.

Intensification of work is also part of dominant practices as it places time constraints on teachers' work. As the demand on their job increases, the workload increases. Consequently, it leaves little or no space for reflecting on what they are doing. Isabel found out that administrative work, such as reporting schedules along with other tasks, take a lot of time, as she recounts:

There's always something to follow up like a student, photocopying, following up on student work, marking, telephone calls to parents, returning calls, writing up notices for students... there's always so much to do. Preparing for the next lesson, finishing up on the last lesson. That was the thing. It just never ends... Always take work home. It just never stops. It's endless. There's always something urgent that needs to be done before you went home...

Mary also experiences time issues and recalls:

Lots of time management because we tried to fit so much in, especially with the year 12's. Year 12's tend to get their six assessments and so when we left now we had to get reporting done. They had an assessment on Macbeth. Then an assessment under exam conditions. Before they left we had to get them ready with the task they had to do for term three. So I think they were swamped with everything. You know just finishing an exam block and then having a week and then being inundated. But I think our schedule was also very heavy because all I was doing was marking. So you get your drafts in, then you mark for the exams. It has been a very busy term.

Mary's account of her term also shows intensification, as she concentrates on preparing students for tests and marking students' work. Again, the everyday of the institution directs the focus of teachers to practical/instrumental aspects of her practice. This is accompanied by a **fast-paced rhythm** preventing her from socializing with others:

We are always rushing from point A to point B. There's not too much socializing. Sometimes we find on a Friday we are a bit more relaxed and then you know, it is just coming to the weekend. And then we will chat but in saying that it's not all staffrooms is

like that. I think we are quite pressurized in terms of where we are and the demands of our students.

Professional development meetings.

Besides the rushed rhythm, teachers are swamped with meetings. I see the role of meetings in legitimating a particular understanding of their practice. The following is an excerpt from Mary's account of professional development meetings:

*I think different PD's require us to do different things. We do the arts and science of teaching. So when we look at it, how are we going to go about it, **how we are going to get the students to perform their best**, how we are going to engage our students. **So very often when we are looking at this being creative on our side, it tends to be difficult because you have some many other time constraints that you work against.** So I think all the PD's are there to enrich you but it's the way you use them and the way you manage your time.*

Professional development or 'PD's become a strategic tool to validate an understanding of their role that is created/produced by the dominant discourse. For instance, in this account, we see how meetings aim at making teachers more efficient as if teachers were the main cause of students' performance. In the face of time constraints, teachers are asked to be creative, to find alternative ways to solve problems of practice. However, here creativity is understood as a way of enhancing production, as teachers are pressured to become more efficient in collecting data and in improving students' performances. Professional development is one example of how dominant discourses contribute to teachers to take up particular positions: in this case, we can see

how this attaches meanings to the professional/teacher, as one that produces specific types of performance or what Ball (2003) terms performativity.

Participating in the everyday of the institution, teachers are exposed to ways of doing and being that contributes to a particular order in their everyday. They participate in the everyday by taking up positions, which enables them to acquire a mode of knowing of the social organisation that serves ruling interests. They learn to see themselves as producers of performance, as the ones who exercise a direct impact on students' performance. In addition, the fast paced rhythm of their work prevents them from reflecting upon what they are doing, contributing to adopting the standpoint of ruling (D. Smith, 1987).

Nonetheless, as teachers participate in these practices, they also have insights into the social organisation. For example, Isabel's early understanding of a good unit reflects normative practices. When she tries the unit she sees how it alienates her students. Maria was also asked to perform a role of a teacher that serves ruling interests by placing her in relation to students as if she was there to "fix" the problems of ESL students. In witnessing this, Maria sees the ignorance of the State. In the following, I expose how teachers respond to normative practices, which is part of their trajectories, a movement that takes place in discourse.

Experiencing the everyday as a site of possibilities.

Changing language: learning a new language.

From the previous event recounted by Isabel, we can see that the language she was employing was alienating her students; consequently, her students were resisting her teaching. Isabel recognised that if she wanted to connect with students, she needed to change the language.

*What I did was, I didn't place the importance on what I had before. So then I placed the importance of going around and talking to them with this booklet and saying "what is that is difficult about this?". I was just explaining what I was asking them to do with the words rather than the words on the booklet. So I think they would've found the language alienating in a way that they didn't when I sat with them and talked through it. And I waited for their responses and they told me what they wanted to do. There was this boy who just said: "well can we just watch the movie?". I said, 'Ok no problem. Let's watch the movie. So there was a group of three boys who would wheel every English lesson we would wheel the television in those big trolleys into the classroom and they would sit there and watch this movie and they would watch certain things over and over again. There were some things that called their attention. Some things didn't. Sometimes they watched it. Sometimes they talked. I sort of had to let go of my, [pause] my expectation they were going to do it in a particular way. They were doing it in their way. So I had to accept that. And they produced some work. More importantly than that, we started talking and that was really important because **we were talking with each other in a real way, not in the language of that text.***

Isabel chooses to enter in a dialogical relationship with her students to find out what they wanted. When they chose to watch the movie and talk freely about it, she realised it was the language of the (official) text was "switching them off". Realising that the language was alienating, she changed the way she used the language by explaining the task in a different way. By talking to them in an altered fashion, she had a different response from her students. Hence, not only did she have to adjust her expectations, but she also had to hear from them what they needed. In this dialogue, she opened a space in class where they could negotiate the task.

The example above illustrates how teachers' everyday practice is problematic. On the other hand, as she reflects upon these problematic situations, she gains insights that enable her to choose the best course of action. She realises the importance of language as a form of exclusion and inclusion. As she becomes aware of how the language of the official discourse is alienating her students, she changes the way she uses language in order to better connect with her students. Doing so enables her to live her story of letting students' voice their opinions. This moment created a situation similar to what she experienced in her Diploma of Education, where she learned the importance of dialogue in learning (a point discussed in Chapter 6). Witnessing this event was very important as she realised she was living her story, enabling her to feel accomplished.

Seeing students otherwise.

Isabel also resisted the position dominant discourses create for teachers by seeing students beyond the narrow conception that standardized tests produce. This took place when writing reports.

I would have to be creative about what I put down for an assignment on... [she mentions the name of the book] which kids hated and I even hated it. So I would have to think, "What else did we do? Maybe that child didn't do the assignment for that novel but you know what he wrote a fantastic story about such and such which includes similar themes and ideas ...ok I'll put that in there.... And tick that" ... Then you feel compromised because then even that student and will look at it and 'but I never did that'. So often I'd have to have conversations with students and say 'Look on the report it says I've given you the mark for the other work you did ...ok... just remember that [laughs].

When writing reports Isabel resisted dominant practices and discourses to occupy the position of a good teacher through being creative. Being imaginative is the result of understanding how the system/practices tended to produce these types of students. She knew, for example, that some students would never write a two page or even a half page text in response to the Romeo and Juliet unit she had given them. Instead, she chose other tasks. She knew that her students would find it difficult to demonstrate the forms of knowledge the school wanted them to produce. Here it is possible to observe how her awareness informs her action (of being creative) and that this enables her to contest the dominant discourse.

Implementing new strategies: learning new cultural practices.

In order to deal with the new landscape, Shaka learned behaviour management in order to connect with her students. It meant that she had to put in place new strategies to control the students, as she was not used to students' behaviour in Australia. In South Africa, she had no problem with discipline, but in Australia, as previously mentioned, her students were in her words "literally jumping out of the windows".

