Using arts-based auto ethnography to compare safeguarding policies and practices for the well-being of children and young people in two educational settings: One in London, England and one in Harare, Zimbabwe

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February 2024

In loving memory of my beloved father and brother, Robert Simon Sithole and Patrick Francis Sithole. You helped make this a reality. May you live on and grow in it.

Abstract

Using art-based auto ethnography to compare safeguarding policies and practices for young people in two educational settings: One in London, England and one in Harare, Zimbabwe.

The following study used an auto-ethnographic arts-based approach of A/r/tographic to compare and contrast safeguarding policies in two uniquely different countries with a shared history the United Kingdom and Zimbabwe.

A/r/tography is described as a form of arts based research that acknowledges the A (artist), r (researcher) and t (teacher) within a study. Artographers as this researcher will refer to these artists and themselves, use their chosen medium of art to explore areas of interest within education, not in isolation to their audience but in conjunction with them as co-interpreters and co-inventors. In the African and UK context, EFL (English as a foreign language) or medium of instruction school based research, utilising this form of auto-ethnographic enquiry is slowly emerging. However, employingartography to develop an understanding of indigenous safeguarding systems in education has yet to be examined and was done so in this study.

Artographical tools and a mixed method approach were utilised to investigate contentions in safeguarding between the two countries. Furthermore, to gain a clearer viewpoint on those entities involved in safeguarding, an ecological systems theory perspective was adopted. In order to sculpt a story of these organisations the voices of managers in both settings were included.

Findings reveal that safeguarding is a complex system with interconnected and dependent parts in both contexts. Furthermore, within these parts contention arises which impacts on effective actioning within the system.

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Acknowledgements

Firstly, I would like to thank Brunel University for making me feel welcome and a part of the student body during my years here, the time I have spent here and friends I have made under your watch will always be appreciated.

Secondly, I would like to thank the CBASS (College of Business, Arts and Social Sciences for all your help and support during my studies. I had been, extremely nervous in my first few weeks but you all made me feel welcome. Included amongst you are the wonderful faculty in the Education Department. I am honoured that you all took a chance in accepting me onto your programme, tutored me and were ever so patient in helping me develop not only as an artist, researcher and teacher but also as the woman I have always seen, been proud of, but also extremely determined to have her well-deserved voice heard and her doubts and uncertainties silenced.

Thirdly and most importantly, I would like to thank my supervisory team. Dr Nic Crowe and Gail Waite. I have no idea how we made it but I am very grateful to you and all those who have taken this journey with us. For the times I was overwhelmed and impatient, I thank you for your patience. For the times, when we had to write, rewrite and rewrite again, I thank you for your positivity and willingness to support me with your great minds. And for the times when COVID made things more stressful than they ought to be, I thank you for carrying me through it even if in your words 'I was kicking and screaming'. Please both laugh at this someday.

Fourth, I would like to thank my birth family most especially my mother. Mummy, this is for you! It may not have seemed that way but it really was, is and will always be for you.

Additionally, I would like to thank all the staff, students and colleagues at X School of English and X Learning Centre for their continued support, guidance, insight and patience during the past few decades. I wish for you, all the kindness, warmth, decency and laughter you have given me. Moreover, I would also like to thank the British Council's for their positive encouragement and support over my years of study. Your input is appreciated.

And finally but not least to my Mrs. Thank you Lolly for all your patience, for putting up with my long moody silences, endless amounts of books, tantrums, excitable eureka moments and help in putting it together. Enjoy, with me all the benefits that have and will come from this. You have earned them too. And also, thank you to your loving family for always supporting and watching over us. It has not gone unnoticed.

Chapter One: An introduction to the study

'My little boy, which like you more,'
I said and took him by arm-
'Our home by Kilve's delightful shore,
'Or here at Liswyn farm?'
Anecdote for Fathers (Wandsworth, 1798, Stanza 7)

1.1. Introduction

The above extract succinctly describes my journey as a black Zimbabwean Pan-African language teacher and artist (poet), choosing to undertake a comparative study in two places I call home, Harare, Zimbabwe and England. I see myself as the child or student constantly aware of the differences in context and the contention that can arise from working in two distinctly unique contexts and educational systems (Crenshaw, 1991) and those who have taken this long but temporary journey with me as the questioning adults, asking me to delve more deeply into both (Greenwood, 2016 and 2022). It is with these multiple lenses through which this study will be presented to you (Crenshaw, 1991) and the values that have informed me as a researcher.

This first chapter will begin by providing you the reader with an insight into the rationale for the study, questions and the contribution that it hopes to make. After this, the chapter provides a defence for the use of these two settings, unpacking the importance of rediscovering or discovering indigenous care systems, the function and role of for-profit schools and subsequently concluding with a road map for the chapters that follow.

Rational for the research project, questions and contribution

The research aims to compare safeguarding policies and practices for the well-being of children and young people in two educational settings. One in London, England and one in Harare, Zimbabwe. The rationale behind pursuing this research project stems from wanting to investigate 'current' issues surrounding safeguarding and well-being of children and young people in two different educational settings and my role and reflections on implementing,

performing and forming policy and practice. My investigation reveals that my role as an educator has impacted on and been impacted by policy and practice (Ball, 2015). Consequently, by positioning myself within the piece and reflecting on my own professional nature and self-critiquing it, I in a way get to see what works and what does not, what needs improvement, what should be praised and seen as exemplary practice in testing situations and what needs to be done going forward which will be discussed in the final chapter.

Initially this study had begun by wanting to understand the safety cultures of these two different organisations from a distance. However, with time it became largely apparent that I featured in both settings. My previous degrees, in the English Language and Literature/Teaching/SEND had introduced me to the world of inclusion and inclusive practices (Equality Act, 2010). The safeguarding and well-being of students features prominently, with my studies in minority groups stemming from my own growing awareness of my minority and majority statuses both externally and internally. In addition, although this study had begun prior to the COVID-19 pandemic its ongoing impact in both schools further cemented my conviction to pursue this study as it has impacted both schools, presenting them with new challenges both inside and outside the classroom.

Moreover, the research aims to inform professionals in these two educational contexts especially in for-profit, including low income, for-profit schools of safeguarding procedures, practices and contacts from a microsystem to a macrosystem level which will be discussed further in Chapter 4.Analysisof these internal and external entities that influence the safeguarding system in school will be done through the ecological lens (Bronfenbrenner, 1979) which will be discussed in more detail in Chapter 2 which significantly helped in conceptualising the work. Moreover, Bronfenbrenner's (1992) study on childhood in the USA and USSR, as a comparative study supplied useful information and insight on the analysis of data for this much smaller auto/ethnographic study and the means in which participants' experiences and voices are presented. Although it can be argued that a doctoral student is required to do original research, I did not merely copy Bronfenbrenner's work (1970, 1975, 1975b, 1976, 1979, 1988 and 1992) but instead studied the evolution of his theory, the work that influenced it or it influenced and compared it to my small study and its own evolution.

As a result, this study evolved from merely associating safeguarding with child protection but expanded it to include further aspects identified uniquely in this study as being part of a care

system. Although I am of mixed blood, I identify as black Pan-African and have grown up and been raised in a Shona, African society. As a result, this study contributes to a body of post-colonial works on changing identities, post-colonial contact and the contributions and influences that have been made (Simone, 1994 and Hall, 1997) by individuals such as myself to the study, engage with and develop indigenous care systems. Chapter 1 briefly discusses the existence of pre-colonial African spiritual care systems and the manner in which these were not only colonised by Western religious traditions but influenced by and hybridised with them, dispelling misconceptions of uncivilised or savage African cultures or societies (Hall, 1997). Therefore, in identifying the existence of care systems in indigenous structures the study highlights the importance of contextualising safeguarding to some degree. This contextualisation is further supported by literature, and that the safeguarding system is a combination of concepts interacting with entities from a micro to macro level and that the existence of these entities and influences contributes to the safeguarding system in both schools.

As the study is dealing with two different settings, I have chosen to view them as living entities and as an auto/ethnographic study examining my interaction with these this would support the belief that organisations do tell stories and that there is not one-story regarding safeguarding but multiple ones (Barker and Gower, 2010 and Snyder, 1976) engaging with different concepts. My research therefore takes a broad view of 'Safeguarding' and I include some concepts and ideas that might not immediately come to mind when we think of 'Safeguarding'. For example, one such concept is Health and Safety. With the emergence of the COVID pandemic, care systems in schools relating to health became important to the study, not just because of the pandemic but the response highlighted their existence. Health and social care could be connected to a school setting, especially when teachers and school managers are expected to perform the roles of health professionals.

The constitution of the World Health Organisation clearly defines health as considering all aspects of a person's well-being rather than narrowly viewing it as prevention of diseases (WHO, 1948). This means that health for a child or student should encompass a more holistic approach. It further goes on to state that a healthy child is one that is able to develop in union, peacefully in a changing environment. (WHO, 1948) Schools and their staff play an important role in the development of their pupils. Indeed, health can be argued to be part of the hidden curriculum, with varying factors contributing towards the positive health, well-

being and development of the child or young person with effective safeguarding policies and practices contributing to developing the health and well-being of a child (Dahlgren and Whitehead, 1991), in line with current government legislation. Therefore, the inclusion of the health and safety with an emphasis on the pandemic is placed in the study.

Research Questions

Please indulge me reader with the following questions which will be explored throughout the thesis:

1. What policies and procedures are in place in relation to safeguarding?
2. Who is responsible for safeguarding?
3. How do I contribute to safeguarding in the two schools?

Firstly, it must be stressed that the study employs an arts-based auto ethnographic approach to comparing safeguarding policies and procedures in two seemingly contrasting schools with the primary link being myself as an educator. Chapter 2 will discuss this further.

Therefore, as a reflective tool and looking at my career in education as one that is constantly evolving the research questions here may seem few and at a basic level, however this is deceptive. Intertwined in these questions are multiple entities, engaging in multiple interactions at multiple levels and in multiple ways resulting in a complex story and system much like an epic novel or the ecological system, with all their nuances. These entities are not only revealed through those policymakers who create policies but also through those social actors who enact or influence them.

Moreover, the deceptive simplicity of these questions also emerges in determining those individuals who are responsible for safeguarding and realising that according to both contexts everyone is, but once again when dealing with individuals or groups at a micro to macro level multiple ideas, experiences and interpretations of safeguarding occur which can require everyone involved to be given a platform in order to share their story, resulting in an entangled web of numerous voices which could not only influence each other but also my own, leading to a non-reflective study.

Thirdly, by answering these three questions in a seemingly basic format I also follow in the footsteps of Shona storytellers who even at more advanced levels of learning ask limited but deceptively rich questions (Masengwe and Machingura, 2014 and Makuvaza and Gora, 2014). Moreover, I follow in the ethnopoetic traditions of Shona praise poetry using the question-answer technique, which is key. For example:

Why do you praise members of the Soko (Monkey) clan?

Thank you Soko

White-hair, The Pompous one
Thank you Bearer of Children
The Tree-climber, one-who-always-barks
Those who survive by stealing
Those who bath only once in a year
Those who have four legs, the tail being the fifth
Thank you very much my dear Soko
Those who have the same totem as the chief
The descendants of Pfumojena
Those who came from Guruuswa
SokoMbire of Svosve
Those who come from Hwedza
The iron-smelters
The rain-makers of Matojeni
A good service has been done the alert one, those in the rocks
We eat centipedes, we throw ants into our mouths
Thank you for the good service, great lineage
The original inhabitants.

In this instance the praise is for the whole clan rather than a personal or familial praise which are also subgenres of Shona praise poetry. It is a conversation between storyteller and audience both from within the community or those visiting. A performance tool saying 'I acknowledge you or them' and accept them, thereby bridging the gap between them and making the artist or artists participant, researcher and narrator in the community whilst

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simultaneously, informing visitors to show respect towards those who are part of the community. Similarly, the praise poem can be said by all members of the clan, for example one person telling each line. The unifying nature of communing with those who could be viewed as Untouchable but otherwise considered useful (Walsh, 1990) in this form of recitation builds the community. As a result, this leaves the audience to reflect not only on their role but on the role of others. These recitations were often done daily allowing for them to be used as a means of creating a space both for reconciliation and conflict (Barker, 1991 and Webster, 2014), amplifying the voices of all community members, telling their stories.

As a result, the autobiographical nature of this piece enables me to hear and develop my own storytelling and voice (voices) examining safeguarding and my own ideas, experiences and interpretations of it as an educator. Furthermore, the seeming simplicity and basicness of the questions and answers stems from the philosophy of Hunhu that ensures that my work although scholarly should be accessible to all and not assume simple answers. After all, although six words in a question may make a person think it will be easy to answer, fundamentally is it? Consider this universal six worded question:

'What is the meaning of life?'

Contribution

The research study aims to make a contribution to the field in a number of ways which will also be concluded in Chapter 7. Firstly, the ELT (English Language Teaching) industry has limited research on safeguarding and well-being, especially in the United Kingdom. Schools are advised that in order to receive or maintain accreditation (British Council, 2018) they should meet inspection requirements in this area. At present, the industry has no active body involved in solely catering to the safeguarding needs of EFL (English as a foreign language) students and schools on their own initiative have to seek out independent trainers and consultants (Gallery Teachers, n.d. and Umbrella Safeguarding, 2020). It is hoped this study will be added to the limited canon on this work, legitimising it as an area of relevant focus within the industry.

In addition, the study focuses on for-profit schools, namely small but growing organisations without government support that cater to diverse groups of learners. The study aims to add to

providing information for such organisations who often may not have the necessary structures in place to help them create and maintain a safeguarding system. In regards to maintaining a safeguarding system, the research hopes to answer questions relating to safeguarding and its associated practices and those individuals, groups and organisations both internally and externally who are responsible for it. This will include presenting key participants voices in the research and my own.

Secondly, with the evolving and continuing spread of COVID- 19, educational settings are being challenged to ensure the health and safety and well-being of their students. This study aims to be one of growing voices in this area, especially in the ELT sector in the UK and small for-profit schools in changing economies, namely for the purposes of this study, Harare Zimbabwe. Additionally, COVID -19 being an exceptional safeguarding issue is simultaneously combined on research into other exceptional safeguarding issues in these settings that directly affected the schools, the London terrorist attacks and refugee/displaced persons initiatives.

Thirdly, as an arts-based research piece and acknowledging the various parts of myself that have influenced this work I aim contribute to a growing body of a/r/tographic, as I will refer to it artographic, research that combines the character or 'a/' the artist, 'r/' the researcher and 't/' the teacher in conducting a study around key topics in education. As a language/language arts teacher, it is hoped that my research will challenge teachers particularly subject teachers to use their subject knowledge and resources in these fields to help in the education and safeguarding of children and young people as it is a responsibility for all (DfE, 2018e). Moreover, this challenge extends to subject teachers looking into their own contexts, from a post-colonial perspective searching for care systems within their own cultures that support safeguarding, thereby developing and adapting these to support the enhancement and evolution of indigenous care systems in an increasingly globalised world.

Lastly, as a poet/artist, my contribution will be towards showing that in regards to holistic well-being (Dahlgren and Whitehead, 1991), the arts can be used as tool for creative and professional development. Firstly, the arts can be used as sites for dialogue to support the development of prosocial skills both for conflict and reconciliation, not just for my own identities but others. Secondly, they can be used as a tool to develop and enhance my own awareness of my environment contributing towards my own well-being whilst simultaneously

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assisting me to find ways to express myself and not isolate or alienating myself from others in peaceful and productive ways. Thirdly, I hope to add to the growing voice of black Pan-African teachers of mixed ancestry but raised by Africans and identifying as such who are, inspired by the idea of black excellence (but from an African perspective) whilst both learning and teaching in the diaspora.

Lastly, my contribution will be that as a writer, notably, a reflective poet and educator, using the arts as a tool to assist me with developing my craft.

1.2. Defence for choice of settings

This research considers two settings, one in the UK and one in Zimbabwe. Whilst these perhaps, initially, seem very different and at odds with each other, they each play an important part in my narrative of safeguarding. Teaching is a noble and great profession which demands and rewards its practitioners in many ways. When I initially decided to embark on this investigation I was already a member of two educational institutions in two separate countries. To both the casual observer and myself choosing to carry out a study on safeguarding and well-being in these contexts seemed both impractical and poorly thought out. It was not long before my own inner self dialogue began to question me about these choices.

Rational questions began to be plague me constantly (Douglas and Carless, 2020 and Parsons, 2020). I repeatedly asked myself why I had chosen these two different settings, which provided such different services and had such different students. Questions regarding the differences in curriculum and the nature of the student- teacher relationships also manifested themselves. Doubts ensued about the usefulness of my study being conducted in contexts which were both undeniably economically unpredictable. As the study continued these thoughts did not seem to disappear but become more pronounced.

At first the questions appeared to be an attack on my character and on my work, as though I did not want myself to succeed, then I soon reminded myself that I do come from a family of educators, something I have inherited, begrudgingly at first but I soon realised after much reflection was a duty (Margulies, 2019., Kessi, 2018 and Bowles, 2017). If I was not able to have the correct tools to even counteract my own inner negative space, how could I even

remotely do that for someone else's child or a student, someone I do not even know or am not personally connected to.

This idea was only reconfirmed during a very useful supervision I had with my supervisors. As practitioners in education and safeguarding they raised the notion of having to explain 'why we do what they do in practice regarding safeguarding', determining that having the correct tools to navigate these murky waters is always welcome (Crowe and Waite, 2020). In addition to this, the research forced me take a more in depth look into my own personal identity as a teacher, the service I provided, my own attitudes and perceptions of this caring profession, if I held two separate belief systems as a teacher (Kong et al., 2009) because of the two contexts and whether as a member of a fraternity of teachers we held common beliefs.

I initially had reservations of including my personal involvement in these organisations as a defence behind, why I chose these two settings. My initial hesitation had stemmed from a belief in remaining detached from my settings, drawing on research that argued in favour of this promoting objectivity and a reduction in closed-mindedness due to bias (Illies and Reiter-Palmon, 2004, Davidson and Letherby, 2020 and Singh, 2020), especially as I had served in both as an educator in varying capacities. Upon, having a rational and constructive discussion with my supervisor I became more aware of the importance of evaluating my motives behind conducting this research and why putting elements of my own experiences would be beneficial.

However, to begin with I had to ask myself two difficult questions. The first was, will this research in these contexts make me a better or the exceptional educator I wish to be and secondly, will my involvement in school/educational institution research make a positive contribution? Staley and Barron (2019), in an evaluation of participant involvement and engagement state that the success of a research project involves examining the outcomes for those involved and scrutinising from its inception the inclusionary and exclusionary requirements of participants. By including my experiences as an educator in these two contexts the study could be used as a tool to tell the story (Mtuy et al., 2021) of safeguarding from this researcher's perspective helping to lay the groundwork for others to do the same.

This research study contributed to answering my research questions. Firstly, by including myself, a clear link could be found between the institutions, this foundation would be used to build on finding other connections which are discussed in the proceeding sections below. In

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addition to this from a research perspective my experiences as a participant would allow me to experience my research as my participants would enabling me to empathise with them and formulate more ethical methods of data collection (Dennis, 2014., Smith et al., 2012 and Baurhoo, 2017) or explain elements of the research they do not understand in a more cohesive way. Furthermore, in a study of covert participant observation Kawulich (2005) stated that in small communities where participants are recognisable and information flows freely, anonymity and transparency are essential to ensure effective data collection and preservation of confidentiality under the law (Data Protection Act 2018), building or preserving existing mutual respect and trust. Secondly, as safeguarding is a common theme in educational institutions and issues surrounding it constantly affect schools then research would be relevant, and this would become evidently more apparent with the emergence of the coronavirus pandemic during the course of this study.

 Another reason for including myself within the research study can be in addressing difficult questions I asked. One question that arose involved reflecting on how being involved in 'educational institution research' would make a contribution to the field and my own betterment as a practitioner. By engaging with the research and being already embedded in the community I was able to obtain access to staff and materials more easily as these were available on a daily basis and individuals involved were comfortable and knew me well enough, along with the nature of my research thereby, being less hesitant in providing information (Castillo et al., 2012 and Douglas and Carless, 2020). Moreover, if participants had any questions for me regarding my research they felt comfortable enough to do so (Castillo et al., 2012).

As a process, studying towards a PhD can be a lonely and at times contemplative act. Baum et al. (2006) in an investigation into participant action research noted that this process enabled practitioners not only to improve their practice but reflect more effectively on themselves. Staley and Barron (2019) in their analysis of involvement in research, describe the cyclical nature of this process. Similarly, reflective thinking through involvement enables a practitioner to find solutions to their problems. Interestingly, Hatton and Smith (1995) state that this process of problem solving should be viewed as reflective action whereby the researcher reflects on the solutions they carry out. However, reflective action has been argued by some (Leitch and Day, 2000) to be the process of retrospective reflection, however in the process of safeguarding and the delicate or sensitive nature of some of the issues, reflective action can be said to encompass both an immediate and retrospective reflective process. This

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is widely evident in the creation of risk assessments that prepare those, in the caring industry, responsible for safeguarding (DfE, 2021a and MOPSE, n.d.) with the tools in the event of a crisis but with the full awareness of factors influencing different actions and outcomes.

The Educational Context's caring system

In order to better understand safeguarding I had to understand the contexts of my study in detail (Allaire and Firsirotu, 1984), their systems of care and how they evolved over time. This helped me understand my own relationship and role in both and determined the ways in which I would construct various areas of the research, create questions and gather data. An ecological lens (Bronfenbrenner, 1979) was employed to research these countries from an individual to a macrolevel, beginning with the history of the country then gradually showing where the settings were positioned in these contexts, discussed in more detail in Chapter Five.

Zimbabwe

Zimbabwe is a small landlocked country in the southern hemisphere, and southern part of Africa. Its neighbouring countries include Mozambique, Zambia, South Africa and Botswana and in local vernacular when being taught abou,t identifying it on a map it is described as resembling a small teapot.

Figure 1: Map of Zimbabwe

This is an apt description as it solidifies the country's previous history of once being the 'bread basket of Africa' as opposed to more recent descriptions of it being the 'basket case' (Adams, 2008, p.98). However, these two descriptions oddly enough describe the two sides of Zimbabwe prior to independence, with the second facet ultimately now superseding the first, with indigenous systems of care in various professions underlying them (Mungazi 1989 and 1991).

Zimbabwe's colonial history began with the British South Africa company in the 1890s being granted a Royal Charter to settle and obtain resources from its northern neighbour. This saw the continuing materialisation of its namesake, Rhodesia, after Cecil John Rhodes', ambition of establishing the British Empire in Africa from the 'Cape to Cairo' (Brown, 2015, location 554). According to Brown (2015) although, Rhodes seemingly acknowledged and understood the importance of black labourers, he also understood that in order to lure more Europeans to the colonies to establish settler communities (Atkinson, 1984) at a standard that was not being achieved fast enough by African staff he would have to provide them with a sense of structure, stability and security that could only be achieved through racial subjugation or miscegenation and or segregation. As a result, this saw indigenous and colonial systems of care functioning either together or largely in opposition to each other (Mungazi, 1989 and 1991 and Richards and Govere, 2003).

For example, Zimbabwe's pre-independence education system aimed to ensure firstly, the political, social, economic and territorial dominance of European settlers whilst creating low skilled workforces from those of black (Mungazi, 1989 and 1991), coloured, Asian or other non-white European ancestry groups. According to Richards and Govere (2003), these goals began as early as 1899 with the Education Ordinance that saw the first separation of European and African schools with funding predominately supplied to European settler schools.

Subsequent acts such as the 1903 Ordinance (Richards and Govere, 2003) and those leading to war of independence, saw the inclusion of funding to schools with children of coloured ancestry, provided these children were prepared for professions in handiwork. In spite of this inclusion coloured schools received significantly less funding than African schools, this could largely be attributed to the investments needed not only to create skilled labourers but also to invest in the moral and or spiritual character (Malisa and Missedja, 2019) to African children as well, through investment in mission schools and other charitable organisations.

Arguably, emphasis on the moral character of African children grew more prevalent in the decades leading to, through and beyond the Great Depression. According to the Land Appropriation Act 1930 Africans were entitled to '7%' of the land (Fisher, 2010, p.3). This largely came as a result of Rhodesia's growing self-sustaining policies and interest in agriculture and the agricultural training of black workers with the reduction in reliance on mineral wealth.

However, Richards and Govere (2003) note that as incidents of black farmers successes grew so did attacks on their intelligence and character. Although eugenicist ideology existed in British colonial canon, its usage systematically grew when it was viewed as a means of safeguarding white or white identifying settler population numbers in various ways. Firstly, it did so by feeding fears that the growing political (Makahamdze et al., 2012) and financial independence of blacks would fuel growing militancy, especially those who did not agree with the colonial or miscegenation agenda of the British, at that time.

Secondly, and conversely, stating that growth of the coloured population, racial mixing or miscegenation by poor whites or those with learning difficulties or disabilities was leading to the unconscious degeneration (Klausen, 1997) of the European white or white identifying race and white standards of living and culture. Thirdly, that non-white European racial inferiority was universal and this could be proven especially by well-respected professions, such as the religious and medical professions (Naicker, 2012) across the globe.

Although, it can be argued that eugenics in colonial southern Africa primarily targeted majority black and growing, other non-white populations, it also targeted poor whites and those whites with varying disabilities (Klausen, 1997). However, it has been argued that eugenics in this context could have been viewed as a motivator for encouraging perceived, appropriate, normalised behaviours in these white or white identifying populations (Klausen, 1997). However, Grishchow's (2011 and 2014) work disputes this view and argues that in parts of British colonial Africa as seen in Ghana, the notion of motivating and rehabilitating those with disabilities, was similarly extended to blacks, especially soldiers who had returned from fighting in World War 2. Therefore, further establishing care systems in African populations not indigenous to the location (Devlieger, 1998).

Rehabilitation program models that were started in Great Britain and transplanted to Ghana, centred on providing vocational training that would enable returnee soldiers to reintegrate into civil society. Conversely in separated Rhodesia, few resources were available for the

rehabilitation of black soldiers, with most aid, in the form of formal institutions coming from the Church, such as the Anglican (Devlieger, 1998) and Catholic Church (see Figure below) as opposed to the government.

Figure 2: John Bradburne in the leper colony

According to Novak (2008) formal rehabilitation work in Rhodesia was mainly done by the European white settler communities, which had the resources. Subsequently, improvement of services to the community enabled an all-white Rhodesian team to successfully compete and obtain medals in the 1972 Paralympic Games in Germany. Novak (2008) continues on to record anecdotes from interviewees, who observed the significant differences in disability provision between the races. As a result of these disparities, formal black established organisations that catered to the rehabilitation and education of blacks with disabilities would occur slowly before independence then accelerate post-independence, as observed with the Jairos Jiri Association founded in 1950, its founder inspired by the philosophy of Hunhu (Jairos Jiri, 2021). However, by establishing these systems it had to be evaluated whether these would incorporate elements of indigenous care systems with Western ones or whether Western models were considered superior (Grishchow's, 2011 and 2014).

Although European settler women competed in the Olympic and Paralympic games in colonial Zimbabwe (Novak, 2008), they had not always been included in the educational policy. Richards and Govere (2003, p.140) note that it was not until the 1903 Education Ordinance that the pronoun 'her' was included although this was similarly not the case for black females. It could be speculated that the exclusion of black females may have originated from two sources: Western attitudes towards women's role in society, permeating into

African society and secondly, negative experiences or perceptions with female African traditional leaders (Beach, 1998).

Shona spirituality consists of an array of spirits both good and bad, all of whom are answerable to the Supreme Being known as Mwari. Among these spirits is the vadzimu, ngozi and shave spirits whose presence are often used in either their good or bad states to lead a person to do Mwari's will and acquire a true state of Hunhu (see Figure 3). However, above these spirits is the Mhondoro spirit often referred to as the lion or lioness spirit. A supratribal spirit (Auret, 1982) that serves to watch over the welfare and well-being of the tribe and who all spirits are answerable to. Within this system, people both men and women are chosen to serve as channels of these mhondoro spirits who are ultimately viewed as mortal.

One such supratribal spirit was known at neHanda, although her origin is unknown first references possibly originate from the Portuguese's first recorded contact with the Munomatapa Empire (part of modern day Mozambique, Zambia, Zimbabwe and South Africa) in the early sixteenth century (Newitt, 1969). She was the daughter of Ishe/Mambo Mutota and was speculated to be known as Nyamhita, who with great power and wealth then ascended, according to Shona spirituality to the realm of the ancestors. It was from there over many centuries, where she would possess numerous female spirit mediums (svikiro).

The most prominent was Charwe (see Figure 4) who along with SekuruKaguvi were believed to have ordered the first resistance movement or First Chimurenga, from 1896-97 against the British resulting in her execution by hanging. Modern historians question her guilt, specifying the inconsistencies in witness accounts, evidence coupled with colonial prejudice, largely originating from her status in society and the influence and respect she garnered from both her male peers, in both the indigenous and settler communities, as being reasons for that colonial period's removal of her (Beach, 1998).

As a result of these accounts amd martyrdom, the neHanda spirit grew in popularity and was subsequently believed to possess other women (Gelfand, 1969), serving as a symbol in the liberation struggle. Therefore, it could be argued that influences such as hers served as a justification for excluding black females in the education system, with this bias not merely being isolated to this area but black African female headship, in general.

Makahamandze et al., (2009) in addition, to this notes, it can be surmised that colonial authorities did not have any respect for female traditional leaders ultimately phasing them out without bothering to find suitable replacements, creating a vacuum. It was only in the 1959 African Education Act that female students and teachers were finally provided opportunities in these areas. However, in these conditions as in previous education acts the language requirements were strictly focused on the English Language, supporting arguments around linguistic imperialism and loss or uncontrolled, callous alteration of identities (Phillipson, 1996 and Thiong'o, 1986, Chimbunde and Kgari-Masondo, 2021).

Figure 3: Hierarchy of Shona spirits

Plate 1 Charwe, the medium of Nehanda (left), with the medium of Kagubi in prison. 1897.
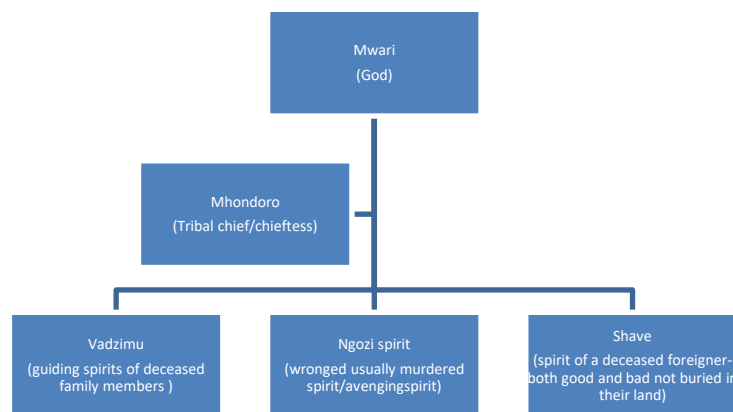
Figure 4: Mbuya neHanda and Sekuru Kaguvi

It is in this diverse care system context that I as an artographer become curious, examining the creation of new identities and care systems that become hybridised and integrated or separated from society (Viega, 2019, Irwin et al., 2017, Greenwood 2012 and 2023 and Gunes et al., 2020). The development of new races would create an intersectional identity whereby a person was neither one or the other but a new, discovered or rediscovered entity aiming to find belonging, such as myself in the various formal and informal institutions I inhabit as a black Pan-African, most specifically Shona woman(Crenshaw, 1991., Yuval-Davis, 2006b, Mungazi, 1989 and 1991). As an educator it would also be my responsibility to ensure I provided a level of care within these systems but also made the school communities I worked in aware as well, to serve them.

Care systems and professions of care

God and this country want me to do something. TEACH! He knows (sic) is going to strategically place me. The country will support.

(Sithole, 2010)

There is no doubt that services provided in the caring industry are challenging but can also be extremely rewarding. Whether a person chooses to be a health care professional, an educator, a social worker or religious just to name a few, each profession has its own codes or practice, rules or regulations to emphasise the seriousness of the work, who is being cared for and served, how this has, is or will be done, its' histories or traditions and the role the individual will play (Eagleton 2000, Hall, 1990). Despite all being different, the common thread that links them all is that of service.

The above entry from my Journal illustrates the deep influence of my faith on my profession and the expectations I place on myself, that are placed on me professionally and on others. Moreover, my faith is intrinsically intertwined with my identity as a black Pan-African Zimbabwean woman (Hudson-Weems 2004 and 2020) and my assertion that investigating

new ways of defining and articulating caring feminism in my practice (Yuval-Davis, 2011, Murray, 1970 and 1987 and Enslin, 2006)will make me better equipped to serve my community from a microsystem to a macrosystem level (Bronfenbrenner).

However, similarly the above extract shows the importance of identifying existing or indigenous systems of care within the local environment. My own assumptions were and continue to be that the UK is a Christian country from a macrosystem level, therefore explaining my reference to God (Horne, 1998). This assumption originates from my own perceptions of faith being a great basis for the care industry (Sithole, 2014), with religious or spiritual structures invested in identifying those issues that would impact negatively on the well-being of a person, group or community and those practices or procedures that could help support them.

Historically the Christian church has always had a strong connection with education and its spread globally. In the 1947 film Black Narcissus, the characters struggle under harsh circumstances to open and maintain a school. One telling sentence by the Mother Superior in the movie shows the main protagonist and us what excellence in service, within this context is defined as, 'The superior of all is the servant of all'(Black Narcissus, 1947). Although we do not see the formation period of these nuns as with those in The Nun's Story (Campbell, 2008,) we get the impression from these words, the postulation scene and their struggles during missionary work that they are bound to the idea of excellence in service in some intrinsic way. However, the Catholic Church is not without its criticisms, especially in the area of safeguarding and children, with calls to investigate those in their employ with a duty of care who have violated their vows and positions of trust (Tamarit and Balcells, 2022 and Armbruster, 2022).

Religious or spiritual systems provide examples of those who hold the necessary qualifications and experience to carry out their duties well (Horne, 1998). These models of good practice when identified embody those values of that help develop, maintain and redevelop these systems for the good of the community and are especially useful for both indigenous and non-indigenous groups (Hughes, 2011 and Martínez-Ariño and Teinturier, 2019). An example of this is in John Bradburne's work with the lepers at Mutemwa, Zimbabwe and ultimate martyrdom at the hands of black nationalists (Nyoka, 2019) (a picture of him was shown to you above dear reader).