It was important for her to learn behaviour management strategies because on her first day she was unable to teach. She felt a failure, as she could not live her story of being a good teacher. She knew from her previous experience in South Africa that for teaching and learning to take place she needed to get to know the students and connect with them.

I became determinant, quite determinant to change that perception in my classroom about what teachers can do. So I became quite firm in my approach. I thought my behaviour management would become softer, but my approach became stronger. I made

people accountable for their behaviours. It was looking at the behaviour and finding out why that behaviour was existing and changing it.

Shaka ascribes this behaviour to badly implemented policies, as she stresses:

We had probably the worst behaviour management protocol that existed, but nobody followed them and nobody cared. I realised that the reason why kids behave that way is because they don't know what that policy is. And they need to know their actions have consequences. So I made them read the school policy, kicking and screaming, and I gave them a test on the management plan. Because I felt you can't say I don't know if you pass a test. I know there are some states in the US they made compulsory for kids coming to school to pass a test on the behaviour management protocols. Not only pass but also get 100%. They would take the test over and over until they got 100%. So when they go to court they can't say they don't know. I heard this from a teacher and I said I'm going to use this idea.

Shaka realised that for her to live her story she had to implement new strategies in order for her to teach. As she was facing this problematic situation, she also learned that for her to connect with the students, she could not treat them as empty vessels. In the Australian context, she knows that for her to teach these students, she needs to get to know them. In the following, she talks about how she perceived the importance of establishing a good relationship with the students:

When you go to class and they are extremely rowdy, I didn't know how to use any strategies. That was difficult. I had to read on what's an orderly learning environment and what strategies would you put in place to get that orderly learning environment. And then I learned about the notion of having good relationships with students, getting to

know them. Just by talking to them, you can find what they are interested in. And I found that for me it was the turning point. So rather than going into the class and say "I'm here to teach you. I'm the teacher and you're the learner" Get to know your kids. "I'm such and such. This is my background. These are my likes. These are my dislikes. How about you write something yourself and tell me.

These new strategies consisted in ways she found to cope with the problematic situations the new educational landscape created for her. She recognised she needed to acquire new ways of doing (new practices) to live the story of a good teacher. As a consequence, she became resourceful as she learned about the importance of professional reading, in order to inform her practice.

Shaka developed new forms of knowledge that were of a practical nature that enabled her to implement these strategies in her class. For instance, behaviour management was something new to her as in South Africa she had never been required to deal with such a phenomenon. In Australia, on the other hand, she has had to learn to manage the kids first before she could teach. Her experience in South Africa was also important because she knows the importance of establishing good relationships with students. As she says, "I get that you have to know kids. I get that you have to build good relationships because I believe no teaching takes place if you don't know your kids". As a consequence, learning these new practices enabled Shaka to live her story of being a good teacher.

Separating the personal from the professional.

Shaka attempts to erase race as if being a professional requires one to get rid of such a category of identity. Such a notion is present when she strives to separate the personal from the professional as if race did not exist.

I just felt some Australians are ignorantly racists. You know, if I got stuck on that, I wouldn't move forward. My job here is to teach. These are uneducated people and that's their problem. That's the way I see it, you know. I had enough of that in my country. I had enough of feeling that. I don't need to come here and feel it. So I need to do what's right for me. And I'm a teacher first. So, if I feel that there's an issue about people calling me black then I can address it on a different forum.

She separates the personal from the professional so as not to “get stuck”, or develop an identity based on those stereotypes. Importantly, she did not let racism divert her attention from what mattered for her: to become a good teacher.

Maria also seems to engage in a similar practice. Separating the personal from the professional has given her confidence:

I know I speak with an accent, but it's me. But also I don't care what other people say or think if I am doing what I like and the best way I can. I am a professional and I am acting as a professional.

In these instances, these teachers separate the personal from the professional in order to develop an identity that is “free” from the stereotype that often limits them. It enables them to focus on becoming what they desire to be: a good professional. I see this as a strategy the social organization uses to divide everyday life into public and private spheres (Lefebvre, 2002) and doing so limits these teachers from developing consciousness of self and of the social organization.

On the other hand, becoming a professional in the presence of racism, Mary demonstrated a subtle understanding of the social organisation. We can see this in Mary's account, how her emotions changed.

My anger changed to pity because for the first time I was working with people and I saw, oh my gosh, they are so ignorant of who we are and not mixing all their lives with people of different colours yet they are all living in South Africa. I really pitied them for the way they were. In saying that lots of these people became my friends. Later they realised we were so much the same. We just look different.

The change is part of Mary's becoming, as she develops the stances that she takes up when she occupies particular discursive positions. However, it is important to be aware that such positions also took place in South Africa for Mary's experience in South Africa shows a critical understanding of these issues. She saw how biased some white people were, which compounded by their lack of understanding, of not knowing, prompted their racist practices.

We can also understand these racist practices through Julia Kristeva's (1991) concept of the foreign in her famous work, *Strangers to Ourselves*. For Kristeva, the foreign is represented by repressed images and experiences we have in the unconscious. As these images and experiences have been repressed, we have been unable to frame them in our consciousness. In the encounter with the stranger, we have access to the unconscious through sight, hearing and smell, which can arouse infantile desires and fear of the other. All of these results in tension within one's self, which we seek to avoid. As Kristeva (1991) states, "when we flee from our struggle against the foreigner, we are fighting our unconscious" (p.191). In regards to racist practices, what is happening in Mary's case is that in the encounter with the other, white people perceive blackness as foreign. As mentioned above, such encounter arouses desire and fear of the other, which produces racist practices. We struggle against this other, as we tend to exclude it because the uncanny strangeness we witness is the one we experience within us.

In her teaching, Mary saw her role as changing the white kids' views through poetry. As she enacted resistance, she engaged in practices that allowed her to teach in a way that was meaningful to her. As she recounts:

Teaching the white kids was an opportunity to instill a different view, not to indoctrinate. Instill a different view by teaching political poetry. I think I quite enjoyed that I had that position to do that and it was so good for them to see things in a different light.

Some students told her she gave them a different view and they had not thought about it before. As for the black students, she gave them something to think about for them to realise that “*they were to be treasured for their own history and for their part in this.*”

Living her story meant for Mary the need to resist dominant discourse by engaging in pedagogical practices that contested racism. Due to positive experiences, it seems that her time in this school allowed her to fulfill her values that she learned at university: of realizing her political commitment in a context that was still living the story of the Apartheid. Hence, teaching in such a way becomes a way of working towards the realization of her utopia as she offers these students an alternative view of the world. Teaching also becomes an intellectual practice.

Maria also challenged normative practices as she educated mainstream teachers about the program and the students for Mary recalls how people did not understand her role. An example of this **lack of understanding** is the fact she was not recognized as a professional. In some schools, she did not even have a desk or a classroom to teach the kids. She complained about it. She claimed that she was part of the staff and like everyone else she needed to have a place to work with the students. As Mary states, “it’s awful the perception they had of the [ESL] program, of the ignorance of the department”.

Mary's understanding of racism and her desire to contest it leads her to live a story in which she contests the social injustice that race produces. Maria's perceived understanding of the ignorance towards the ESL program and migrant children leads her to contest the injustice that is ascribed to them. Shaka's desire to live the story of a good teacher leads her to implement new strategies (such as behaviour management) so that she can connect with students. Isabel's desire to speak up against social injustice enables her to contest normative practices, as she creates a space in classroom where students' voices could be heard.

This section showed how these teachers gained understandings and found alternative ways of doing and being to deal with problematic situations. The understandings they have gained mark a moment in their development where they acquired new meanings as they experience the new landscape. We can see that what matters to them is their desire to live their story of becoming a particular teacher.

Becoming and being teachers

In the previous sections, I have explored the contradiction inherent in teachers' everyday practice: in short, as they participate in the everyday of the institution, they experience obstacles to live their stories of becoming. On the other hand, their experience of the everyday also generates an understanding of the social organisation as they witness and become aware of how the institution works as a mechanism of power. Within this contradictory space, their journeys are fueled by their desire of becoming and living their stories. As teachers experience their own journeys of becoming teachers and crossing borders, they adopt stances, positions, from where they attach meaning to self and practice.

Shaka: becoming a good black teacher, becoming a mentor.

As Shaka learned to implement new strategies in class, she was increasingly recognised at the school as being a good teacher. In the following Shaka recounts a moment when she when such recognition materialized:

The subschool leader came to me, and he said, "I've got some feedback for you, but don't take this badly. It's actually very good". A parent has come to me to say that they want their child to be taught by the black teacher next year. So I said "But there's three of us. There's X, there's Y, and there's me. Which black teacher? He said, "Did you teach Johnny? I said "yes". He said Johnny's mum came to us to say that she would like to have you teaching him next year because it's the first time in his entire schooling - he was in year nine- that he was bringing homework home and he was showing his mother things. She said she's never seen that, even in primary school where he was engaged with work"

This was a moment where she became recognized as a good teacher in relation to parents and the subschool leader. Such recognition took place as she was identified in terms of race, as a black teacher. What we have here is also a moment of surprise, as if the narrative had a twist of her becoming recognised as a good and black teacher.

What is often expected is that when someone is identified as a black person, it carries negative meanings as such an interpretation is derived from a mainstream dominant cultural understanding of race. Race, here, is understood in terms of the binary white and black that ascribes privilege to the white race, justifying white supremacy. In an educational context, it can also be seen how the discourse of race informs the practice of a desirable teacher, granting privilege to the white Anglo Saxon teacher, who is regarded as the norm, as a proper

professional. As a woman of colour, Shaka contests this stereotype by engaging in practices that challenge the negative meanings ascribed to darker races. Importantly, here we have the construction of a **good black teacher**.

After twelve months, Shaka was offered the position of the assistant of Deputy Principal. It was a position of leadership with responsibilities for mentoring teachers. Securing this position was unexpected, as Shaka did not think she was ever going to be in any leadership position. She thought the highest she would achieve was a leading teacher position. She understands that she secured this position despite her race, despite being black, female, South African, Indian, which made this move to such a position very unexpected:

I believe I would not have got to the position I'm in without being known. I mean there are very few black female people in principal positions in Australia. And especially someone coming from South Africa, black South Africa. So there's very few. I would like to think that my previous principal recognized my skills. I came in here in Australia, and I was a teacher. And I was a very good teacher. And I didn't ever think that I'd get any leadership position because there was always that "Oh look, I don't think that's gonna happen for you because you're not Australian or you're not white". That did cross my mind.

In this role, she is living a story she started in South Africa: to become a woman in leadership, to become a mentor. Here we see the importance of others in helping her to achieve this, as she was encouraged to apply for the position. Her understanding of her move upward the promotional ladder is that she got the role due to the fact that others identified her as being a good teacher, a good mentor, despite her background and race.

As she embodies this figure of a good teacher, Shaka contests the stereotype of being a non-native English speaker, a third world woman who lacks knowledge. It allows her to “climb the ladder” and become a mentor. Yet, in this position, she does not claim to know everything. She seeks to help others by reading, by getting information. In the following, she talks about her work, of mentoring teachers:

Just today I had the Japanese teacher say to me “Oh look, I want something on processes and routines. How do I establish it?”. So we had a lovely conversation about what it looks like. She wanted to have surveys. She said, “I want to survey my students about this and then I’ll post survey them”. I said, “What’s the purpose?”. She said, “I just want to see what they think”. I said, “Have you established something?”. She said, “No, not really”. I said, “Do they know the school rules, have you gone over the school rules and procedures and what it means for your class?”. She said “No. I just assumed”. I said, “No. You’re also the teacher that needs to reinforce it. So we went through that and finally realised that the survey is not going to serve the purpose. Go to your kids and take the school rules and say, “What does it look like in the Japanese classroom?” And so we talked about it, we came up with the proforma she can use and now she’s going to use that in the performance plan. When we come back next year I’m going to class and look at it and give some feedback. So, that’s how my job has evolved

This excerpt shows how Shaka is helping this particular teacher to implement the rules in the classroom, as she assists her to translate policies into practice so that the teacher knows what the policy looks like in that particular classroom.

Teachers approach Shaka to draw on her knowledge and experience to help them solve issues in the classroom. Some of the issues, as we can see from the excerpt, are of practical

nature, such as knowing how to implement policies. Shaka's knowledge becomes an important resource for the institution, which enables her to occupy a position of leadership. She knows how to translate policies into practice, which shows she has a type of knowledge the institution desires. Importantly, her language, populated by technical vocabulary, reveals a policy compliance understanding of professional practice.

What led Shaka to occupy this particular position was her desire to become the best teacher and I see this desire as a response to the objective conditions she witnessed while living in the Apartheid period in South Africa. In order to prevent her from living in the same conditions as her father, Shaka strived to become the best she could be. She longed to have knowledge so that it would enable to occupy a position of mentor, of someone in leadership. She continued to carry on this project when she came to Australia as she was determined to overcome the obstacles posed by race (ism), as she sought to become a good teacher.

As Shaka focused on what she wanted to become, she engaged in practices that rendered her to be recognised as a good professional. Later on, it led her to occupy a position of leadership, as she became an Assistant Principal, a position she has been doing for eight years. As she says,

I see my job as finding out how to get teachers to teach. My principal said, 'Our school is only as good as its bottom five teachers'. So my job is to make sure that the bottom five teachers are up all the time. So that's how good we are. I see that as my mission basically.

It is clear that Shaka has to a certain degree adopted the visions and practices of the dominant discourse, which enables her to occupy a position of leadership. As a mentor, her mission is to ensure teachers are efficient and are contributing to the story of the institution. This is an

example of professional development as efficiency (a point discussed in Chapter 2), where change is conceived in terms of teachers' capacity to carry out tasks in an efficient way.

Partially, Shaka 's understanding of "good" teaching reflects normative practices. It involves ensuring teachers are compliant and are producing desirable performances. On the other hand, those who don't display these performances are identified as in need of mentoring. These are the 'bottom teachers', as she says:

You know the teachers that don't follow up on the uniform. You know the teachers who are getting bad results because our data is all centralized. Kids complain about teachers. Data come from the tests, assignments and common assessment tasks, lack of submission, you know, when you don't have submission, reports, a lot of things. Teachers, who don't meet the challenges, are a small number and they stand out. When the critical mass is doing the right thing you will know. And we have professional learning teams. You can't hide in a professional learning team. There's only four or five of you there.

The teachers in need of mentoring are those who do not comply with the school policies, as she can see from their performances. Their performances work as data, providing information about how well teachers are doing. That is, their performances work as a measure of their productivity, or in Ball's (2003) terms, their performativity.

As I see Shaka 's trajectory as a whole, I can see that she has changed to the extent she uses her agency to live her story of becoming a good teacher, a good mentor. However, I can also see that as her speech changes, it becomes populated by words like, *data, accountability, compliance, not doing the right thing, strategies*, etc. It shows how she is also drawing on normative discourse – the discourse of standards-based reform - to inform her practice. As a mentor, she is also helping to coordinate the practices of teachers ensuring teachers perform.