His work however, is a reflection on the Catholic Church's tradition of martyrdom, with John serving as a symbol of universal brotherhood. The story of John Bradburne for me is a curious one as it reflects the many conflicting and merging systems of care that arose in Zimbabwe (Nyoka, 2019). Although, he was a symbol of the colonial system, his pathway to canonisation and significance in the African Church reveals both the beauty and the violence often associated with Western religion in this context.

This history of violence can also be observed in the structural changes that have been viewed as an attack on indigenous care and spiritual systems by the Church. This violence against existing religious systems functioned in contradictory ways by both publicly persecuting the systems and its followers (Thompson, 1982) whilst stealthfully identifying the strengths in the systems but not acknowledging or admitting it (Tikly, 2011) and using these to further the colonial agenda.

In pre-colonial Zimbabwe communities functioned to ensure structure and order especially when they were used as trading hubs that supported the local economy (Chirikure, 2020). Values were instilled in all citizens and spiritual guardianship and responsibility was provided to both men and women to ensure the effective running of these societies (Beach, 1979). The cult of Mwari functioned or functions to continue in helping to maintain order in everyday society on a daily basis. The care system's function in this regard involved multiple roles of different individuals of all ages, races, classes and genders to ensure the peaceful running of a society. Daneel (1995) asserts that this unifying power permeated all levels of society minimising corruption amongst its leaders, through advice provided by the male and female mediums and social consciousness raising through them and Shona praise singers (poets). Moreover, evidence of gender equality served to show that Mwari's voice was the voice of both men and women and that in their pre and colonial struggles he/she was everyone through the voices of both male and female mediums (Kaoma, 2016).

The care system also served during periods of conflict as a means of solace and comfort. Praise poetry raised the awareness of division and grief caused by war and migration, but also served to raise community awareness of marginalised groups namely black African identifying coloureds or whites/white identifying referred to as those 'white sons of my sister (by AmbuyaNehanda) from the South (Kaoma, 2016, p.57)'. Consequently the cult aimed to show the omnipotent power and presence of Mwari, which was codified in the cult's

description of its cosmology which readapted overtime with the merging of different tribes (Daneel, 1995 and Gundani, 1994).

Structurally, Mwari (God) watched over all, the clan spirit (Mhondoro) presided over their clan, both the living and the dead. The spirits, good (mudzimu), avenging (ngozi) and foreigner spirits (shavi-neither good or bad) watched over or influenced or attempted to influence the living, whilst the spirit medium (n'anga or svikiro) served as a bridge between the visible and invisible world, under the guardianship of the chief (see Chapter 3 for more detail).

Mwari → Mhodoro → Spirits → Medium/n'anga → Chief → Elders → Subjects
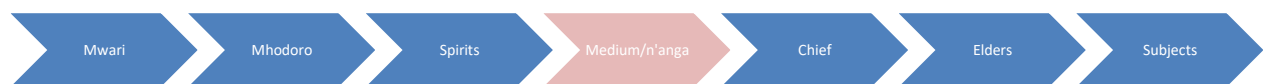
Figure 5: Mwari cult, pre-colonial

According to Kaoma (2016) the efficiency of the cult's formal structuring during colonialism ultimately served to its disadvantage. The similarity with Western Christian Church structure enabled the care system to be readapted and merged with the Church gradually restructuring the spiritual institution (Allaire and Firsirotu, 1984), leading to it no longer being recognisable and the colonial regime became more prevalent.

Strategically this restructuring involved, using indirect rule to replace the spirit realm, local colonial authorities or church officials such as missionaries (Hansen, 1980, Daneel, 1995 and Kaoma, 2016) to replace the medium, svikiro, witchdoctor or n'anga and the insertion of colonial friendly chiefs whilst removing the female voice from within the structure and positions of authority, leading to gender and race based divisions and animosity. Kaoma (2016) in observation of this strategy of substitution states that it supports Beach's (1976) assessment of this being a feature of the colonial regime, which in future would serve to hinder the Church's genuine efforts at reconciliation when attempting to compromise and merge Church and indigenous systems (Gundani, 1994), to create a more context specific Christianity with African and black African religious leaders.

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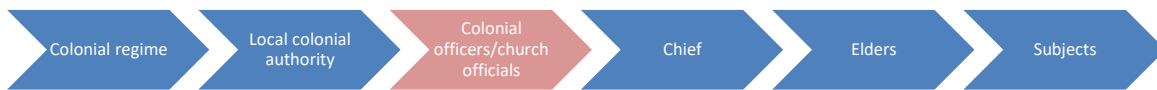
Figure 6: Mwari cult, colonial

Despite these colonial machinations and the resulting conflict that often arose, according to a Pew Research (2013) study, Africa has the fastest growing Christian, namely Catholic population in the world. The readapted indigenous care system now in the form of the Church saw the development of a new community and form of citizenship emerging, extending its influence.

An example of Catholic influence on a macrosystem scale can be observed in the concordat negotiated between the island of Cape Verde and the Vatican which provides tax exemptions for Church properties and greater influence in educational institutions (Pew Research Centre, 2019). Furthermore, cumulatively, within the world Africa has the largest population of Christians, with a figure of over six hundred and thirty million, totalling forty-five percent of the continent's population (Gordon Conwell Theological Seminary, 2018).

When the prevailing colonial representation of Africans, culturally and in specific industries (Hall, 1997b, hooks, 1986/7 and Fusco, 1988) described the African as savage and in need of civilising (Eagleton, 2000) the liberal Christian Church advocated equal citizenship. In the Methodist Church's Education Policy (Methodist Church, 1946) in Rhodesia, the objectives for Africans was to ensure their development and provide them with full citizenship which was stated to be an unequivocal right. In theory, the Church in colonial Africa, strived through its individual missionaries to provide the face and character for Jesus, through its many social services. According to studies, this face often involved the use of black missionaries, including those repatriated from overseas. There is evidence to suggest that despite the altruistic motives behind the anti-slavery movement (Boyd, 2013) and use of black missionaries, at times they were perceived as being agents of the colonial system (Everill 2011., 2012a and 2012b), rather than agents of indigenous care systems.

Abrahamsen (2003) in an analysis of post-colonial religious studies, acknowledges interconnectedness exists between the past and present religious institutions. An argument was presented that neoliberal ideology through development studies discourse continues to perpetuate institutional imperialism in the Third World. Agensky (2020) in an analysis of the role religious institutions played in South Sudan during its transition, argues that religious organisations as with Non-governmental organisations (NGOs) helped provide order and governance on a practical level, to diverse populations (Stefannaci, 2020) when aid of this kind was seemingly absent, including from local care institutions.

Knowledge of indigenous care systems assists in helping to identify those features within them that make, (in reference to safeguarding in this project) them effective or require improvement. As observed with the Mwari cult (Kaoma, 2016 and Daneel, 1995), its duty of care solely extended to those members within the tribe. Shona praise poets (Musiyiwa, 2022), served their immediate communities as social commentators and social justice advocates. Similar roles, by spoken word artists can also be seen in other African tribes across Western and Southern Africa (Kaschula, 2007) with artists specifically focusing on their tribe and community for example nhetembodzedzinza by the Shona, griot poetry in West Africa and the imbongi of the Xhosa. Subsequently, it can be argued that as stated by the Kaschula (2007, p. 56) the praise poets of the African continent can be seen as artists, teachers or researchers being an 'observer, commentator and councillor on past and passing scenes', ultimately embodying artography as I aspire to.

However, the tribal or community based nature of the care systems created by praise poets (Musiyiwa, 2022, Kaschula, 2007 and Asuro, 2020) in their own communities significantly dwarfed the global system created by the Western Church. However, in its creation the Church failed to acknowledge the daily role and importance of the cult's practitioners. Daneel (1995) and Kaoma (2016) observe that in their absence the colonial regime's elected chieftains became increasingly more corrupt without their moral guidance and support. Colonial perceptions and vocalisation of indigenous care systems and their caretakers being primitive without acknowledging their influence on Church formation in various African contexts and positive impact on the moral governance of the community reveals evidence of the presence of training (Ors, 1994 and Ryan and Bourke, 2013 and Torrance and Forde, 2017).), and the importance of spiritual and moral formation similar to the religious in the Church.

Conversely, this over reliance on the guidance of the practitioners could also be viewed as a flaw in the care system as it encourage communal input from the elders or members of the community. As with teachers this loss of agency in leadership and democracy may have contributed to their disempowerment and inefficiency (de Freita 2016, Singh, 2020 and Reed-Danahay, 2020). However, in tribal settings where the role of the cult's practitioners was more authoritarian, this may have been developmental (Bronfenbrenner 1990 and Walton and Kerridge, 2014) rather than disempowering revealing the importance of different styles of care.

Subsequently, this leads me back once again to why the Church, The Bible and the religious communities I was brought up in are important to me. I do not see myself as an agent but as a post-colonial daughter of Africa looking for African alternatives to the decolonised state whilst acknowledging all that I am (Verges, 2021), free, freed, enslaved, slaver, colonised, coloniser and indentured of every race.

Verges (2021, p18) astutely states that 'colonization, works to decivilize the coloniser'. Arguably, at first glance it could be assumed my reference to the Church may stir mixed emotions in you dear gentle reader but the Church and its practices can be seen as a site of reconciliation too, in colonial and post-colonial contexts. Therefore, as identified in many Shona praise poems, the existence of self-identifying black Africans is apparent and as is the historical desire to merge two worlds, the African and the non-African, not in a hierarchical manner but in a complimentary manner. As a result, a hybrid and new form of care system, indigenous to Africa but separate from the brutally of enforcement by the coloniser and resistance of the colonised (Daneel, 1995 and Gundani, 1994) would emerge realistically and not foolishly to add to and help enhance existing indigenous care systems in the region, respectfully (Verges, 2022).

The Church and Bible as a site and tool of reconciliation, in my story are seen in the syncretistic acknowledgement of offspring from diverse religious backgrounds and systems, the Mwari cult and the Catholic or Christian Church (Ike, 2022). The adoption of the name of the Shona god, Mwari in prayer rather than the Latin or English one or presentation of Jesus and the saints with melanated skin. The use of traditional musical instruments such as the hosho or ngoma used by spirit mediums to call the spirits in Mwari cult mediumship ceremonies (Strongman 2008a and 2008b) in Catholic Church services, call MweyaMutsvene or the Holy Spirit or good spirits in silent or charismatic praise. The reference to the saints by

honouring ancestors, is exemplified in the vadzimu, ngozi or shavi spirits, or spirits of foreigners in a foreign-land of the Shona, as seen in John Bradburne. Moreover, reference to the body and blood of Christ and the concept of sacrifice reminiscent of early and modern hidden practices of animal or human sacrifice present in some African religious traditions, reveal a different aspect to Africa's children, non-threatening and productive, beneath the surface (Gundani, 1994 and Montgomery, 2016).

Studies have shown that theological scholars have been sceptical, if not overtly critical of the various forms of Christianity that have emerged, viewing them as a corruption or deviation in favour of nativism (Mbago, 2020). Despite this, Christianity in its origins can be seen as syncretic in nature merging different cultures as seen with those of Egypt and Rome (Innemee, 2003), making the Catholic Church, truly universal from this perspective.

Criticism of syncretism has not been limited to those from Western society or Christian traditions alone, but also those from post-colonial contexts who view it as a sign of the impending expansion of miscegenation, rather than a social experiment in unifying religious systems (Montgomery, 2016). A look at my own family with its various shades could get some to argue that we are works in progress to passing as white, a colonial collage. However, I propose a post-colonial counter perspective of this possibly being the reverse and moving closer to Africanness, the way of the majority or black Africanness in that context (Van Den Berghe, 1960). A pathway of reconciliation and minimal conflict, common in the British Commonwealth in sub-Saharan Africa. The physical aesthetics and tribal citizenship of one more than the other, coupled with the hybrid skills of the many.

This however, leads to problems of what I call the 'almost races' in Africa. Almost African, almost white, almost Arab or Asian and who defines and redefines these races and for what purpose? Hudson-Weems (2004) speaks of one being self-defining and this is where A/r/tography provides a framework for myself. I have over the years been asked why I do not identify as coloured (Van Den Berghe, 1960) as they clearly have more privileges. Yes, these privileges exist but to me, on exposure to the culture, they have left me disconnected and at odds with myself, constantly lying to myself. Being black African with those who raised me, is the most honest and fulfilling path for me, my conversations with myself about race, class and gender are different from the dominant narratives. My self-awareness has grown, as has my desire to reconcile and provide peace for and within myself but not at my own expense, within this context and also, my adopted one.

For-profit schools: Student Populations and Recruitment

Hanson (2017) conducted a survey exploring college admission strategies, in American colleges. The study evaluated common communication strategies employed by admissions counsellors during college recruitment. Findings from the study revealed that counsellors, were increasingly more civil with female prospective students as opposed to their male counterparts. Results from this study could be attributed to college application numbers which reveal greater numbers from female prospective students are opposed to males. However, Medley (2016) in a study of American University's historical admissions practices, notes that the first class of females was only admitted to Oberlin College in '1837' (Medley, 2016:p.540). Despite the overt gender imbalances in education recorded in the study it goes on to state that 'In 2013, women made up 56% of total undergraduate enrolment in the United States' (Medley, 2016, p. 542). Although the study speculates that for prospective students, it would be preferable that this male to female ratio was not this high, and that gender balancing be considered a possible solution, inequalities in education still remain common place.

For-profit driven organisations it can be argued, primary objective is merely to secure positions for students who are able to pay tuition fees. Although students, are likely to select a college because of its name and prestige, others will register to in order to obtain an accredited qualification. Tierney (2011) reported in a study that students who had attended for-profit colleges had failed to meet employer expectations, possibly as a result of issues surrounding accreditation despite being an easier alternative to learning than more traditional institutions.

According to Linebarger (2013) some students enrol in for-profit institutions because they do not provide standardised test. By allowing students the flexibility to avoid examinations, increasingly less pressure is placed on them to succeed, possibly encouraging them to make recommendations to prospective students. Questionable recruitment practices are frequently associated with for-profit organisations. Despite being solely financially driven some may be highly selective or elitist (Fernandez-Gaztambide, 2009) about the types of students they enrol, subjects they allow these students to take and image they are likely to present. Similarly, some for-profit schools, have been deemed to be exclusionary. Students with special educational needs are often believed to the least ideal students unless, the school caters to these needs or specifically specialises on these students. Fierros and Blomberg

(2005) investigated the enrolment numbers of students with special needs in public schools as opposed to those from for-profit charter school. Findings revealed that populations of students with special needs were '11%' whilst those at for-profit schools was at '6.46%' respectively (Fierros and Blomberg, 2005, p.12). According to their research, reasons stemmed from for-profit schools lacking the resources to cater to this population and school sizes, resulting in the limited amount of students they were able to enrol. Selectivity in educational enrolment and delivery is a significant contributing factor in the development of accusations of elitism in education. Institutions, which are accused of this are believed to carry students that have a higher degree of cultural capital (Fernandez-Gaztambide, 2009).

Negative perceptions, often surround those individuals who are produced by institutions that are considered to be elite. Students, are often perceived to be conscious of this privilege and are therefore considered to be conceited or arrogant. In a study conducted by Henward and Grace (2016), on elitism in the education system in Hawaii, namely kindergarten, one educator discussed methods which are used to ensure students, did not succumb to this attitude. The most telling method was ensuring students understood that they had a social responsibility and to 'pay it forward' (Henward and Grace, 2016, p.495). Although the article, further argued that instilling this idea of social responsibility was an elitist ideology in itself, children were also aware, even at that age that, that the school was an expensive brand and that they were a reflection of that brand. In return, for good performance and following school rules, children and families were rewarded with prestige and security, as one child indicated, 'My mom and dad know it is a school where nothing bad will happen to me'(Henward and Grace, 2016, p.495).

Critics question the ability of students from such institutions to understand the struggles of those from varying socio-economic backgrounds creating inequalities of access (Henward and Grace, 2016 and Tikly, 2017).However, these schools could contest that they are providing a basic education to the students as stated in the United Nations Convention on the Rights of the Child (1989) and not hindering others from pursuing their own education practices, who choose to do so, in their own means. For-profit organisations do not only cater to students who have money, some target those from disadvantaged backgrounds, who may prefer the flexibility and low-cost alternatives they provide (Linebarger, 2013). Moreover, schools that cater to this demographic also offer the promise of low-cost education, no standardised testing and guaranteed employment after graduation, enabling students to meet their family obligations (USA Today, 2017). For-profit organisations, also carry the ethos and

moral ideals exhibited by a particular culture or community. For instance, with faith-based communities, members may feel that state-funded institutions do not cater to the needs of their children and prefer the cohesion faith-based schools bring. By contrast, some studies suggest in multicultural societies lack of integration could lead to weathered interactions between majority and minority groups resulting in panethnicmergings (Nandi and Platt, 2014, Platt, 2013 and Platt and Nandi, 2018).

Faith-based schools are viewed as social sanctuaries for groups against discrimination. In Manchester in the 1990s two students were denied access to a school on account of their headscarves. As a result, a media frenzy occurred culminating in the students being granted re-entry into their organisation provided their headscarves adhered to the school's uniform code ((Liederman, 2000). Similarly in Birmingham, the Trojan Horse Scandal, sparked widespread interest in the governance and daily operations of schools and academies within the council. Although, the letter was initially believed to be a hoax and sent to defame those it supposed to be implicated in the Islamisation of secular schools, the Kershaw Report (2014) concluded that although there was no 'systematic plot to take over schools' (Kershaw Report, 2014, p.23) although, a large number of the schools did contain some facets of the Five Steps described in the letter. For those whom had felt they had merely been caring for their students and providing a duty of care, vilification by the final report may have resulted. However, this may have been tainted by the process of the investigation resulting in some feeling victimised for their faith. Awan (2018) conducted a study to determine the effects of the Trojan Horse Affair and subsequent investigations. Findings reported young people feeling ostracised with one stating being treated like and feeling like an extremist even though they had done 'nufing wrong'(Awan, 2018, p.203).

In spite of cases such as this some parents may have a preference to send their children to for-profit schools that espouse their values as opposed to state-funded institutions which they may view with suspicion. According to Tinker (2009) opponents of state-funded faith schools, believe that funding rules often restrict faith-based organisations with demands being made on them to meet minimum requirements, often requiring them to make compromises in order to secure funding. Others posit that, it is part of a long held tradition that faith schools should retain their religious status and not be usurped by the state, providing alternative spaces where dominant narratives can be studied and challenged (Dwyer and Parutis, 2013). This supports the belief that faith schools are not believed divisive or create individuals with animosity towards other groups, exclusive from their own but in fact produce individuals who

value living alongside individuals from diverse groups without assimilating but protecting their identities (Tinker, 2009). Parents with children in for-profit schools may feel more inclined to believe their money will be invested in ensuring a good and moral education in a safe environment where children are surrounded by likeminded peers and staff with exposure to prejudice being significantly lower or non-existent.

For-Profit Schools: Financial Autonomy and Academic Services

Financial autonomy is another feature often associated with for-profit schools. Schools leadership can decide how best to invest funds and in which areas. During the course of this study it became visibly apparent the limitations that are encountered by for-profit schools regarding providing, facilities and access to ensure safeguarding and well-being of children and young people. Throughout the course of the study and in interviews it became apparent that funding largely came other either from a very meagre school budget, fundraising activities or my own, the teacher's school pocket (Nagel, 2021 and Sithole, 2012), largely my own and my own desire to ensure a quality education for the pupils in line with the curriculum.

It is a widely held view, that autonomy enables schools to construct syllabi that help them meet the standards of the educational body which accredits them if they are accredited (Daun, 2004). As discovered in my own research and reflections and discussions with the manager in Zimbabwe and my own previous desires in education, this also served as a reason for choosing to remain for-profit (Sithole, 2020). Furthermore, schools are able to determine if they are able to adopt new forms of tools for educational instruction rather than feel pressured to enact government policy.

For example, English schools have been encouraged to use technology since 2004. By 2012, 87% of schools were recorded to have interactive whiteboards in their classrooms (teachsecondary, 2014). In these circumstances, for-profit schools, would have the freedom to analyse their teachers' needs to determine, if classroom practice could be enhanced by technology, rather than pandering to government policy (Alejandre and Moore, 2003). This would enable them to balance their budgets more effectively (Grant et al., 2005), allowing technology to shared out more economically across a range of classrooms, rather than purchasing tools, then abandoning them. In addition to this school leaders can examine the

population of their students and evaluate the provision, needed rather than be encouraged to purchase technology that suits the latest trend or does not meet the school demographic.

Laere et al., (2017) investigated the use of a computer-based language environment named E-Validiv that enabled English as an additional language learners in Brussels to codeswitch between their home language and the language of instruction. Data from the study revealed that students, only occasionally used this feature preferring to use the official language. Similarly school leaders could investigate the percentage of students with special educational needs and investigate suitable and affordable provision that enables them to make reasonable adjustments as stated in the SEN Code of Practice (DfE, 2201a). For-profit schools may choose to specialise in caring for students with specific special educational needs, or include clauses in their policies that clearly state that they are able to deal with students with mild to moderate disabilities, or provide additional context specific special needs training to teachers who may not have received it at university (Vickerman, 2007).

Furthermore, in-house training may be more cost effective with schools, ensuring that all teachers are trained to a standard that the school requires, ensuring proficiency in their subject and digital tools provided (Felix et al., 2018). For-profit schools, also have the autonomy to experiment with and develop teaching methodology that suits them. Wu (2013) in an interview with Tomlinson described how differentiation was important because it does not segregate students but embraces all students in order to achieve academic success (Baurhoo, 2017). Mixed-ability groupings could also be used to promote relational equity, social responsibility and mutual respect amongst students (Boaler, 2008). Alternatively, some schools may choose to adopt a more traditional approach and find it fairer to separate pupils within their schools into streams. Over the past three decades, research has focused on the benefits of mixed-ability as opposed to streaming. Despite there being negative responses to the practice Hallam and Parsons (2013) reported that it still existed in schools, including fee paying primary schools for various reasons. According to the study schools were likely to carry out streaming placements because of a belief in them being better for larger classes, more suitable for catering to individual needs and 'raising standards' (Hallam and Parsons, 2013, p.540) Although, significant research has proven limited correlation between streaming and attainment, those opposed to it would argue that students who are placed in sets, higher or lower than their abilities would be placed at a significant academic disadvantage, resulting in 'disaffection' and 'anxiety' (Boaler et al., 2000, p. 634). For-profit schools would dispute

the claims that those who choose internal exam systems, produce students of a poorer quality unable to compete in a global context (Akumu, 2017).

Martin and Dunlop (2019) investigated for-profit schools in England and discovered that in regards to A level subjects pupils in for-profit schools achieved 'more points per pupil' (Martin and Dunlop, 2019, p.738) in comparison to their peers in state-funded institutions. However, the research did continue by stating these results were generally lower by comparison to other independent schools, debunking the myth of for-profit schools achieving better result (Martin and Dunlop, 2019). In spite of this for-profit schools are frequently chosen by families because they are perceived to be provide their children with the best options in life.

Moreover, in regard to behaviour of both pupils and staff, for-profit schools have the freedom to create syllabi, purchase products and services and mould both teachers and students in ways they prefer (Ball, 2015 and Maguire et al., 2010). According to Green (2017), although medical oaths are often viewed to be outdated, schools are allowed the freedom to tailor the codes of behaviour to suit their setting providing both parents and inspectors with a sense of confidence. For-profit organisations have the freedom to choose the inspecting bodies they prefer as opposed to those provided by the government, in this instance Ofsted, the British Council, UK TEFL or the Department of Education (Martin and Dunlop, 2019). Inspections, provide schools with credibility, however some for-profit organisations are accused of being unregulated, and frequently being suspected with participating in poor hiring, retention and dismissal practices (Kershaw Report, 2004). Another accusation made against them is their lack of adequate licensure, accreditation and certification, often resulting in students being unprepared or uncertified for employment. Furthermore, they are accused of being a breeding ground for elitism, placing profit before student's needs (Singleton, 2017). Resulting in the creation of individuals who enter into a society unaware of democracy, meritocracy and the rights of others.

Conclusion

This Chapter outlined the personal and professional contexts for this research. As such, it offered a lens through which the chapters that follow should be viewed and how my narrative of safeguarding unfolds. I aimed to defend my choice of settings in light of their differences in context and educational services provided. Arguments were made to state the importance of teaching as a caring profession, similar to other caring professions in society. An attempt

was made to illustrate that teaching is an occupation with historical and predominately religious links which espouse a strict code of service to all those placed within a teacher's care regardless of location. The evidence provided aimed to show the importance of the role of the teacher, and the need to be placed on discovering or rediscovering indigenous care systems that embrace all and are context specific. The discussion then went on to discussing similarities the two institutions have of being for-profit organisations. Research revealed that these institutions are unique in the recruitment practices, which often influence student enrolment. Furthermore, an attempt was made to show the autonomy these institutions appear to have regarding, the curriculum, financing, recruitment of students and staff and training of staff. Both positive and negative aspects of these organisations were searched for and reported, revealing that as institutions that are for-profit being in two largely different socio-economic environments could impact on the way safeguarding is handled and local policies applied in comparison to state-funded or not for profit organisations.

In my next two chapters, I will be scrutinising the theoretical and policy literature that underpins this research. In Chapter 2, I provide you the reader with a clearer insight into myself as artist, teacher and reader and the lens and inspirations that allowed me to reflect on and produce my own pieces throughout this study.

In Chapter 3, unpack in more detail the various ways that we might consider safeguarding as both an ideal, and as a practice. Importantly I explore the different cultural expressions (and contexts) of childhood and consider the ways that we might see the idea of 'safety' as a contested territory. In Chapter 4, I turn my attention to Bronfenbrenner's Ecological Systems theory and the role it plays in helping discover the literature, guide my methodology and inform my investigations. Along with Chapter 1, this exploration sets the scene for my data discussions and analysis in my later chapters. Of course, before I take you here dear reader, I must first outline my research methods, by unpacking the methodological and ethical issues of A/r/tography more broadly and my research more specifically. Let me take you then a little deeper into my narrative of Safeguarding.

Chapter Two: A/r/tography, arts –based research or auto-ethnography – a question of terminology

2.1. Introduction

The following chapter discusses the use of A/r/tography as the art-based auto-ethnographic research method that I was fortunate enough to have discovered on my journey through this thesis.

The chapter begins by introducing my artographer self and the role each element played in the production of this work. Each role is examined briefly and separately, within the scope of identifying myself as a black woman. Poetry is then used as a reflection tool, interspersed throughout the piece giving you dear reader an insight into my half a decade long journey and the scholarly artistic, a/r/tographical (artographical) process that I have grown to love and cherish.

2.2. A Second Introduction: Postioning: the A/r/tographer in me

In my discussions with my supervisory team it had been drawn to my attention that I frequently referred to arts-based research, a/r/tography and auto-ethnography quite loosely with no definite consistency (Sithole, n.d.). This led me to reflect on the nature of my research and how I defined it. Firstly, I described it as auto-ethnography (Parsons, 2020 and Davidson and Letherby, 2020), then as my poetry emerged I reassessed it and decided it was an arts-based research auto-ethnography, then after further reading I discovered a/r/tography, that showed all the various Mes (Figure 7), with Viega (2019) succinctly stating:

A/r/tography deals with the potential of using three different roles to iteratively achieve doing, thinking, exploring, and sharing. Doing is the artist's business; in the same way that thinking and sharing are the researcher's task. But sharing, which is essentially the process involved in teaching/learning, can more broadly be regarded as a communication process, not exclusive to teachers.

Black Zimbabwean Woman

Artist

Researcher

Teacher
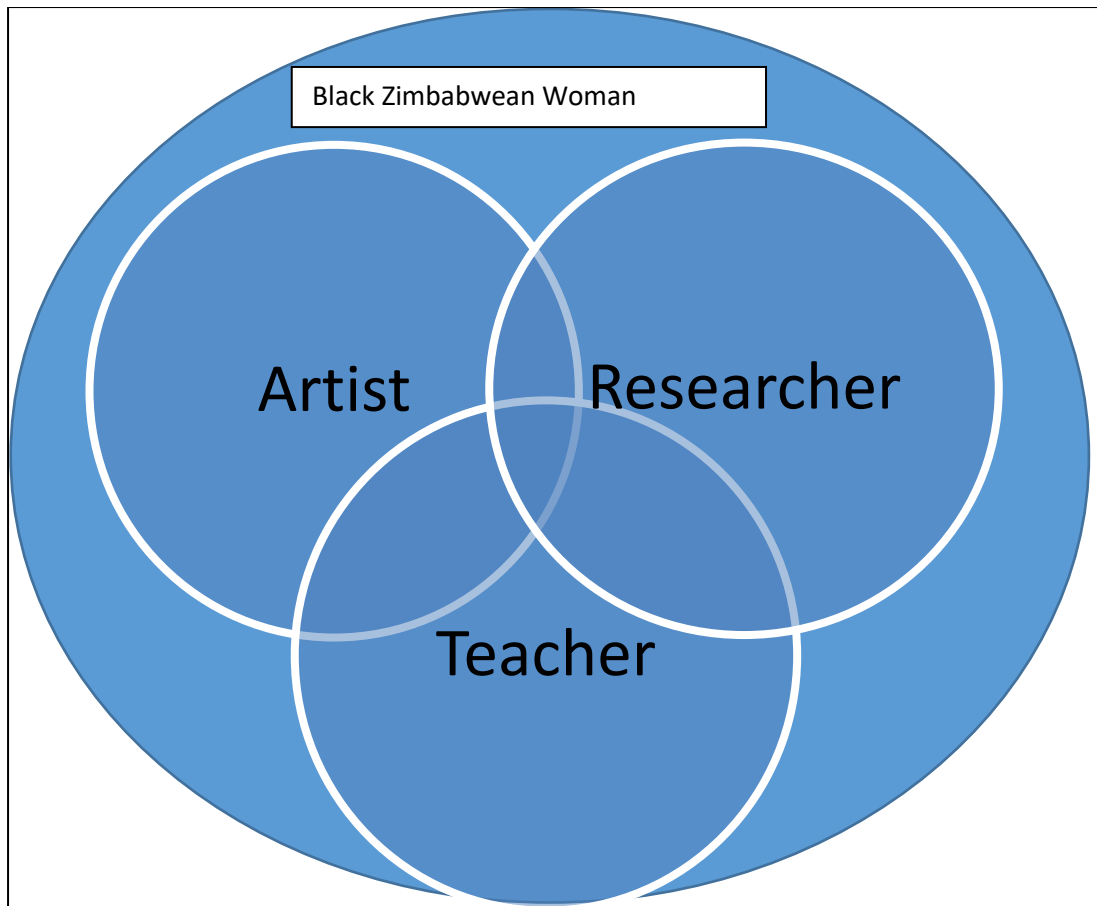
Figure 7: The A/r/tographer (Artographer) is Me

This was a crucial question as it led to an important discovery about the artistic lens through which I would present my academic journey over the half a decade. In the above figure I present to you my artographer self (Irwin et al., 2017, Greenwood 2012 and 2023 and Gunes et al., 2020). As shown I am an artist (A), auto-ethnographic researcher (r) and teacher (t), all of which elements are expressed through and by the 'doing, thinking, exploring and sharing' (Viega, 2019) of my self-identified black Pan-African Zimbabwean self.

The black Zimbabwean, Pan-African woman

For The Hidden One

Mother Amunet, noble goddess and queen. Protector of the devoured. Wisdom of your womb. Keeper of secrets. Co-creator of civilisations. Loving and beloved mother. Devoted and honoured wife. Trusted and trustworthy sister. Progenitor of life givers, peace-makers, seers of the necessary, healer of the land's broken. Queen with no other home, mother with no other child, sister with no other sister,

Goddess Amunet, entrusted to you are my words...

My Poem 1

I grew up in Africa.

Please dear reader do not think I merely refer to this a geographical place. My family, values and beliefs are shaped by my experiences as a black Zimbabwean Pan-African woman. Although, I would later discover a mixed background, I would never identify as coloured although the option was there (Simone, 1994, Romer, 2006 and Muzondidya, 2013). My role models were Africans who held values of African excellence and carrying pride in one's history and identity. Additionally, utilising these intersectional selves (Crenshaw, 1991) was never frowned upon but encouraged especially when expressions of myself were done in healthy and productive ways for the betterment and positive reflective of my community, in my mind, African excellence in part (Edwards, 2021, Wadlington, 2012 and Spitz, 1989) .

This black African excellence (Scott, 2017, Hassen, 2020, Griffiths, n.d. and Sardinia, 2022) was supported by the careful reminder that although, Zimbabwean and raised in the Shona community, I also held identities from my parents from other African countries that I would visit. This pan-Africanism was strongly directed by the philosophy of Hunhu (Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013), which tempered and grounded theories of black excellence solely being about the acquisition and maintenance of wealth and one of it being about interconnectedness, tribal respect and the search for my own and others complete selves thereby living compatibly and peacefully with them (Mandova and Chingombe, 2013 and Hapanyengwi-Chemhuru, 2014).

A/r/tography practititioners speak of an emphasis on being aware, responsive and responsible to the environment and those we conduct the process with, researcher-participant and audience (LaveJic and Springgay, 2008, Fusco and Bustamante, 1997, Greenwood, 2012, Irwin, 2017, Schulz and Legg, 2020). However, Madrid (2012) also warns that the communal nature of artography could also inspire tensions, contentions and conflict during the process with Irwin et al. (2017) emphasising the importance of it being a rhisomatic act with artist being free to invent and re-invent through a number of useful mediums.

As a black Zimbabwean Pan-African woman my awareness of the differences in my Africanness have led me to discover a more complete sense of self. As a child this awareness of Africanness was fed by those responsible for me who knew of my fascination with folklore (fairy tales), riddles, poetry and songs (Ishengoma, 2005, Tucker, 2013, Bishop Hall et al., 1720, Lane, 1984, French and Stone, 2014 and Thompson, 2010) from across the continent. These stories showed me that Hunhu/Ubuntu/Umundu/Botho/Kimuntu (Zimbabwe/South Africa/Kenya/Botswana/ Angola and the DRC) was a continent wide philosophy and one that was being encouraged at a macro level by the Africa Union to fuel its African Renaissance (African Union, 2006). A Renaissance I wanted to be a part of through my work as a language arts/language teacher and artist, passing on these principles to my own students.