Isabel: “I struggle to see myself as a good teacher”.

Isabel, on the other hand, struggles to see herself as a good teacher. In order to live her story of social justice, she realises she needs to make space for the students’ voices to be heard.

As she outlines:

I knew ways... I knew these children were asylum seekers refugees, migrants themselves. I felt it was really important that they could tell their stories and maybe if they could tell them to us ... you know... talking about other children’s stories, other people’s stories, it might validate who they are. And it would also help others in the classroom to see them as humans.

Isabel understood her role as creating a space in the classroom where these students’ stories could be told and heard. She believed that by telling these stories, one could see herself/himself beyond the stereotype, beyond the human-as-object perception. Engaging in such practices, Isabel is contesting normative practices that tend to construct students as data, as producers of performance (Doecke et al, 2010, p.95). Nonetheless, she experiences a conflict of identity as she wonders whether she is engaging in "good" teaching.

She remembers a time when she participated in a research project and she listened to teachers talking about moments of good practice. The way they told the stories seemed to her to have had a beginning, middle and an end. For her, it sounded like all the issues had been resolved. When, however, she has to think about her own practice, she struggled to identify these moments because she did not think of herself as a good teacher.

From the moment I stepped in the classroom, I thought that I was really good at connecting with kids. And that’s what I was always really good at. That’s what I could do well. Whatever the work I was asking the children to do - whether they were the most able

or the least able - through conversation with them, I was able to work with them to find an entry point into that activity. And it wasn't always easy. But at the time I didn't think that it was of any value. There was no descriptive form saying forming relationships with students to help them to do their work is important.

What she understood as good practice was not recognised by the institution. Her understanding of good teaching was at odds with dominant institutional practices.

Much has been written about how dominant discourses in education values particular ways of being and acting. Professional development in the context of standards-based reform is conceived as impositions of what an ideal teacher should be. In such a deterministic context, Isabel was not able to see herself as a good teacher. She could not use the same word to talk about herself, given that “good” had been co-opted by dominant discourses in education. For her, good teaching was informed by her experiences, by her past, her understanding of the social organization. Good teaching for her consisted of validating her story, of using her capacity as a teacher to connect with students in order to give them a voice.

Nonetheless, living her story came with costs as Isabel became emotionally and physically drained. As she chose this path, she struggles to sustain it, as she constantly has to resist dominant views about professional practice. Teaching becomes a site of struggle where she experiences a conflict of identity.

Mary: “being creative is difficult”.

As Mary secures a permanent position as an English teacher in a secondary public school, she battles against the intensification of her work:

With the year elevens and twelves, I find time constraints. Like I really love Macbeth and I would have liked it to be more interesting. You know? Do things a little more. But unfortunately very often you can't do that because you go against time. And you really try to push what you have to do. You know sometimes you go for these PD's as well and you find you want to be so creative, but you can't unfortunately because you are governed by what you have to teach and those time limits that you have.

Time is an obstacle for Mary to be creative. She remains within the curriculum, and teaching becomes a scripted practice, as there is no space for her to exercise creativity. In addition, Mary's lack of language to talk about her experiences reveals this problematic: she seems to have submerged in this reality, to have lost her story, her political commitment, her voice, which she once showed in South Africa. Quite differently from the stories she told about being a teacher in South Africa, Mary has changed to the extent that she has become a teacher who seems to have adopted a mechanical approach to teaching, whose main task is to help students to develop skills. Her stories show a change in her knowing, in her self as she loses her previous utopian outlook and increasingly adopts an instrumental stance on teaching.

By ascribing meaning to teaching from an instrumental perspective, one's practice becomes scripted, as she is adopting dominant views (see Calderhead, 1993). By giving emphasis on teaching as a practical activity, she realises the interests of the institution. Teaching from this perspective entails a narrow professional practice that limits a teacher's capacity to act. This type of practice is problematic for as Ball (2003) reminds us, this alienates teachers from their profession, and consequently, teachers are unable to engage in a meaningful relation within and among their own profession.

Maria: “I am not just teaching. I am an advocate”.

Maria's stories of teaching show a different trajectory. She has been able to contest the stereotype of an ideal worker (Ball, 1998), in particular in terms of gender and race, given that whiteness is portrayed as the norm in the Australian educational landscape (Rizvi, 1992; Santoro et al., 2001). As a teacher of colour, whose difference manifests in several ways (such as skin colour, language and accent), she contests the identity of a non-native English-speaking teacher. In the following she provides an account of herself:

I'm confident in what I do, I have more experience, and I have received a lot of training. I don't know if it is that or the age you know. I know I speak with an accent but that is me. I don't care what other people say or think if I am doing what I like and I am doing the best way I can! So I am always thinking: “I'm a professional. And I'm not just teaching!

Maria constructs a sense of self beyond the stereotype as she recognises her difference informs her professional identity. And, in claiming (and accepting) this difference, she does not see herself as an inferior professional. Such attitude towards difference has been the result of a stance that goes beyond a technicist view of teaching. She challenges standard practice by showing a type of knowing, or understanding of self and others from a critical perspective:

I thought apart from teaching in general, I could help the children and I could advocate for them. Because when I started it was starting to change a little but still there was no understanding about the children who don't speak English. I receive comments from classroom teachers, you know. One of them once said to me: “I thought this kid was intelligent but she cannot speak”. Maria then responded: “Do you speak French?” She said “No”. She continued: “What if you went to live in France with your hubby and then as soon you get off the plane, you realise you can't speak French? Does it mean you are

not intelligent and you don't know anything? This student has knowledge and experience but he needs to learn the language.

She resists in seeing ESL students the way the dominant discourse does. She enacts her resistance by speaking out against such ignorance and advocating for the children, as she says:

*I had to advocate for my kids. I had to explain to everybody "this is what happened and what they need". **And I educate the teachers on how to support them in the classroom.** So I thought, "Well, I really like this job because I'm not just teaching.*

Maria's knowing reveals a critical understanding of self, others and reality, which allows her to see herself and ESL children beyond stereotypes. In her everyday practice as a teacher, she uses this knowledge to contest the story told by the mainstream discourse that ESL students are inferior, perceived as a lack. She also contests the social organisation by educating other teachers. She provides these teachers with another story, another way of making sense, one that would meet the needs of these students. Importantly, she does so by offering an alternative understanding of her students' experience.

Maria's practice is informed by her awareness of the educational landscape, which fuels her political commitment to these children. We can see here a type of professional knowledge that allows Maria to exercise her profession in terms of what Sachs (2001) refers as activist professionalism, where she exercises her political agency within her work. Maria resists the story told by the mainstream discourse that constructs difference as negative and non-native speakers as inferiors. In fact, she perceives the ignorance that others have and uses her agency to contest it. As a result, she experiences teaching beyond an instrumental activity. Teaching becomes more than just equipping students with skills. As she says, "it is something bigger than it".

Conclusion

In this chapter, I sought to understand teachers' trajectories as they crossed cultural borders to enter a White territory, where whiteness is considered the norm in teaching (as discussed in chapter 4). As these teachers stepped in this territory, they brought with them their own distinctive combination of cultural baggage, ideals, desires, as third world women.