This mission to participate in the African Renaissance (AU, 2006), led me to England, certain of my own identity but then questioning where this identity would best be positioned and if it could really serve a purpose in this context (Warren, 2020, Kideckel, 2020 and Yuval-Davis, 2006a and 2011, Reed-Danahay, 2020). I was growing into a black African woman in a foreign context. Although, I would soon find myself marking black British African on forms, not aware of what that meant at that time, but to be investigated as my awareness grew.

It was only after I had been privilege of studying my masters at the same school as Marcus Garvey (Sithole, 2015) that my complete self, my interconnectedness with Western black men and women (Platt, 2013, Nandi and Platt, 2018) and the philosophy of Hunhu began to genuinely flourish. Being in the majority in Africa had allowed me the resources and therefore the ability to move projects along faster, however being in minority here proved far slower. Part of this involved proving my Britishness, which was only achieved by my passing the life in the UK test (lifeintheuktest, n.d. and McClean Dade, 2020). The test has been criticised for presenting a purely white Britain with little focus on minority contributions and having taken the test at that time, I could attest to it being true then. Byrne (2017, p.324)

reasons that in doing this 'the need to preserve a narrow, majority-defined, national culture', is reasserted reducing excessive difference.

This caused concerns on two fronts as a teacher and an artist. Firstly, as a foreign, non-native teacher teaching English in the UK, how would I learn and from which native teachers would I learn to teach the 'real English Language', contrary to concept of world Englishes or English as is being fostered in British Commonwealth nations and beyond (Das, 1999, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986)? Additionally, in what ways could I transfer my skills of embedding Hunhu into the Zimbabwean school into understanding and teaching Fundamental British values effectively in British ones (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne's, 2016, Thomas, 2010 and Pattinson, 2020) whilst also, sharing this knowledge with my peers at our school in Zimbabwe and AFRICA ELTA, the Association for English Language Teachers in Africa (Appendix 5).

Secondly, in order to position myself as a black Zimbabwean Pan-African artist, what would I write (Yuval-Davis, 2006a and 2006b) and for which audience? I was glad to discover I was not alone in this. Bernadine Evaristo on discussing her identity as a black British writer asked herself this question on a visit of writers to Eastern Europe. She wrote, 'I was also, one of two writers sent from the UK, and more than once I was challenged about whether I was an authentic British voice. Brits are white, aren't they?' (Evaristo, 2008, p. 2).

Despite this in such a setting identity and creative identify is highly complex as it determines, the language, audience and even at times racial tribe an artist chooses to affiliate with, deciding the voice and ultimately the direction of the work. Evaristo (2009), a year later further discusses the black British identify of artists in an interview with Lizzy Dijeh. In the interview she specifically identifies the artist as Nigerian and the gap in the market for this type of writing in the diaspora. On reflection, the artist recognises the importance of Nigerians, although Evaristo does not explicitly state that Nigerians in the UK are British, she does acknowledge their presence and the importance of them telling their stories highlighting in her eyes the artist's identity, voice and audience in a British Commonwealth setting.

Subsequently, Evaristo (2009) is defining herself as a black British woman of Nigerian descent in the UK. As, a woman myself investigating women's issues having grown up around many, I chose to learn more about the black diasporic experience through literary works. As a woman who has grown up as a part of a majority and now minority, I began to

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forgive myself for not moving in projects as quickly as I once did (Mulvey, 2006, Mehra et al., 2019, Mizra, 1997, 2009, 2015 and 2018, Bedi, 2008, Mizra and Gunaratnam, 2014, Lorde, 1977, 2019 and 2020, Hudson-Weems, 2004 and 2020, hooks, 1982, 1986, 1986/87, 1992 and 1995). My resource base had (seemingly) significantly shrunk, I was not and am still learning the system I was with, and as with my diasporan sister (s) with their guidance I was learning who I could align with to further my goals in the African Renaissance.

Once again dear reader,

I grew up in Africa but I am becoming complete in the world.

The artist

African art and in this instance Zimbabwean art has always focused on the concept of interaction, multiple or different worlds coming together, either to compliment or in conflict to one another.

For example, cave art has often represented varying expressions of masculinity and brotherhood (Thackeray, 1983 and 2005, Garlake, 1994, Hall, 1997b, Ndlovu 2009a and 2009b), visual representations of what we were taught both formally and informally about Hunhu. What Hunhu it was about from various teachers and interactions in our communities (Bronfenbrenner, 1979, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013).
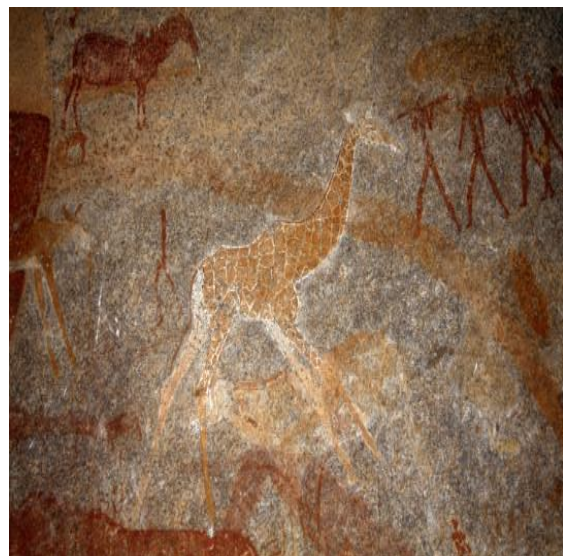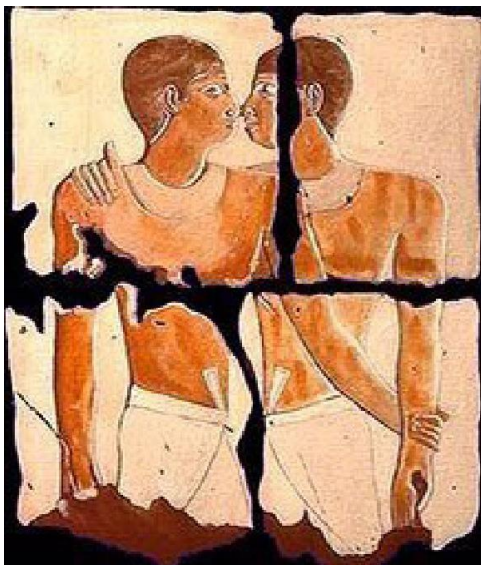
Figure 8: Cave painting near Guruve, Zimbabwe

Figure 9: Inanke Cave, Matabeleland, Zimbabwe

Performative arts have either been for entertainment and education, showing physical depictions of when colonial and post-colonial worlds collide, or when hidden worlds, for instance those of the dead becoming intertwined with those of the living as seen with the Nyau Dancers (Chapepuka, 2017,Aguilar, 1995, Filan, 2007, Strongman 2008a, 2008b and 2019, Tann, 2017 and Korpela, 2011). This perfomative function was in contrast to the ToyiToyi military dance which serves to unify decolonising, independence forces across the continent against overt and covert imperialism (Vanuta, 2015, Adisa, 1995, Cronin, 1988, Hunter, 2002, Vershbow, 2010, Marangwanda, 2022, Simpson, 2009 and danceask.net, n.d.).

Figure 10: Simoni (St Peter) Nyau Mask Chewa

My chosen art form is poetry drawing on the traditions of Shona praise poets who as with a/r/tography can include those who perform as both participants and the audience, co or re-interpreters and inventors (Rank and Atkinon, 1989, Snyder, 1976, Park, 2013, Asuro, 2020, d'Abdon, 2014, Kaschula, 2007, Atkinson and Carver, 2021 and Rothenberg, 1970). The poetry allowed me to grapple with some of the most emotionally exhausting and painful research, putting my reflections into words using the rhisomatic nature of a/r/tography. Its nature, is not however restricted to the written word with me employing the camera and allowing my participants to use the camera as well to tell their story or that of their institutions or institutions they are intrigued by (Baker and Gower, 2010, Barker, 1985 and Forest, 2007).

It was a chilly business. She was not an expert photographer, and the late October sky was in full flight, shifting the light on the bricks from one moment to the next. As she adjusted and re-adjusted the exposure to compensate for the light changes, her fingers steadily became clumsier, her temper correspondingly thinner. But she struggled on, the idle curiosity of passers-by notwithstanding. There were so many designs to document. She reminded herself that her present discomfort would be amply repaid when she showed the slides to Trevor, whose doubt of the project's validity had been perfectly apparent from the beginning.
Barker (1985, p.3)

The above extract is from the Forbidden by Clive Barker (1985). It succinctly, describes similar feelings I shared with the character Helen, a postgraduate student, during the rhisomatic process of my artographic photographic research. Participants through photographs get to see the context from a different perspective, giving them the opportunity to either critique (Bautista Garcia-Vera et al., 2020), explain or defend their work. In effect, photographs are efficient ways to obtain stories from those who find it difficult to articulate themselves, or who the researcher may have difficulty in conversing with over an extended period of time. (Douglas and Carless, 2020). Moreover, in postcolonial, decolonisation studies, research participants may be enlisted as photographers and co-researchers themselves, empowering their photovoice (Hudson, 2013, Smith and Mockler, 2015, Mafazy, 2020, Hardbarger, 2019 and Kessi, 2018). Although, it is argued that supplied photographs and resource and time efficient (Dewan, 2015) or participants and researchers goals for the work may diverge (Marguiles, 2019), in a/r/tography responsibility for making the piece accessible (Irwin, 2017, Greenwood, 2012 and Viega, 2019) to an audience is given precedence (Glaw et al., 2017, Pain, 2012 and Hurworth, 2003).

It is my hope dear reader that with this in mind we (myself and the participants) have been able to provide a narrative of half a decade's work that is informative for you (Greenwood, 2012 and 2023, Quick, 1999 and Morris et al., 2022).

The Researcher

Ponder

Though I say -

It is a mystery to..

sit and wonder,

Through no-thing.

(My Poem 2)

*What I'm saying is fiction is a way of telling a very complicated truth. Fantastical fiction is a
way of telling a more complete truth*
(Barker, 1988, Introduction)

You may be wondering dear reader why I have included again a quote by Clive Barker
(1988) on fiction in this section as opposed to that of the artist. In all honesty, referring back
to Wandsworth (1798) and my acute awareness of being in a different context, fictional work
particularly horror writing helped me understand the darker and more hidden aspects of
human behaviour in a society I had not grown up in, and society's reactions to them
(Lovecraft, 1933, Grafius, 2017, King 2016 and Reyes, 2016).

Horror revealed themes that were relevant to safeguarding: these being fear, the language of
violence and contention. Barker et al., (1991) spoke of internal and external fears and threats,
the monster in us or the monster we encounter and the ways in which society reacts from an
individual to macro level (Diop, 2019, Creed, 1993, Crenshaw, 1991, Bronfenbrenner 1976
and 1992 and Parsons, 2020., Singh, 2020., Davidson and Letherby., 2020 and Rank and
Atkinson, 1989). The language of violence was common in both the fictional and academic
literature I read. Research revealed in both contexts that in some instances violence (Hamby,
2017) was at times defended as a form of safeguarding, making safeguarding in itself a
contentious subject (Firmin, 2017b and 2019b, Lloyd 2019 and 2020., Lloyd and Bradbury,
2022 and Lloyd et al., 2020a), challenging me to once again being a citizen of two worlds to
analyse my own attitudes and practices in all my roles as an artographer.

As a researcher, I was fortunate to gift myself the opportunity to get behind the lens of a camera with my participants and take photographs of the schools I worked at. Although, the COVID pandemic presented me with challenges to my research in regards to restricted travel (Glaw et al., 2017, Forest, 2007, Pain, 2012 and Hurworth, 2003) this enabled me to empower others to get behind the lens too. As an artographer, I grew to understand that the process involved sharing the work with another. This developed in me other ways of listening, speaking and seeing, understanding that the eye and the pen can tell a range of stories, capturing the same experience in different ways (Irwin, 2017, Greenwood, 2012 and Viega, 2019).

The Teacher

In addition to investing in my academic studies, I have frequently attended teaching workshops to stay connected to my artistic self. One particular workshop comes to mind, centred on the topic of Diasporic identities of foreign language teachers. In this program at UCL, SLAM poetry was the genre of poetry the organisers had chosen to help teachers explore their diasporic identities as MFL and EAL teachers in the new countries (See Appendix 5). The teachers in attendance were namely from Portugal, Germany, France, Belgium and Spain. During the workshop session, the tutor who self-identified as a queer, female black Belgian-Congolese poet/writer encouraged us to articulate or discover our own artistic and ultimate educator identity through the poetry we produced (Torngren et al., 2021 and Rank and Atkinson, 1989). In an extract about the workshop I wrote (See Appendix 5):

Despite the poetry workshop reinforcing the freedom that should come from self-expression, I did find that within my own poetry I was being optimistically cautious and writing what most in my position would say. This cautious or diplomatic self-exposure may not be something yet instilled or refined in our students. Self-expression, I have observed, is often viewed as honest by them, however, research does speak of encouraging children to participate and express themselves appropriately (Ross, 2016).

Poetry and the written word as a medium of self-expression and reflection has been a continual feature in my life. In the following extract from my journal, although I had been

teaching EFL in the UK for a number of years the use of the language, the word '**now**' is an emphasis to myself, that the story I am telling *now* through my lessons and created worksheets is not my own but the curriculum I teach. Furthermore, it may have been a subconscious attempt to comfort myself and stress the fact that I could still use the creative arts of others, in direct or indirect collaboration with them (hooks, 1986 and Adisa, 1995) to tell the story of the curriculum, which is a real and tangible, non-fictional product.

> *I'm an EFL teacher **now**. I get to write lessons and create worksheets not like the books I always said I wanted to write before. I don't write as much fiction anymore (Sithole, 2014, paragraph 1)*

As a language/language arts teacher I have found that I use the written word and visual aids as a three Ds approach in lessons: to Decipher, Describe and Defend. Poetry, fictional and non-fictional texts have enabled me to teach across the curriculum (DfE2014b, 2017b and Ministry of Primary and Secondary Education (MOPSE, 2015)). For example in PSHE classes, fairy tales, folklore or urban legends with a specific emphasis on characters, plot and context maybe used as cautionary tales about behaviours (Grimm and Grimm, 2001, Diop, 2019 and Pulimeno et al., 2020). This stems from my own experiences, as previously mentioned as being useful hooks for me to learn Shona values and culture (Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013).

As an artographical educator in my own words I have found that straddling two contexts has forced me to be cautious and explore my own craft as a teacher, although I have previously mentioned Hunhu, I have also been called to reflect on my own perceptions and presentations of Fundamental British Values (FBVs) outside of a British Commonwealth context. Unlike the Zimbabwean context where values education is viewed primarily as personal (hooks, 1994), I have conversely assessed it namely be one of national security in the English one (Counter Terrorism and Security Act, 2015) as seen with the Prevent Duty.

As a black African educator of the Shona, I had never thought to compile a list of the most vulnerable groups in my society. However, analysing a safeguarding system has started to reveal to me vulnerable groups and the problems they encounter (Clark et al., 1991). It was in reading on those with protected characteristics (Equality Act, 2010) in the English context that this list became real. Despite this O'Toole et al. (2016) and Wolton (2017) warn that

such evidence gathering may result in the creation of data that could be used to ultimately harm a community rather than help it.

As a teacher who tries to remain close to the creative arts in her work, I try to remain conscious of the processes and development of my students. Therefore in teaching and assessing the outcomes of my pupils' development, the school values and culture they hold lie within the framework of my duty both in Britain, Zimbabwe and the British Commonwealth, a daunting task at the start but evolving as I grow in my craft (Osbourne, 2016).

Jerome et al. (2019) in a study of students and teachers interpretations of Fundamental British Values identified key issues in their teaching and learning. Firstly, some had a superficial way of interpreting British values through symbols such as displays of red buses or enacting afternoon tea. Secondly, others viewed them through the lens of imperialist history, the idea of the conqueror versus the conquered and the Empire, whilst others thirdly, viewed it through identity as race: to be British meant to be white or white identifying.

As a result, this lead me to questioning the three expressions of white British (Western and Global South) identity, as it has been presented to me or I have been taught it so far (Schooley et al., 2019 and Byrne, 2017). Firstly, there are those from the motherland, those whose families never left the British Isles for Empire (who I refer to as non-Commonwealth). Secondly, there are those who went to non-white environments temporarily but maintained links to Great Britain (who I refer to as partial Commonwealth) and thirdly, those who settled in non-white environments over generations and maintained links to Great Britain (who I refer to as full Commonwealth).

It will be argued that this is an oversimplication of identities by an outsider who is aware of the clashes and conflicts, weaknesses and strengths, of the last two worlds in herself. However, as repeatedly discussed in this study this oversimplication on identity has also been extended to myself and may merely be a reflection of the type casting culture I love in, both the real and imagined (Diop, 2019, Hall, 1988 and hooks, 2006). Arguably, this serves as a reminder that when I teach all curriculum subjects both inside and outside the classroom, that I plan and challenge myself further to make my lessons seem deceptively simple but deeper than they appear, like my students and myself (Lahiri, 2003, Busher and Jerome, 2020 and Osbourne, 2016).

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On the one hand, this is beneficial as it may indirectly address safeguarding issues observed amongst students. However, on the other hand unless explicit the subject may be overlooked (Firmin, 2017b and 2019b, Lloyd 2019 and 2020, Lloyd and Bradbury, 2022 and Lloyd et al., 2020a). Similarly in subjects such as History, Geography and Science non-fictional texts may present content in a more child friendly way (Yenika-Agbaw, 1997), enabling children to engage with the world in more tangible and practical ways (DfE 2014b, 2017band MOPSE, 2015).

Teaching in these two contexts as a black African teacher has also helped me to understand my students better and Britishness in a more practical way. Although, I had British Zimbabwean friends growing up (Fisher, 2010), it is through contact with their heritage that I am able to view their stories through a more holistic lens and vice versa, modelling Hunhu and or Pan-Africanism tangibly for the younger generation (Baten and Maravall, 2021, Walsh, 1990 and Das, 2003, Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020). This experience though, will never make me like them which as a teacher has caused me to reflect on African educational institutions, such as AFRICA ELTA and the attitudes they foster towards English education in conjunction with local African languages and pride pupils should have in inheriting both (Das, 1965, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986). Conversely, in the English context, reflecting on my training as a teacher (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne's, 2016, Thomas, 2010 and Pattinson, 2020). I ask myself about the English language I present and the Fundamental British Values, not only as I have been expected to teach them but also as I have interpreted them from my own journey to and through citizenship (Jerome et al., 2019).

Conclusion

The following chapter aimed to articulate my method of analysis using A/r/tography. As a result, I was able to present to you dear reader my own lived experiences as a black (British) Zimbabwean woman navigating two distinct spaces, in intersecting roles as an artist, researcher and teacher. My changing minority to majority status has revealed the changing degree of resources and therefore, power awarded me to implement projects. Conversely, being in a new context has provided me with the opportunity reflect on structural issues in the education systems and my role as both insider and outsider.

Chapter Three: Safeguarding, Childhood and Culture

3.1. Introduction

The following chapter will examine the safeguarding system as a care system. It will begin by looking at defining safeguarding and those elements discovered in the literature as being a part of the safeguarding system (See Figure 13). These elements will be explored using the A/r/tographical process (Irwin et at., 2017) and my artographical self (as I will refer to myself) by understanding the roots of contention and the contentious nature of safeguarding from a scholar's viewpoint. Areas of contention discussed also include defining safe childhood(s) and child protection. Subsequently, these are followed by examing the importance of health and safety in the safeguarding system concluding with an examination of culture in education and safeguarding both formally and informally. Overall, the chapter discusses the contentious nature of safeguarding using those elements discovered to be part of a safeguarding and the difficulties this could pose in education settings, concluding with final thoughts.

3.2. Defining Safeguarding

In Keeping Children Safe in Education (2021a, Part One), the definition of safeguarding is as follows:

Safeguarding and promoting the welfare of children is defined for the purposes of this guidance as:

•protecting children from maltreatment

•preventing impairment of children's mental and physical health or development

•ensuring that children grow up in circumstances consistent with the provision of safe and effective care

•taking action to enable all children to have the best outcomes

Furthermore, in Working Together to Safeguard Children (2018) safeguarding is viewed as everyone's responsibility and the Assessment Framework (HM Government, 2018, p.27) illustrates the numerous individuals and organisations involved in ensuring children and young people's safety and well-being.
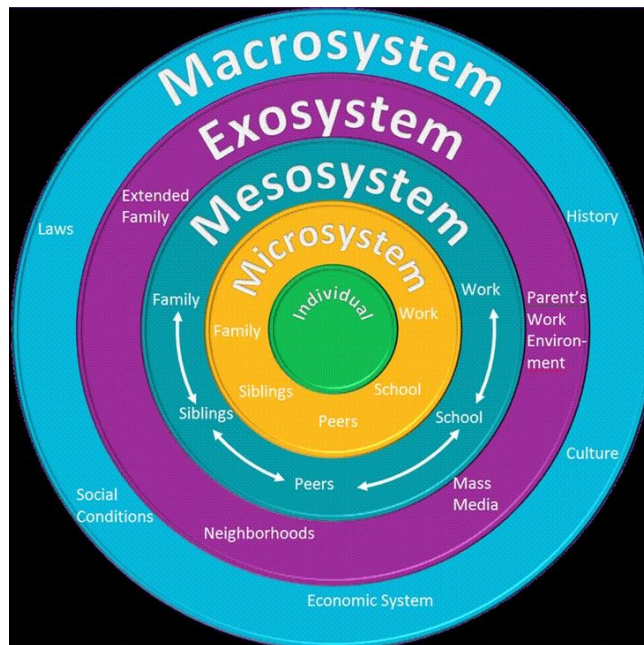
Figure 11: Ecological systems theory
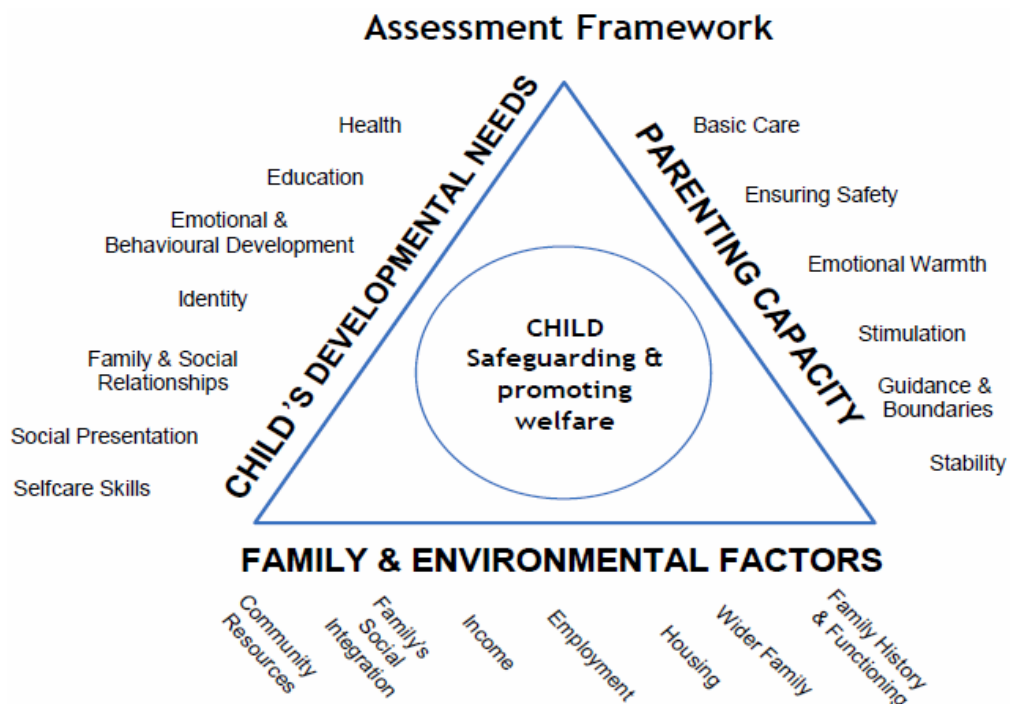
Figure 2: Assessment Framework
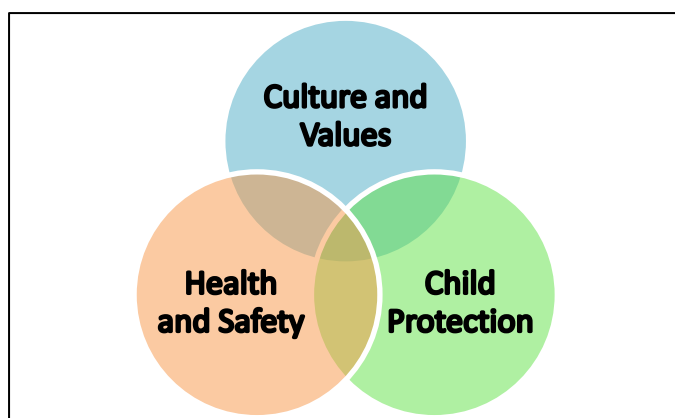
Figure 13: Birth of a safeguarding system

As observed in the framework the child or young person is the focus of the Assessment Framework (HM Government, 2018). This displays an influence by varying internal and external factors. In Bronfenbrenner's (1979) ecological system this is

similarly the case. Bronfenbrenner's (1970 and 1976) work was dedicated to observing influences on the development of the child to ensure they were productive members of society. Key legislation and literature (Annerbeck et al., 2018, Alford, 1985, African Union, 2015, DfE, 2015 and 2020) and discussions with my supervisory team (Sithole, 2019), discovered three main areas of reference that were repeatedly emerging and working in synergy with each other in the function of a safeguarding system.

Firstly, in order identify these areas a key question had to be asked regarding the purpose of the safeguarding system. Considering international legislation and expectations (African Union, 2006 and 2015, DfE, 2018 and 2020), the key to determining a good child protection system is in identifying if children are receiving effective help or if actioning is taking place (Cullin, 2022).

However, a safeguarding system in the context of this study challenges me as an educator and researcher to look at the child and their environment through a holistic lens and determine if a safeguarding system exists and if those elements within it can be (re)adapted or strengthened to improve it and ensure a child is receiving effective care.

Therefore, three main areas that were identified as contributing to a safeguarding system were: Culture and values, health and safety and child protection (See above diagram). The safeguarding system illustrates a bidirectional relationship or influence on the child or young person's development either directly or indirectly (Bronfenbrenner, 1979, 1988 and 1992).

Safeguarding in models presented, literature read and discussions had (DfE, 2021a, Bronfenbrenner, 1979, HM Government, 2018) were discovered to involve the facilitation of an action either by one or more individuals or between them. Consequently, the three elements in the system revealed an interdependence where one area would impact on another.

For example, a context culturally may accept FGM, teachers and members of the school community may see it as a part of the culture therefore absences of children and subsequent health implications of the act may go unrecorded (Joynes and Mattingly, 2018). As a result, interactions within the system reveal entities from an individual to a macro-levels own constructions of safeguarding (Blumer, 1969) actively, participating in delivering an indigenous care system (Ali et al., 2021).

At a glance, the system itself does not reveal these entities or the nested structures and functions within it, with it possibly being construed as an oversimplification of a complex system (Joynes and Mattingly, 2018). Arguably, Feely et al. (2020) state that in a synergistic system an awareness of social actors and hierarchies are evident and known to exist within the elements and that identifying the elements (Ali et al., 2021) that are interdependent themselves is the challenge using a systems approach.

Despite this Cullin (2022), once again advises practitioners to reflect on the purpose of the system itself and whether children are receiving effective care from harm.

According to the World Health Organisation (2019) child maltreatment, specifically is described as:

...the abuse and neglect that occurs to children under 18 years of age. It includes all types of physical and/or emotional ill-treatment, sexual abuse, neglect, negligence and commercial or other exploitation, which results in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power. Exposure to intimate partner violence is also sometimes included as a form of child maltreatment.

As illustrated by previous definition, the inclusion of the word 'harm' is evident in the description of child maltreatment, oftentimes being used interchangeably. Harm in itself has varying criteria and individual organisations address it in specific ways, emanating in Baginksy stating there is a difficulty in defining 'what constitutes significant harm' (Baginsky, 2008 ,p. 12), leading to questions on whether safeguarding in various contests is open to being contested.

Significant harm was first observed in the Children Act (1989), as a response to the Cleveland Inquiry (Campbell, 1988). Although, the section specifically relates to the mention of separation from a parent primarily for those children who are suspected of being exposed

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to significant harm or likely to experience it, harm in itself is left to the discretion of organisations (Children Act, 1989). Previous studies into the Cleveland Inquiry revealed, inconsistencies in the assessment of children, young people and families that were suspected of or likely to harm a child. In one instance the Police Surgeons Association report categorically stated that evidence of anal dilation provided unassailable proof of sexual abuse. However, Campbell (1988) reports that relying on anal dilation as unquestioning evidence of sexual abuse was inadequate and the Association later amended its 'evidence to the inquiry by removing the word *strong*' (Campbell, 1988, p. 56). In this example, safeguarding systems and definitions are readapted as a response to a situation revealing its action orientated nature based on individual to macro level influences (Bronfenbrenner, 1970. 1979, 1988 and 1992).

The literature on children in need and significant harm are in different geographical contexts has highlighted at times can be difficult to define. As demonstrated by the Children Act (1989), a child in need may be viewed as one whose health and development is poorly maintain or is at risk or likely to be at risk, without intervention or adequate social support. Despite this, childhood and what culturally constitutes as a child may vary from culture to culture, with definitions of a child in need and significant harm varying. According to the African Charter on the Rights and Welfare of the Child (1990) states that a child is anyone under the age of eighteen years old. However, the UN Convention on the Rights of the Child (1989) does recognise that in some members states, this may be attained prior to this causing contention in regards to childhood and harmful acts, towards and by children (Eccleston, 2012, Aries, 1962, Tobia, 2013, Jenks, 2005 and Dympna, 2000).

Typology of Violence
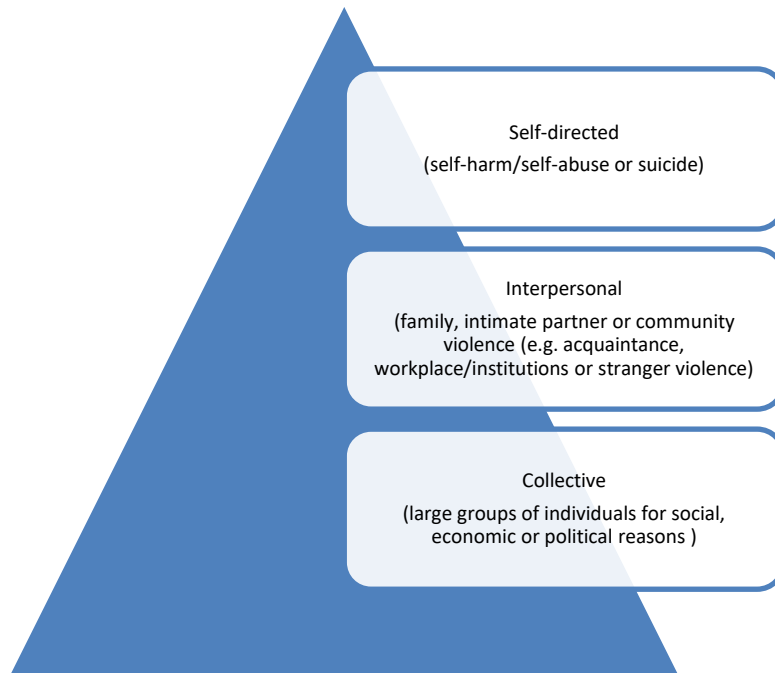
Figure 14: Typology of Violence (WHO, n.d.)

Violence

I arm you to feed you,

I wed you to protect you.

I imprison you to guide you,

I stalk you to defend you.

I silence you to respect you,

I impoverish you to keep you innocent.

I disarm you to protect you,

I do not wed you to free you.

I release you to save you,

I leave you to let you grow.

I ask you to understand you,

I enrich you to teach you.

(My Poem 3)

The above poem emerged during my process of grappling with understanding some of the difficult topics I was encountering during my study. It was only after discussing these issues that I learnt that ethically, researching such topics over an extended period of time can have a negative impact on my resiliency to conduct an effective study (Casey et al., 2022) and that poetry was helping me make sense of this (Barker et al., 1991).

Barker and King's works motivated me to understand how they too dealt with the research stage of their novels and the topics they encountered. Barker's (2010) ascertains to write for the most intelligent people I know dear reader, which inspired me to both read and write with an enquiring mind and mostly stop going on what I thought was a feminist witch hunt (Snow, 2017., Creed 1986 and 1993 and Diop, 2019).

Reading folklore on witches both in my and European cultures to see both the victim and the monster in these women, allowed me to get an objective look at myself as a woman to see the real and imagined, participants or characters in my study through a different lens (Bishop Hall et al., 1720, Thomas, 1982., Wilding, 2020 and Meyers, Reyes, 2014 and 2016 and Rugunanan, 2020). I was able to strip away at the lies I was telling myself about myself and connect to the real A/r/tographer within me, which at first was a difficult but necessary according to Anais Nin and enhanced by psychoanalysis or reflection with my supervisory team when by the varying expressions of violence (Hamby, 2017, Sithole, 2019, Snyder, 1976 and Rank and Atkinson).

In looking at my typology of violence in the context of culture and values, I realised that by not giving a voice to both sides I could be construed as being violent. However, as an educator I am bound by code of conduct of my profession to take the necessary action to safeguard my students but not be ignorant of them (HM Government, 2018 and Baginsky, 2008).

In defining violence, Bronfenbrenner's (1979) ecological systems theory can be applied. For example, self-directed violence would occur at an individual level whilst interpersonal violence would encompass those dyadic relationships that occur at a microsystem and

mesosystem level, with collective violence being perpetrated at an exosystem or macrosystem level.

Self-directed violence may manifest in behaviours that cause the individual to dehumanise and isolate themselves, resulting in them developing poor interpersonal relationships with other human beings (Bronfenbrenner and Terkel, 1970). If the safeguarding model, I discovered from the literature were to be applied, this would leave a child or young person vulnerable to external pressures impacting on their values adopting (unconsented) cultural practices and behaviours antithetical to the dominant or parent culture (James, 2022). Consequently, these behaviours may impact negatively on themselves or others directly or indirectly leading to child protection issues and measures having to be undertaken (Elwick and Jerome, 2019).