Their trajectories provide an account of their professional development, as each trajectory reveals a path, a movement from where they seek to become teachers. I resisted interpreting their narratives as depicting their professional development along a linear trajectory, one that results in a progressive view of their identities (see Kelchtermans, 1993) for I felt it is important to consider that there are discrepancies to how professional development is understood [an issue outlined by Day (1999) and discussed in detail in Chapter 2].

Traversing the institution as minority teachers, as third world women, these teachers were in contact with ideologies that constructed them as non-natives, as the Other. As they participate in the everyday of the institution, they are allocated to the margins of this discourse, as minority teachers, from where they are told they are strangers and do not belong. Exclusion, therefore, takes place because their non-nativeness and reveals through highlighting 'difference' that the native discourse does not welcome (see Mahboob, 2010). In such a position, they become invisible, denied the possibility of being seen and heard.

Experiencing the margins as Others, they struggled to live their stories of becoming teachers. Participating in everyday practices created contradictions: at the same time they gained an understanding of the social organisation, they were also exposed to ways of doing and being that realised ruling interests. Becoming aware that teachers everyday practice is full of contradictions, I struggled when writing this chapter, however, this chapter has enabled me to see

how complex everyday practices have been due to the fact that domination is not something simply imposed by the State. It has become increasingly evident that we experience domination as a force that organises our knowing so that we can adopt the standpoint of ruling (D. Smith, 1987). This coordination takes place at the expense of discarding our knowledge, our experiences; to the extent, we do not know what we have become. We become estranged. We forget what brought us into teaching; the aspirations, the desires, the longing we projected in teaching. All this takes place throughout our everyday practice, in the course of our professional development, as our knowledge changes.

In this trajectory of becoming a professional, we participate in a movement that enables us as teachers, to occupy positions from where we/they attach meaning to selves and practice. In Shaka's and Mary's trajectories, such practice entails the (re) production of forms of knowledge that lack political commitment. As the means to materialising ruling interests, teaching becomes an instrumental activity that lacks human meanings, which is an example of a trajectory where both adopt the standpoint of ruling to realise ruling interests.

On the other hand, I see in Isabel's and Maria's trajectories a type of development that enhances their capacity to challenge/resist neoliberal discourses for they remained at the margins of the discourse and resisted adopting dominant forms of professionalism (see Sachs, 2001). Such possibility of development exists because participation in everyday practices also enables teachers to develop a critical understanding of the social organization which in this case is an example of how the everyday also produces emancipatory forms of knowledge that opens up alternative possibilities of being and becoming.

This chapter enabled me to see how contradictory teachers' everyday practice is. At the same time practice poses limitations and also opens up a path to realise possibilities. In presence

of these constraints, there lies a possibility for teachers to overcome the barriers to develop as professionals. Possibilities become concrete forms, as teachers in the process of becoming, struggle to transform their practice from a technical to a humanistic practice. In this movement, as their practice transforms, they seek to realise their human needs.

Chapter 8 Third World Women Educators' Imagination: Visions for a Democratic Education

When I look back, I see a road, which I have undertaken, a journey: one that has been full of struggles and obstacles that I sought to overcome. As I look forward, I am able to envisage a new path, where I participate with others in the struggle for freedom and justice in education. I believe the vision I have of this path is not a naïve one. I am aware of the limitations imposed on our everyday lives and the contradictions we experience and it is within this struggle, that I sought to reimagine professional practice in education. I see a path that allows me to self-actualise and fulfill my political responsibility.

Constructing a sense of self with third world women has enabled me to construct a consciousness/a standpoint that knows from her place, from her experiences and history. The obscurity that I experienced throughout the writing of this thesis was due to my submersion in my reality. In relation to Dorothy Smith, I understand this as a viewpoint that is not located in the local: it involves a mode of consciousness that does not distinguish from our lived realities. It is a consciousness that is the product of dominant structures and as such, this consciousness reveals the condition of oppression, of non-being.

From such a location, I struggled to emerge as a knower. Writing Chapter 2, for instance, reflects this consciousness for as I wrote it before engaging with my experiences, I struggled to find the words. It was not a pleasant experience as I suffered enormous anxiety, which eventually led me to a finished product that I was not proud of. Only after I finished the first draft of the thesis, did I have the courage to return to this chapter and reflect upon what I had written. I wanted to understand why I struggled so much writing it and wanted to better understand the strong emotions I experienced in the process. At the end of the journey, looking

back I now see this chapter as my encounter with affluent and established scholars at a time where I did not see myself as a legitimate scholar. In addition, my thinking was informed by a type of consciousness that was the product of history, of relations of power, which were discussed in Chapter 5. Hence, I struggled to write, I struggled to make meaning. This difficulty became my own problematic and only later I realised that the knowledge I was constructing at that time, excluded my subjectivity. I was not invited to participate as a knower.

The chapters I wrote before undertaking my autoethnography (Chapters 2 to 4), reflects the consciousness mentioned above; one that is committed to reproducing relations of power. It is a consciousness that does not know from her place, rather I have come to know myself the way the coloniser did: as the average third world woman (Mohanty, 1991a). In so doing, I engaged in practices of meaning making that forced me to construct a sense of self and world from a dominant perspective. It involves a viewpoint that is not located in our local worlds (D. Smith, 1987).

It was only in Chapter 5 as I undertook the autoethnography that I started to confront self as the product of dominant structures. Reflecting on my marginal position in academia, I started to understand the difficulty of writing as linked to an identity that is the product of dominant structures. Such identity contributed for me, to construct a consciousness that does not know from my everyday world. It is one that is abstracted, outside my local world. I started to confront this dominant positioning as I engaged with my stories of becoming an ESL teacher in Australia and as a PhD student. I realise now that the existence of multiple discourses within education and how they positioned me as an outsider, from where I was not invited to participate as a knower. Seeing self as the result of dominant structures has helped me to gradually approach the social order/reality, from my own location, my own lived experiences. In the subsequent Chapters 6

and 7, as I constructed an understanding of my lived experiences with third world women, I continued to develop this consciousness. In so doing, this process enabled me to better see and understand my relationship with the world as a third world woman. In the following section, I continue to reflect upon this study, as I present the contributions of undertaking an inquiry from the standpoint of third world women.

Writing from a Third World Woman's Standpoint

The place from where I write is one where I become actively engaged in the construction of a third world feminist consciousness that knows from her place, from her lived experiences. When I write from such a location, it provides a stance to construct knowledge of self and others from our lived (and marginal) experiences. I no longer look at the world the same way.

I do not intend to romanticize this location. It is true that being treated as strangers places us in a marginal position, where at times it seems there is no way out. Failing to understand our marginality, we fail to use power for our needs, as our obscurity maintains us in an oppressive condition. However, as I sought to come to terms with my own local world, it has transformed how I make sense of self and reality; consequently, it has also transformed the practice of writing.

Writing from this location has become an exciting practice, as I sought to bridge the body/mind and the rational/emotional dimensions. What once was a burden now becomes a pleasure. Through writing, I slowly reconstruct my soul. The inner work that this process achieves is due to **another way of knowing, thinking and feeling.**

As I have come to terms with what I (and others) bring to the institution as third world women, I see myself alongside others who have come before me. Their struggles nurture my

passion for learning (or rather unlearning/decolonizing). They have encouraged me to examine my reality in order to heal. This is both frightening and empowering for many of us are afraid of exposing ourselves through self-examination. However, as I witness them (i.e., those who have come before me) telling the truth in their own terms, I realise I am not alone.

The implication of writing from this standpoint and in adopting narrative inquiry.

Narrative inquiry opened a space to rewrite history.

In chapters 6 and 7, as I examined teachers' stories, I realised I was not alone. I saw myself in the histories and stories of the participants. As I engaged with their stories, I saw our commonality in terms of the concept of becoming third world women. This concept enabled me to see self (selves) in history. I now have access to a different story. When we came to Australia, a white Anglo Australian territory, we as third world women, brought with us our silence, our experience of dehumanization. Due to our history of exploitation, we have been denied the chance to experience our world as an objective reality, capable of being known (Freire, 1973). We have been denied to become knowers.

We are knowers.

As third world women educators and as researchers, when we come to inhabit the first world, we are treated as if we do not know anything. Historically, we have been treated as the data, as the periphery as the first world has not taken into account our knowledge. Hence, we have been denied the opportunity to participate in the global production of knowledge. Such division of labour in academia is one Connell discusses in the following:

There is always a workforce involved in the production of social-scientific knowledge. If we ask where this workforce is located on the earth's surface, there are no surprises. Social scientists, like other researchers and like the technically trained workforce in general, are concentrated in rich countries. (2007, p.217)

While this production of knowledge reflects the divisions Connell wrote about in her book *Southern theory: Global North and South*, I have nonetheless in this thesis, challenged such a division. In contrast, I have constructed a consciousness that knows from our local contexts, our marginalised, and peripheral position in this global world.

Narrative inquiry is truth-telling.

In using the method of narrative inquiry, it has been possible to tell the truth about our experiences, about our worlds. Doing so is transformative. As we participate in the telling of our stories, we are able to demystify and unveil our oppressive reality. As discussed in Chapter 3, Hannah Arendt's understanding of political action is contingent upon constructing a view of our shared world from different perspectives. By seeing reality from the perspective of women of colour, I started to see my struggle as part of a group whose lives in the institution have been shaped by a history of exploitation, and whose contemporary relationships are mediated between third and first worlds people (Mohanty et al., 1991, p.x). Our struggle against these oppressive structures (sexist, racist and imperialist structures) has enabled me to see the social organisation from the standpoint of third world women.

Narrative inquiry: seeing contradictions.

Constructing the participants' narratives opened a space where I could see contradictions in these narrated experiences: for instance, the beginning of Mary's professional life and her later phase reveals such inconsistency and at times paradox. While at the beginning her teaching was fuelled by her desire to contest racism, her later accounts suggest an absence of her earlier political commitment, which is also manifested as she struggles to be creative. The example of Mary provided here is indicative of how overall, writing the narratives of the participants allowed me to see multiple contradictions present in their lives.

Writing (and reflecting on) narratives requires "an other thinking".

I employ "border thinking" (Mignolo, 2000) through writing. Writing and thinking involve a relationship, which Giroux (1988) refers to as a writing-critical thinking model. This involves making knowledge problematic, and as I start from our lived experiences, I learn to interrogate our thinking for as Giroux states:

The knowledge of the 'other' is engaged not simply to celebrate its presence, but also because it must be interrogated critically with respect to the ideologies it contains, the means of representation it utilizes, and the underlying social practices it confirms. (1988, p.106)

Such knowledge needs to be dealt with critically so that we can perceive how it has been organised by relations of power and how it informs our professional knowledge and lives. In so doing, our subaltern knowledges also become an object of interrogation, which involves questioning our stories, assumptions, to reconstruct these views.

Writing to make visible our cultural baggage.

In Chapters 5 and 6, I have examined the life histories of self and the participants prior to becoming teachers. This was important for it allowed me to investigate what we bring to the profession. An investigation of our trajectories has shown how the resources we bring in the struggle against neoliberal discourses. We have brought knowledge, History, and stories of our struggles.

The baggage we bring can be regarded as what Giroux (1988) refers to “as forms of linguistic and cultural capital through which [we] give meaning to [our] everyday experiences” (p.48). That is, these are the resources that we bring, which structure our “readings” of the world. In writing narratives, I became aware that the baggage that we bring to education, involves multiple relations of power, such as racism, patriarchalism, colonialism. Within this thesis, such relations have been acknowledged, and in particular, how they inform our everyday realities, and subsequently, how they pose limitations for us to become humanized professionals.

Writing to uncover our desired identities.

In our trajectories to becoming, we, the women in this study, have fought against unequal relations of power. We found in teaching the means to respond, to intervene in the social order. In my own experience, I sought to overcome the ignorance conferred by my class and race, as I found through education a path to becoming a learner, to “study up”. Such desire informed my imagined identity and practice as a teacher, as I saw myself as a learner.

As articulated in Chapter 6, these teachers also bring a desire to intervene in the social order as they imagined themselves as particular types of teachers. Shaka desired to occupy a position of leadership. Mary desired to engage in meaningful relations with others. Maria wanted

to be an advocate and Isabel longed to speak against social injustices. Each brought to teaching a desire to act, to respond and I see this desire as a response to the injustices they suffered, and how teaching consequently, was their means to exercise agency. It is important for teachers to uncover this aspect of their professional stories for it allows teachers to raise awareness about what their needs are (in contrast to the institution or ruling interests), and in so doing, allows teachers to engage in a practice that realises their desires. Acknowledging these desires might also prevent these teachers from co-opting in the future and ensuring that their professional practice is meaningful.

Writing enabled me to see the need to approach professional development as problematic.

Professional development requires constant learning and critical engagement with our lived experiences. In this study, the four participants came to education with a desire to intervene as they chose particular plots where they assumed certain roles. As discussed in Chapter 7, Shaka became a mentor; however, this also meant that her work in some ways started to contribute to reproducing relations of ruling for part of her job was to ensure teachers would perform. Mary started her teaching story by resisting racism; however, as she came to Australia and became a teacher in this landscape she seems to a certain extent, to have “lost” her story and her commitment to social justice. She now struggles to be creative and to approach her practice otherwise. Isabel struggled to live her story of a teacher who spoke against social injustices. To live her story, she resisted adopting dominant models of good teaching; nonetheless, she started to develop a negative identity, as she could not see herself as a good teacher. These three women would have benefited from engaging critically with their professional development in order to

raise awareness of their practices. On the other hand, Maria seemed to be able to live her story, as she is aware of her role as a teacher and of her practice as an advocate. Hence, I understand professional development and identity as trajectories as these teachers seem to have chosen particular stories, particular roles, which enabled me to become particular types of teachers. Nonetheless, this trajectory is full of conflict and of contradictions that need to be approached critically. Our professional stories need to be examined critically and interrogated in relation to whose interests we are serving.

Writing the narratives of the participants enabled me to step outside of my world (in particular my whiteness) and see it through the frame of reference of women of colour.

In writing and rewriting the participants' narratives, I was engaged in a consciousness that knows from the standpoint of third world women. It has enabled me to construct a reading of the world that led me to interrogate my position of privilege in the Brazilian society. When I was rewriting Shaka's stories, it made me rethink the notion of "home" as a safe place. Shaka, Isabel and Mary grew up in places that were hostile to them. Their homelands are places designated to those who are not considered "normal". They are the strangers, the aliens, the non-whites (Anzaldúa, 1987, p.4). This contrasts with the 'home' I experienced in Brazil, where as a white middle class girl I knew 'home' from a privileged position, where I reproduced the values of the dominant culture. Nonetheless, as an immigrant in Australia, the notion of home has changed. Now, differently from what I experienced in Brazil, I am an immigrant, I have been displaced. Consequently, this has led me to embark on a project where I problematized and longed for home.

Seeing self as a third world woman.