Bronfenbrenner (Bronfenbrenner and Terkel, 1970) clearly argued against the idea of age segregation and its various manifestations in American society, at that time. His work also revealed growing concerns surrounding expanding or new forms of civil antipathy (Bronfenbrenner, 1970 and 1990 and Bronfenbrenner et al., 1996) contributing to the creation of none human-human's or those unable to interact or function with others in mainstream society.

Interpersonal violence may be observed across several levels in Bronfenbrenner's nested system. As with the elderly children may experience age related violence at microsystem and mesosytem levels (Bronfenbrenner, 1970 and 1990 and Bronfenbrenner et al., 1996). This may result from living in a culture that views children differently due to a number of socio-economic factors. For example, financial deprivation may force children to undertake employment in formal and informal institutions that would hinder their development adversely affecting their health in a number of areas (Leventhal et al., 2016, Sallin, 2019. Svensson et al., 2009 and Stamatakos et al., 2014).

However, in environments where access to health may be scarce or cultural practices and values do not embrace Western standards of health, existing health issues may go unobserved in the community. Rueve and Welton (2008) state that in a study of arrests in the United States and Australia, it was discovered that for either violent or non-violent crimes the catalyst was inadequate access to treatment and assessment. Therefore, arguments against the WHO (2021) definition of violence being an intentional or and premeditated act, can be made especially in circumstances where conditions may be undiagnosed and predispose patients to

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committing a violent act. As a result, the lack of a concerted look into the causes of violent behaviour according to the WHO (2021) medical definition may highlight a limitation, allowing for incoherent and broad definitions and interpretations of violence within the ecological system (Coady, 1986). Rueve and Welton (2008) arguably support this idea, emphasising the importance of obtaining a thorough background on the patient who committed the act before dismissing or excusing the behaviour on account of a recent rather than historic diagnosis and intervention or interventions.

In the safeguarding system preventative measures would fall into the areas of health and safety and child protection. Prevention supporters, advocate early assessment, diagnosis and intervention (Colizzi et al., 2020 and Boyd, 2013) stating that these encourage positive and more structured health pathways, helping to reduce acts of violence or their impact on both the victim and perpetrator in the future. However, some would argue that early assessment, diagnosis and intervention can be costly despite the physical and mental health benefits to perpetrator, and those they come in contact with in later life. Therefore, Costello (2016), emphatically states that in order to reduce instances of disease and ramifications of violence targeted prevention at various levels on specific communities (e.g. specific disorders or disabilities) must occur.

However, in peace research, violence or mental health prevention communities state that the concept of violence and its immediate impact on the current community would need to be analysed, in order to identify relevant, targeted groups for intervention. An example would include the identification of prodromal patients with psychosis (Compton et al., 2008), and evaluating the need for either pharmaceutical or psychosocial interventions as possible health ways.

However, these interventions should only occur after a clear and detailed analysis or investigation into what constitutes violence within a community and the values surrounding it, leading to the data being documented and studied further. As a result, school policymakers would create and enact policy at a microsystem and individual level based on a knowledge of the community (Ball et al., 2011, Bronfenbrenner 1970, 1979 and 1990).

Hamby's (2017) seminal work into classifying and distinguishing violent behaviour as opposed to aggressive behaviour emphasises this point. Aggression, in the study which references the law, is described as a more sanitised version of violence, being tabulated and allocated to common anti-social or non-violent behaviours. For example, contact sports as

with risky play (Storli and Sandseter, 2019 and Sandseter, 2007) although aggressive are non-violent and is considered prosocial. Whereas, neglect is viewed as non-violent but if coupled with indifference becomes violence according to Hamby (2017). Hamby (2017, p.171) further argues that violence can be assessed using a model that investigates factors that determine whether the act was 'non-essential, unwanted (by the victim), harmful or intentional' all the while referring these to local law. As a result, this expands the WHO (2021) medical definition of aggression and violence by making it more contextually relevant, once again highlighting the contentious nature of safeguarding (Brown and Ward, 2013., Macola, 2003., Kipling, 1899, Mafazy, 2020 and Lovecraft, 1933).

3.3. Defining safe Childhood(s)

As I noted earlier, according to the Children Act (1989), children are any persons under the age of eighteen years old, whilst similarly the Convention on the Rights of the Child (1989, Article 1, p.2) has a similar view point on age, however it does recognise that in some contexts the age of majority may legally be 'attained earlier'. Consequently, in some environments this leaves childhood for both girls and boys open to abuse (Laming, 2003). Furthermore, in environments where both the developing and developed world converge, laws and practices may often be misunderstood or extreme and often harmful practices and procedures may be overlooked and excused as cultural.

In a report by the United Nations, Committee on the Right of the Child, the United Kingdom was advised to 'strengthen data collection and prosecution (Children's Rights Alliance for England, 2016. p. 9) regarding cases of female genital mutilation (FGM) within its borders. Furthermore, for boys in the same report, the United Kingdom was criticised for being the only country in Europe to allow an early age of recruitment into the armed forces, it being from the 'age of sixteen years old' (CRAE, 2016,p.9). However, this does not go against Article 38 section 4 of the UN Convention on the Rights of the Child, which allows the minimum age of recruitment to be fifteen, but clearly stressing priority be given to those 'who are oldest' (UNCRC, 1989, Article 38:4,p. 11).

Although, legal frameworks are created that support the rights and freedoms of the child or young person similar to those of adults, 'control (still remains) in schools ' Jenks (2005, p.70), where children conform to school systems much in the same way adults conform to the legal

frameworks which they inhabit. In such instances, some would argue that childhood is a social construct (Tobin, 2013), creating institutions and systems that mirror those to adults, making them distinct, if they exist in that context, supported further by policies that stipulate ages of majority, that are encoded in law. Therefore, childhood is primarily constructed as a result of those institutions and policies that exist to support it, and may not exist in their absence, simply arguing that childhood exists because the institutions and laws exit (Thomas, 2019).

As previously mentioned, FGM, is viewed as a child protection issue within institutions and the legal framework of the United Kingdom (Children's Rights Alliance for England, 2016). Conversely, scholarship on the practice in the Global South reveals contrasting attitudes. In Egypt, Arafa et. al (2020), conducted a study examining female genital mutilation practiced by students at Beni Suef University. The study calculated the amount of students from rural, literate or illiterate families who had undergone the procedure. Safeguarding issues that were investigated centred on the health of students, both circumcised and uncircumcised and whether this impeded on their attendance or studies at university. According to their study students who had been circumcised did not have poorer attendance compared to their uncircumcised counterparts and stated circumcision prepared them in some instances for marriage.

A similar study on attitudes towards FGM, it was reported that amongst secondary school teachers in North Central Nigeria, both male and female teachers who had experienced circumcision in their youth were also responsible for initiating their own children into the practice as well. 'The prevalence rate of FGM/C among female teachers was 42.3%; a quarter of the female and about half of male teachers had circumcised their daughters, mainly for religious reasons' (Adeniran et.al., 2015). In situations such as these the acts of female genital mutilation, is not viewed as a safeguarding issues but cultural practice unless serious health problems come as a result, leading to questions as to whether the concepts of 'significant harm' and 'child in need' are culturally divergent.

Similarly, the definition of significant harm and child in need, regarding early age recruitment of children into the army in the United Kingdom as opposed to their European peers may be viewed as contentious (CRAE, 2016). However, Aries (1962, p.331) reports children as young as fourteen years old in France in the late seventeenth century, being

'lieutenants in the army'. Reflecting on this military history with its varying stories, it was and is found that children and young people are active agents in their own recruitment.

In contrast children may be recruited into gangs or child armies by force, removing this agency (Dudenhoefer, 2016). Although in all contexts children and young people are provided with security of rank (abu-Hayyeh and Singh, 2019), in areas of the Global South, children may be recruited through violent means, for example through raiding parties or kidnapping as recorded in Sudan and Uganda (Beber and Blattman, 2013), with promises of lootable resources and prestige as compensation (Haer et al., 2020 and Taylor, 2013).

Although literature speaks of the high level of violence and overwhelming negative impact gang or army life may have on a child's overall well-being (Taylor, 2013 and Beber and Blattman, 2013), Densley (2012) disagrees to an extent stating that in cases where initiation has been voluntary an element of trust exists between the recruiter and the child. According to the literature, younger members are easier to control (Pitts, 2020), less costly to maintain and more inclined to remain loyal in comparison to their older counterparts (Haer et al., 2020). Therefore, in the absence of family and strong male role models gangs and armies become notable substitutes (Bronfenbrenner, 1990 and 1992).

Family loss can also result in the restructuring of families placing significant adult behaviours and responsibilities on children, contrary to their role as dependents in traditional family structures (Bronfenbrenner, 1979, 1990 and 1992). An example is in the Zimbabwean context, where there are an estimated '48028' children from child headed homes (Makuyana et al., 2020, p.1).

Child headed families are not uncommon in the Zimbabwean context and continue to grow. UNICEF (2000, p.12) discovered in The National Orphan and CEDC study of AIDS orphans in Zimbabwe reported that '27 male and 77 female care-givers' were no older than fifteen years old, reporting that in data provided by 49 children 18 of these were not attending school for numerous reasons such as caring for sick family members. In more recent reports it was stated that the failure for children and young people to attend school in this context were largely due to 'failure to pay fees, pregnancy and early marriage' (UNICEF, 2017, p41). It can be observed that for children and young people who lead child headed homes there are intrinsic and extrinsic conflicts between childhood and adulthood.

According to Makuyana et al. (2020) the lack of a parent and prevalence of premature sexual activity and pregnancy occurs. Subsequently, this supports literature that children in these circumstances seeking adult affection or financial support often fall prey to older individuals or fall into prostitution (Makuyana et al., 2020 and Aruma and Hanachor, 2017). As a result, children may become further ostracised from their communities which may already view them with suspicion. These issues are further exacerbated when children who are not protected legally lose their parents inheritance to older family members. Unfortunately, practices or incidents that involve leaving children and young people vulnerable to the violence of adults, revealing how in the construction of childhood adult acts are classed as violent ones (Garlen, 2019). Arguably, research that investigates violence committed by children on adults and the lack of capacity encountered by vulnerable adults may concur (Dudenhoefer, 2016 and Firmin, 2017 and 2019).

However, in cases where parents left the children and young people well provided for communities may turn a blind eye allowing them to continue, unhindered (Makuyana et al., 2020), possibly aware that children may not want to be separated from their siblings by social services, if alerted.

However, in circumstances children live without parents or in extreme poverty, marriage may be viewed as an acceptable arrangement (Psaki et al., 2021 and Nour, 2009), with husbands also serving as legal guardians. In the Zimbabwean context, child marriage, including those that are polygamous mainly occur in the rural areas. It was only until 2017, that Children's Amendment Bill (2017) was reworded to no longer include a child's husband as their legal guardian, raising an awareness to the practice of child marriage. Consequently, in order to align local customs with regional and international law, it was reported by the Zimbabwe National Council for the Welfare of Children that the local Chiefs Council (the body represented by local chiefs) and UN Women in Zimbabwe that within chiefs jurisdictions, local legislative steps were being taken to reduce the amount of child marriages being officiated (Zimbabwe National Council for the Welfare of Children, 2019).

Ongoing research frequently discusses the negative effects of forced and abusive child marriages (Sabbe et. al., 2013, Mizra and Meetoo, 2018 and ZNCWC, 2019) such as increased HIV infection and intimate partner violence. Moreover, the importance of this research and opposition to the practice of child marriages is supported by the adverse health problems experienced by the brides (Stamatakos et al., 2014).

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Despite these studies it continues with recent research controversially, being focused not on educating others about the negative impact, reducing or eliminating it but on providing long-term health care and support to child brides monitoring and investigating them and their experiences throughout (John et.al., 2019).

3.4. Child Protection in Action

In identifying actions or activities that are in place in place to protect a child from significant harm or a child in need (Children Act, 1989 and DfE, 2021e), an ecological lens gives a face and identity to those entities and ultimately the procedures and practices they put in place on an operational level to ensure action is undertaken (Bronfenbrenner, 1979).

According to the literature, child protection can be viewed as the most action orientated aspect of the safeguarding system. Although, evidence suggests that safeguarding and child protection are clearly important in law the impact of it is reactionary (Laming, 2003) despite it being everyone's responsibility (Dfe, 2018) indicating limitations in the action(s) to be taken.

Firmin (2017) succinctly, states that these limitations can be summarised in the concept of capacity to safeguard rather than competence. Child protection actions and the strength of safeguarding systems can be significantly reduced when child or young person is no longer in the school (Firmin, 2020). Capacity to safeguard and actions taken onsite although communicated by and to other individuals or entities within the nested system may not necessarily be actioned if they themselves experience reduced capacities to safeguard, in their contexts (Morries, et al., 1996, Sheppard et al., 2014 and Bronfenbrenner et al., 1996).

However, where actions can be taken to protect a child interpretations on actions to be performed may vary (Ball et al., 2011). For instance, in the Global South, the well-being of children in child headed households or who actively participate in work to support their families may be considered by teachers who may make accommodations for these lifestyles to encourage teaching and learning (Bergman et al., 2017, Jijon, 2019 and Schaffnit et al., 2021). Conversely, in the developed world children in such situations will be monitored more closely as their lifestyles are not considered mainstream (Evans, 2010 and Lanskey et al., 2015). Another example of teachers attitudes and influences towards safeguarding is Birbeck et al's. (2006), investigation into epilepsy in schools in Zambia. It was discovered that when

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actioning epileptic seizures, although, more than half of the respondents knew that epilepsy was a condition associated with 'seizures that start in the brain' (Epilepsy Society, 2019), 20.0 % and 16.8% respectively still believed the condition was caused by 'spirit possession' or 'witchcraft', influencing decisions.

Consequently, in evaluating recording procedures for such incidents, school community members may neglect, record or cautiously over-record incidents they perceive to be of concern. Jenks (2005) and Campbell (1988), both state that definitions of abuse are influenced by context and contemporary attitudes towards particular behaviours at a time. As a result over or under reporting may occur with classifications of abuse being readapted accordingly.

Although, flexibility to accommodate such diverse contexts could be viewed as effective forms of help, Glossop and Simoniti (2022) argue that in all contexts poor or incomplete data collection and recording may not give detailed information on cases that may require legal action later on. Masson (2006), concurs, stating that in sensitive case such as the Climbie case, close analysis of detailed case notes and records may have assisted in better provision of care services for children.

Records may alert safeguarding to various areas of contention that may exist regarding safeguarding in their own organisations. For example, contention may arise on whether a distinction should be made between a child's lifestyle and their physical age when considering safeguarding (Tobin, 2013, Aries, 1962 and Jenks, 2005). Thomas (2019) supports this opinion stating that when considering the construction of childhood, three dimensions should be considered: the biological, the technological and the environmental. Therefore, when considering children who perform adult roles, safeguarding creates two worlds in opposition, with capacity to safeguard being restricted and actioning impeding on the daily running of the school with policy actors interpreting on individual bases (Firmin, 2017).

The idea of actioning safeguarding on an individual basis is further evidenced by organisations that support safeguarding and policy makers. In the London Safeguarding Board's Child Protection Procedures (2011), the supplementary guidance states that safeguarding practitioners 'must' (the modal in this document implying obligation) be able to discern a healthy child and young person as opposed to one whose been severely affected by neglect or abuse. Furthermore it goes on to state that child protection practitioners must not

excuse these as a part of the child and young person's cultural, but continuously consider impairment on their health and development. However, actioning on an individual basis may be impractical and add to the already pressured (Baginsky et al., 2019 and Baginsky and Manthorpe, 2021) system in a school.

In addition, the quality of actioning may largely depend on the resources available in schools. Schools with greater physical and human resources or access to services (Chappell, 2006) may be more alert to and able to monitor children and young people they view as being vulnerable to significant harm. As a result, interventions that prevent child protection concerns from escalating could be implemented (Tarr et al., 2013). Tikly (2022), however does state that poor resourcing may not necessarily be a hindrance to schools providing a good quality educational experience. Studies ascertain that preparedness in high risk environments (Faulkner et al., 2018, Quinn, 2008, Paton et al., 2008 and Ludin et al., 2018), helps to prevent or reduce the impact of safeguarding issues on individuals and their surrounding communities.

3.5. Health and safety

In Keeping Children Safe in Education (2021c), safeguarding also involves 'preventing impairment of children's health or development'. However, in different contexts ideas of a healthy child may be dissimilar, and the concept of well-being construed differently. However, the definition of health has also resulted in some debate. The most commonly cited definition of health is taken from the World Health Organisation Constitution (1948, paragraph 2) which defines it as 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'.

This definition aims to distance itself from the medical model that has been criticised for solely focusing on the physiological aspects of health (Hogan, 2019) rather than approaching it more holistically to include the psychosocial aspects of health. Conversely, the definition has been criticised despite this provision for being outdated and limited in its reference to 'illness'. Medical definitions of disease and illness clearly denote a distinction. Diseases are viewed in an objective sense as impairments to parts of the human anatomy, for example the organs and often given its name as a specific disease by a doctor. Whereas, illness is viewed

as subjective and classified by an individual who may feel a particular way and as a result state they are ill (Public Health Action Support Team, 2020).