By exploring the experiences of these women, this thesis has positioned me to better understand my condition as a stranger. As a third world woman, my identity denounces a difference that is perceived as a threat by the dominant West. Coming to terms with this difference allowed me to identify with those who do not align with those in power. Like other women of colour, native, third world women, the sense of familiarity that I experience with them provides me with a common ground to talk about our struggles. Mohanty explains such a notion of commonality in the following:

What seems to constitute “women of color” or “third world women” as a viable oppositional alliance is a common context of struggle rather than color or racial identifications. Similarly it is third world women’s oppositional political relation to sexist, racist, and imperialist structures that constitutes our potential commonality. Thus, it is the common context of struggles against specific exploitative structures and systems that determines our potential political alliances. (1991a, p.7)

It is important to make clear that such commonality does not mean that our issues are the same. For example, when I mention that I share a commonality with women of colour, even though I am white, it means that what brings us together is our struggle against the oppressive social order as third world women. Gender is not the only form of oppression we suffer for we experience the social order differently, and as such, this has different effects on us. For instance, being of European descendant, I did not experience the effects of racism the same way those who come from darker races.

Seeing self as a third world woman, I realise that I am not alone. I learn to see our differences as strengths. Our strangeness works in our favour, as Harding says:

Because women are treated as strangers, as aliens – some more so than others - by the dominant social institutions and conceptual schemes, their exclusion alone provides an edge, an advantage, for the generation of causal explanations of our social order from the perspective of their lives. (1991, p.125)

Seeing self as a stranger can be resourceful if we use this identity as the starting point of our inquiry. One way of doing so is learning to scrutinize our identities and lives and to speak honestly about the issues we face so that we can use them to understand our actual conditions. It includes acknowledging our feelings, thoughts, and perspectives, even if they seem unimportant. For feminists, such as Sandra Harding and Dorothy Smith, women's lives provide the starting point to engage in the construction of knowledge.

Third world women's visions.

In our trajectories of becoming teachers, we are guided by visions to realise the project of social justice in education. In choosing to teach, we were hopeful that we could make a difference. We hoped we could act in the social order. We dreamed of a better place, of a better society. Dreams are crucial in our profession for as Freire states:

Dreams are visions for which one fights. Their realization cannot take place easily, without obstacles. It implies, on the contrary, advances, reversals, and at times, lengthy marches. It implies struggle. In reality, the world transformation that dreams aspire to is a political act, and it would be naïve of anyone not to recognize that dreams also have their counter-dreams. (2004, p.32)

Imagination and dreams open a path from where I can see self and others differently. It is a path where I can dream about being and becoming. Drawing upon Freire once more it is possible to see that,

to the extent that we become capable of transforming the world, of naming our own surroundings, of apprehending, of making sense, of deciding, of choosing, of valuing, and finally, of ethicizing the world, our mobility within it and through history necessarily involve dreams toward whose realization we struggle. (2004, p.7)

Dreams, therefore, are necessary for us to continue to walk on our path. They are like visions that guide us pointing to the right direction, helping us to overcome the limitations/obstacles we find in our everyday lives. Engaging with our experiences this way has made me rethink the meaning of our profession.

Teaching involves responsibility, not reproduction.

The participants' critical understanding of the social organisation enables these women to respond to this unjust social order and exercise their responsibility. As Anzaldúa (1987) proposes, "the ability to respond is what is meant by responsibility, yet other cultures take away our ability to act- shackle us in the name of protection" (p.21). Such action is what I see as these women's responsibility. Through their responses they are engaging in a transformative practice in their everyday worlds; one that has the capacity to change the social realities of many students and educators, including mine. Their stories of becoming teachers contain responses towards dominant discourses and culture. I have witnessed how they respond to the challenges of the environment and how they have sought to humanize it. This has been the result of a critical engagement with their everyday realities. To illustrate, Mary has identified the theme of racism

while working as a teacher in South Africa. As a brown woman who grew up in the Apartheid era, she knows the effect of the unequal relation between races, where the division of races prevented white and black people from mixing. Her perception of such themes enabled her to respond against it through her teaching. Mary saw her role as changing the ‘white kids’ views through poetry. As she enacted resistance, she engaged in practices that allowed her to teach in a way that was meaningful to her.

Likewise, as discussed in Chapter 7, Isabel sees the classroom as a space where she could contest the construction of the Other, given that her students were refugees. Through storytelling, she wished to overcome the stereotype that normally accompanies the identity of these children. Hence, she sees the classroom as space of possibility, where refugee children could voice their experiences.

However, through their stories, it has also become visible that to maintain their commitment to principles of social justice and exercise their responsibility, teachers need to fight for their stories. Their everyday worlds are full of contradictions, and to sort them out, they need to approach their realities critically. It has become evident that to follow an alternative path to professionalism is not an easy task as our difference – and legitimacy - is questioned. We are often at times, not even recognized as legitimate professionals. In the closing phase of this research project, I understand this process now as an attempt by those in power to co-opt us, because feeling different, we are marginalized and excluded of the profession. For many of us, the only way out is to forget our difference, which is what Shaka has done. She separates the personal from the professional not to “get stuck”, or develop an identity based on those stereotypes. She did not let race divert her attention from what mattered for her: to become a good teacher. Here, Shaka aims to develop an identity that is “free” from the stereotype that often

limits her. In order to say, “I’m a professional”, she has to “forget” her race. I conclude that this separation is problematic, for as it contributes to constructing a consciousness that is not whole.

Teachers committed to social justice need role models.

Teachers committed to such agenda need examples to follow to support their development. In Maria’s story, we can see that her coordinator offered her another view of becoming an educator, which facilitated her identity as an advocate. Likewise, Mary was inspired by her drama teacher, who influenced who she wanted to become as a teacher. In my own experience, I have been inspired by progressist intellectuals as well as the teachers within this study, who have shown me that there is another way of becoming an educator. The teachers within this study, in particular, worked as my cultural mentors. I have witnessed them bringing to teaching their knowledge of the social organisation (their knowing of race relations is one example) and making teaching the means to intervene in the social order. It broadened my view of teaching and the knowledge that is required for us to participate in the struggle for a more just society. In times when I did not feel hopeful about education, these women have helped me ignite my passion and commitment for social justice by teaching me that becoming otherwise is possible. It has given me hope that other ways of being and becoming are possible.

Teaching that is oriented to realise democratic values involves another view of social reality.

The women teachers in this study do not have a naïve perception of the social organization. Because of their experiences of marginalities, they have come to know the social

organization as an unequal order. Their positioning becomes a powerful location that grants them privilege. As Wolff states:

The outsider or the stranger has a privileged point of view, from which a more comprehensive grasp of society is possible, also has two geographical references. The more common argument is that the stranger (the unattached intellectual) is well placed to understand the place of arrival. (1995, p.7)

Such a privileged point of view that denounces a critical comprehension of the world (in various degrees), has granted them an ability to act, to intervene in the educational landscape.

By engaging with our experiences critically I am learning to read our world (in a similar way as proposed by Paulo Freire). I believe I am learning to develop a critical comprehension of the world as I start to understand our relation with the world by engaging with our realities as third world women. I sought to overcome history, the compartmentalization of knowledge (as discussed in Chapter 2) that does not involve knowing reality because it is already “known”, unproblematic. From our marginal positions, I have learned to problematize our worlds, our realities and look for other alternatives. In this thesis, I have done so, only as I started to perceive our role as educators in the project of realizing democratic values. This has been the result of a critical engagement with our realities, our experiences, (our local worlds, our realities) in relation to ruling interests. In approaching the experiences of the women teachers in this study and my own, I have started to perceive the contradictions and challenges we must respond to and our relationship to the world as third world women. This is the process in which we become subjects, we can become human; hence, we are able to respond to the narrow ethics that neoliberal discourses produce.

Limitations of our Imagination

I understand the limitations of this study in terms of the limits that third world women's vision poses for the development of the profession. Firstly, these visions cannot be approached as rhetoric, but as possibilities of transformation. This is an invitation for teachers to engage in self-examination. Given our history of exploitation, we cannot deny the silence we have inherited from generations. We need to break this silence and claim our right to emerge as conscious beings, as knowers.

Secondly, these visions should be an invitation to enter in dialogue with the Other. The development of our professional identities needs to take place in relation to others, as we bond across difference, and communicate our stories of becoming. However, I know this is not easy. Many of us resist to “crossing bridges” because connecting with the Other has led us to experience pain. Anzaldúa (2002) notes the following in connection to such a reluctance to cross bridges:

Staying ‘home’ and not venturing out from our own group comes from woundedness, and stagnates our growth. To bridge means loosening our borders, not closing of to others. Bridging is the work of opening the gate to the stranger, within and without. To step across the threshold is to be stripped of the illusion of safety because it moves us into unfamiliar territory and does not grant safe passage. To bridge is to attempt community, and for that we must risk being open to personal, political, and spiritual intimacy, to risk being wounded. Effective bridging comes from knowing when to close ranks outside our home, group, community, nation-and when to keep the gates open. (p.3)

To stay home and not venture into crossing bridges, prevent us from developing our knowledge, from making teaching a community constituted by diverse professionals.

Dialogue is crucial for us to overcome the limitations of our knowing and build community in education. It is through dialogue that we can attach human meaning to the profession. Meanings do not result from one imposing their own values, worldviews onto the other, but they are the result of dialogue. As Freire says, “Yet only through communication can human life hold meaning” (1996, p.58). Entering in dialogue requires both parties: oppressor and oppressed to participate in the struggle for transformation.

Conclusion

Engaging in this project, I have learned to see reality as an ongoing process, rather than a given. As third world women, we have an important role in the making of this reality: we construct knowledge from our histories, our experiences, which have been subalternized. By the same token, with these women, I am learning to reimagine education otherwise.

As I reflect upon our trajectories, I have encountered visions or knowledge, which I have used to develop my standpoint with third world women. A standpoint that is located in the everyday. It involves making meaning of self and the social organisation by understanding the present in relation to the past. Critically approaching our trajectories to the first world, it has enabled me to construct another understanding of our role as educators; as constituted by ethical, decolonised and humanised teachers, where teaching becomes a fulfilling practice.

Transformation is necessary to contest the drudgery of everyday life and make teaching an enjoyable, creative, intellectual, political and historical practice. To do so, it has to start with our selves, as we reimagine our roles anew. Only by engaging critically with our knowledge (in the here and now), we can start resisting our dehumanization.

I have also become aware of the profession constituted by a variety of teachers, who bring to teaching their particular historical and cultural realities and who participate in unequal relations of power. Given this unequal relation that exists among teachers, the struggle for humanisation must be fought for all teachers as they practise solidarity. As Freire reminds us, “no one can be authentically human while he prevents others from being so” (1996, p.66). Only through solidarity can we participate in a political practice of transformation, to realise a world that is in the making to engage in practices that resist the reproduction of dominant forms of knowledge and social inequality.

To work towards the humanisation of the profession, we also resist the technicisation by challenging hegemonic visions that construct teachers in terms of a narrow professionalism - such as managerial professionalism (Sachs, 2001). Imagining our selves otherwise is crucial in the making of a more democratic society. It is in this sense that third world women's visions offer education another alternative.

A New Beginning: a new path

In the companionship of third world women, I found a place, a home, where I experience emotional and ontological security. I know where I stand, and I know who I want to be. It has given me hope that other ways of being and becoming are possible. Making sense of our experiences collectively made me stronger, as I can see the objective conditions that have shaped my/our everyday practice. I do not find myself at the end of the journey but at the beginning. As I prepare myself to finish this project, I need to undertake one final exercise: going backward and forward.

As I look back, I feel I have constructed “the tip of an iceberg”. What before seemed obscure, now there is clarity. I have clarified the uncertainty that led me to this study. I have also understood my struggles, as one in which I participate in higher education as a third world woman. The location from where I construct knowledge is problematic. It is one that has historically denied us, Southern inhabitants, third world women, access to knowledge as *teorias* have been historically produced by those in affluent societies. In such a space, I am not invited to participate in the dialogue. I am not invited to become a knower.

In this space, I might be questioned as to whether I am a legitimate professional or a legitimate scholar. Some who read this thesis may be suspicious. They may ask, “Can this type of research contribute to the existing knowledge?”. Possibly, I speak of realities that they do not know. I speak of knowledge as a necessity for my survival, and I write with my body. In fact, it speaks and cries out and loud! Indeed, if I am to be questioned, I will be precisely because I am an outsider, a stranger, a third world woman. For some, I am, possibly, backward and primitive, one who misuses the English language. I may be seen as too emotional, and not theoretical enough. I am too concrete and not abstract enough. If I am to be questioned, it is precisely because I refuse to conform and accept the norms of those in power. In fact, I write to disrupt, to rethink, and to reimagine. I write because I desire to know, to realise possibilities and to overcome barriers. I refuse to make education a site of reproduction where my voice echoes those in power.

I have found in the metaphor of “South” a place where I can call “home”, where I can emerge as a knower. As a Southern inhabitant, I challenge the geopolitics of knowledge by claiming “South” as a legitimate location in the production of knowledge. From this location, I bring to affluent sites of knowledge, visions and alternative ways of becoming. I participate in

this global production of knowledge, from my local context: one that recognizes our histories and struggles. My legitimacy, I hope to be determined, not by the amount of abstract work I am able to produce, but by the contribution in representing visions and voices that seek to realise a society in the making.

“South” is not a homogeneous and unproblematic place. I do not attempt to generalise this location. The well-known African American scholar, Audre Lorde, calls our attention to this practice of generalisation, which in the feminist movement has privileged the voices of white women. South, in my view, is a place where I approach knowledge differently. I draw upon our lives, our bodies to construct knowledge from marginalized spaces. This thesis, therefore, is both an emotional and intellectual work.

When I speak of knowledge, as you know, I am speaking of that dark and true depth which understanding serves, waits upon, and makes accessible through language to ourselves and others. It is this depth within each of us that nurtures vision. (Lorde, 1984, p.68)

Writing from such location, I acknowledge my body, my struggles to dissolve the borders that separate the personal from the professional, the first and the third worlds.

“South” is a location where I am allowed to dream. This is crucial to realise transformation, for as Freire says: “What it is not possible, however, is to even think about transforming the world without a dream, without utopia, or without a vision” (2014, p.31). In writing this, it takes me back to the beginning, when as a young adult, I remember the last note my mother wrote to me: “Don’t stop dreaming for a better world”. In this thesis, I am connecting past and present. I am learning to transform dreams into possibilities. I am not a naïve thinker.

I am very proud of what I have accomplished in this study. This is the result of my struggles, of years of unlearning, of decolonization. During this time, I sought to overcome the burden of my history to develop my self as a knower, as a professional who can enter and contribute to the academic discourse from my own position. As I look forward, I see a path where I dream the voices of minority groups, such as third world women educators, can be heard as we collectively reimagine education as part of a social movement for a more just society.

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