Although, international and regional institutions may define what illness is, individuals on a mesosytem level (Bronfenbrenner, 1979) may be influenced by cultural perspectives on illness and health. Fottrell et al. (2010), report on cases in South Africa where Western healthcare practices were intertwined with traditional practices, with patients summarising causations of illness and death being linked to witchcraft. Similar, instances occur where patients believe their illness will be cured by obtaining body parts from those with albinism who they are told possess such properties (Franklin et al. 2018 and Mwiba, 2018). Arguably, these beliefs can be stated to impinge on the rights, health and well-being of others, extending harm. This is contentious as Western traditions are known for researching illness and formalising accountability and consent in practice, consent which is clearly denied in the aforementioned examples (Jasinski and Lewis, 2017, Oxtoby, 2016 and Starr, 2008).

However, examining the role of culture in the synergistic system (Hall, 1997, Bronfenbrenner, 1979, Feely et al., 2020), consent may be implied through a definition of childhood as including subordination and expectations placed on performing these roles. In performing roles that support beauty standards in Mauritania, gavage is still practiced and girls force fed to be more desirable and appear more mature physically to prospective husbands (Oulzeidoune et al., 2013). In contrast to Western standards of beauty where obesity is viewed as unhealthy, in this context beauty as fatness is a contributor to psychosocial well-being as it is socially acceptable, with girls giving their consent. Similarly, in Western cultures children and young people may engage in eating habits that promote anorexia (Crowe and Hoskins, 2019) or alternative eating habits to achieve a size zero frame despite health warnings (Apeagyei, 2008).Although, it can be observed that childhood and food choices in both contexts can be seen to show consent from the child, contributing to their social well-being, with forced feeding the act is preparing for the girl to perform an adult role (Oulzeidoune at al., 2013), violent by Western standards (Hamby, 2017).

In rural areas in Tanzania (Schaffnit et al., 2021), a child or young person's physical, social, mental and economic well-being may be protected through a child marriage. Participants in a study (Schaffnit et al., 2021) reported observing parents marrying children off for a bride price or upon establishing a child's lack of interest in or ability to study at school allowed a the marriage. Similarly, parents who felt the children were in love with their husband or who

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were convinced by their daughters that they had matured, allowed the marriages wanting to secure their children's happiness and emotional well-being, as active agents in their own right.

Although, children in these circumstances are perceived as agents in marriage, child and forced marriages are still viewed as being human rights violations (OHCHR, 2021 and Mirza and Meetoo, 2018). Furthermore, health crises such as the COVID pandemic, have been stated to contribute towards an increase in such practices, with families placing premium on bride price and dowry to help curtail the financial impact the disease has had on their lives. UNICEF (2021, p.14) projections estimate that loss of income in a family will increase bride price and dowry by '3%' and '1%' respectively, presenting multiple perspectives on well-being.

Agency and obedience, appear to have contrasting roles in developing contexts as evidenced by the women in the Schaffnit et al (2021) study who married under the age of 18 years old. In it girls claimed marital agency, within and prior to marriage and attainment of rights to sexual expression or pleasure within the practice. Similarly, psychosocial health benefits were reported by parents, in Egypt and Nigeria (Ahanonu and Victor, 2014) who reported that FGM, promoted female faithfulness within a marriage and a husband's positive well-being towards the wife and her family afterwards.

Proponents of redefining the WHO's definition of health continually state that a lack of contextual focus, results in the definition being too broad and open to interpretation (Morgan, 2009), others who would agree with this argument, illustrate the ways in which this broadness accommodates contexts and the varying factors that may impact the health of their citizens (Oleribe et al., 2018). Conversely, allowing for a contextual focus may make interpretation too broad with practitioners and patients diagnosing incorrectly in accordance with cultural practices and beliefs they may have either personally or on a societal scale (Dahlgren and Whitehead, 1991 and Bronfenbrenner and Ceci, 1994).

Although, the London Safeguarding Board's Child Protection Procedures (2011), states that practitioners should define what a healthy child is, doing so daily highlights significant variations in definitions by staff. Practitioners from varying cultural backgrounds may excuse specific practices and not record and report them resulting in incomplete information on pupils health records (Glossop and Simoniti, 2022). Additionally, factors including

experience and level of training in safeguarding may result in professionals over or underreporting cases (Jenks, 2005, Aries, 1962 and Campbell, 1988).

Practitioners familiar with a particular demographic of students may be unfamiliar with the health needs of newer pupils from different backgrounds. For example, in looking at the effects of housing and living standards on health, poor housing conditions may cause or exacerbate underlying medical problems, such problems may include respiratory conditions, asthma or allergies (Kreiger and Higgins, 2002). These conditions in turn may restrict their ability to function at school, with physical well-being, being a factor in maintaining good mental health (Whitelaw et al.,2010).

Moreover, practitioners perceptions of pupils from particular groups may either result in them dismissing concerns as normal (London, 1986) or over reporting when data proves behaviours are at expected researched levels. Public Health England (2017) explicitly concurs stating, that between the years 2012 -2013 to 2015-2016 almost 50% of children, on free school meals, under the age of five years old were notably less likely to have reached an appropriate level of 'communication and language, physical development, and personal, social and emotional development' (Public Health England, 2017, section 3) as statutorily required for children at that time, in that age range. Conversely, Taylor (2008) argues that that there is no direct or significant correlation between the provision of school meals and students' (under the age of seven) word reading ability an argument is made to ensure that if a correlation was made that factors such as family structure, deprivation, age and race amongst other factors also be considered, using the social model.

The WHO's definition of health was revisited to address the issue of contextual health promotion. According to the Ottawa Charter (1986, paragraph 3) health is seen as a 'resource for life' for an individual and community: ultimately, stating that good health is 'complete physical, mental and social well-being' that should be an aspiration as with other aspirations individuals or communities may have to meet their needs (Dahlgren and Whitehead, 2007 and Maslow, 2011). As previously stated however, in contexts where one person's health is viewed as cause of illness or reason for improved well-being (witchcraft and albinism body parts), 'resource' becomes the exploitation of the 'other' inhibiting some members of the community for the benefit of others (Franklin et al. 2018, Snow 2017, Fottrell et al., 2010 and Mwiba, 2018).

As a result, this definition has been viewed as a distancing from the excessive reference to or use of the medical model of health that solely involved healthcare professionals and the patient attempting to control and cure the disease (Humpage, 2007). By contrast, the social model involves all members of society making life accessible to the individual or combining both models simultaneously (Chou and Kroeger, 2017). An integration of the medical and social model has been viewed as a means to consolidate the idea of health being a resource by focusing on how a person functions daily rather than on their disease (Centre for Disease Control and Prevention, 2015 and Leventhal et al. 2003).

The WHO in an attempt to steer perceptions of poor health away from illness and disease, focused emphasising holistic well-being, creating the ICF or the International Classification of Functioning, Disability and Health (WHO, 2002). The framework, supplies stakeholders with the means of assessing how a person with health conditions is functioning in their daily lives. Additionally, it includes a supplementary checklist and guidebook that allows service users and stakeholders to record their ability to function in multiple domains, using an answer scale that ranges from 'no difficulty' to 'complete difficulty' (WHO, 2003). According to the WHO (2002) the aim of the...

ICF is named as it is because of its stress is on health and functioning, rather than on disability. Previously, disability began where health ended; once you were disabled, you were in a separate category. We want to get away from this kind of thinking. We want to make ICF a tool for measuring functioning in society, no matter what the reason for one's impairments. So it becomes a much more versatile tool with a much broader area of use than a traditional classification of health and disability

However, functionality, according to Ong-Dean (2005), may be viewed subjectively by those who interact with the individual daily. Poor knowledge of a child's health condition may lead to parents carrying incorrect assumptions about their child's condition, either underestimating or overestimating their ability to function especially if they have long-term health conditions. Furthermore, elements of the medical model are still clearly visible within the framework, negating deeper investigation into individual's personal experiences (Chou and Kroeger, 2017), especially when new definitions or reassessments of the disability arise. Consequently, failure to record the personal experiences of individual's disadvantages service providers, denying them the necessary information.

Although, service providers may be aware of the policy expectations they have attached to their role they may be limited by the physical facilities that surround them. Research states the importance of building citizens for a technologically advancing world. However, in schools online dangers perpetrated against students is unmonitored and students' own poor behaviours may impact negatively on their own development (Firmin 2017 and 2020).

Physical environments in schools can create high pressure environments for pupils. On the one hand school expectations ensure pupil attainment is a focus of education providers (Littlecot et al., 2018). However, on the other hand unrealistic expectations or standards may result in school environments impacting negatively on pupil well-being, resulting in inspections that vary across schools (Altrichter and Kemethofer, 2015).

Stressors of this kind however, contradict the notion of good stress which is characterised as being short in duration, generates positive behavioural and cognitive responses to the stress and is goal orientated instilling a sense of mastery and achievement in its host (Sinha, 2009), allowing them to meet policy objectives more efficiently. Teachers and school staff unless otherwise encouraged may not actively focus their attention on well-being and rather on performance (Hornstein and Law, 2017, Whitelaw et al., 2010 and Tan et al., 2010) and the achievements of their students, negating this aspect of policy objectives, increasing bad stress.

Children and young people's perspectives on well-being and on their illnesses may differ from those in their community and those who provide them with healthcare (Koch, 2018). According to Bronfenbrenner (1992, p.121) this allows them to be an 'active agent' in their own development, stimulating 'cognitive, socioemotional and motivational aspects' that contribute towards their overall well-being (Levanthal et al., 2003, 2016 and Maslow, 2011). However, some would argue that children and young people lack the capacity to have an awareness of their illness and a true understanding of the concept of well-being, or ways in which to articulate these experiences (Borelli, et al., 2019).

Risky play is frequently associated with children and young people with studies speaking of the value (Storli and Sandseter, 2019 and Ball and Ball-King, 2021) of physical activity, with nature or outdoor settings being the primary place of engagement. However, in a study by Adams et al. (2016) it was discovered that amongst township or urban children, (Western Cape in South Africa) from disadvantaged groups playing in nature was often viewed as risky and dangerous, frequently associated with violent crime (Jerebine et al., 2022), in contrast to

those beliefs held by their mid-class counterparts who viewed play in nature as therapeutic and resilience building.

However, holism amongst indigenous Torres Strait Islands (Koori) urban youth, in disadvantaged areas in South-eastern Australia, revealed a stark contrast with children researched in this setting describing their relationship with nature as almost spiritual, allowing them to connect to their community both on the physical and esoteric plain (Priest et al., 2017). According to the study in this context, ancestral and spiritual connectivity was beneficial to their overall well-being especially when dealing with the loss of a loved one (Beach 1979 and 1998 and 1998 and Strongman, 2008a and 2008b). Despite its perceived benefits to overall well-being this cultural belief system has often been met with hostility, especially towards indigenous populations (Priest et al., 2012 and Mungazi 1989 and 1991) construed as being unable to assimilate to mainstream colonial society and focused on preserving indigenous care systems.

Physical settings and play once again reveal the contention that arise when trying to define health, who defines it and what a healthy child looks like. Tikly (2011, 2017 and 2022) discusses the importance of examining quality education in context. Subsequently, schools in the Global South without access to resources could find great difficulty in acquiring and maintaining physical equipment. School safety research has often focused on the superiority of Western resourcing of physical assets, even in deprived areas in contrast to those in the Global South (Nickerson et al., 2021). Research has focused on the provision of safe equipment and activities for children in Western contexts where learning and play occur outdoors (Porsanger, 2023, Sandseter et al., 2020 and 2021 and Storli and Sandseter, 2019). Limited research has focused on the definition of safe spaces or physical areas in school setting that are family owned or non-government funded in the Global South (Tikly, 2011, 2017 and 2022).

Bronfenbrenner (1979, location 3281) challenges researchers to ask two important questions when considering socioeconomic status variables on development. The first is 'how do these settings differ in the roles, activities and relations that they require of persons living in diverse socioeconomic strata?' Secondly, 'what are the effects of this differential experience on the development of these persons?' Tikly (2004, 2011, 2017 and 2022), repeatedly emphasises the importance of viewing quality education through a contextual lens,

concurring with Bronfenbrenner's (1979) assertion that development does occur if other factors are considered alongside, but not solely dependent on access to financial resources.

In instances requiring attention to school safety, risk assessments may be drawn up. In contexts where formal organisations exist to determine the equipment and those activities that are safe, these can be used as a reference (HSE, n.d. and Ball-King and Ball, 2016). However, in contexts where access to such information is unavailable the experience or training of educators may be the only reference (Posanger, 2023). Consequently, these may vary with educators either over or underestimating risks, both on and off the premises (Jerebine et al., 2022 and Mayer et al., 2021).

However, in daily operations to ensure that the safeguarding system is being action and that no contention arises as a result of different actioning, school inspections may serve as a mitigation. Primary inspection agencies such as Ofsted and the British Council publish guidance in their handbooks and on their websites about their expectations regarding child protection, health and safety and values education.

Firstly, the updated Ofsted inspection handbook does provide references to safeguarding primarily, making accommodations during the pandemic and health and safety, emphasising attendance whilst also paying attention to the inclusion of Spiritual, Moral, Social and Cultural Development (Ofsted, 2021, Section 244). Although, these concepts can appear to feature heavily as aspects of holistic well-being which are important to maintain at any time, regardless of a public health emergency, the inclusion of Fundamental British Values into this area of the curriculum (DfE, 2014a), supports the development of a culture where participants respond to it with a degree of resilience, which is contextually relevant.

Secondly in the British Council (2018, p.33) inspections criteria handbook it states in regards to health and safety that the premises and facilities should be in a 'good state of repair' should be comfortable and suitable for studying and should provide signs and or posters of exits. Moreover, in the Welfare and Care of students section, a strong emphasis is placed on the health and safety of pupils both inside and outside the classroom (British Council, 2018). In regards to values education, the inspection criteria stresses the importance of appropriate course books and supplementary materials that support the teaching of the English language or mainstream subjects in English (British Council Handbook, 2018), highlighting the connection to life in the UK. Furthermore, it requires that although content is important, that careful thought be given to teachers being deployed and matched appropriately to courses and

subjects. The final area deals with Safeguarding of under 18s which sets expectations around areas such as recruitment and training, supervision, the employment of parental consent and the use of risk assessments (British Council Handbook, 2018). Arguably, the following details can be said to be solely descriptive, however as an artographer by understanding the bones and flesh of the system or systems I work in I am able to assess my own contribution more objectively.

Rosenthal (2014) and Gaetner et al. (2014) investigated the effectiveness of school inspections on school quality, both surmising that the purpose of a school inspection was for the inspectors to gain up to date knowledge on the quality of a school. In addition to this school inspections are also meant to inform schools of potential risks (Ehren and Shackleton, 2016), or to steer high-risk schools into appropriate standards especially in the area of student attainment and performance. However, safeguarding research notes that external factors may impact on students' abilities to perform acceptably academically, giving credence to the Causal Hypothesis shared by Bronfenbrenner and Mahoney (1975).

Lloyd and Firmin (2020) in a study of extra-familial risks note that incidents of violence outside the home can impact negatively on all aspects of well-being. Contextual safeguarding (2020) argues for professionals to examine external negative influences on pupil or children and young people's well-being. In a study of Harmful Sexual Behaviours (HSBs) in schools it was discovered that Designated Safeguarding Leads who had a fully protected role, rather than having multiple roles were better able to focus on issues in this area, to investigate reports, facilitate interventions and carry out more rigorous engagement with staff, primarily in the spheres of information sharing through meetings and training (Lloyd et al., 2020). As a result making them more effective when dealing with pupils' well-being.

However, investigations into such areas of child protection require transparency in schools, and from the same study it was discovered that staff did not disclose knowledge of HSBs in schools, usually because of inadequate training, support or in the case of special schools an inability to identify HSBs, because of normalising of existing extreme behaviours or parental perceptions of their children being asexual due to their disability (Lloyd et al., 2020). Alternatively, issues surrounding transparency and accountability may originate from poor communication, either intentionally or unintentionally from within the school community. Ergun (2020) begins by mentioning the importance of micro level (Bronfenbrenner, 1979) supervision of staff to ensure quality, however it is observed this can also signal problems in

employer-employee relations, with the study emphasising the importance of organisational trust, encouraging transparency for good practice. On an exosystem level or macrosystem level, Wallenius et al., (2018) state that transparency may not occur because schools may not know who their audience is or the reason to be transparent.

Conversely, schools who do know their stakeholders may deliberately conceal issues or temporarily solve problems in order to obtain favourable feedback especially during inspections. As a result, Ofsted established its inclusion of unannounced visits into the routine to combat or address these concerns (Ofsted, 2014). Ultimately, some would argue that this is an infringement on the rights of schools or a contradiction into allowing them be to or become self-improving by policing them (DfE, 2014). However, the law would state that in instances where this self-improvement comes at the expense of another and in the reduction of service quality, the rights of those being infringed upon would have to be protected (Ofsted, 2021).

As mentioned previously the definition of safeguarding includes providing a safe environment which promotes children and young people's health and development (DfE, 2021a). Garcia's (2010) investigation into safeguarding systems (Ball-King 2021) in schools discovered that children and young people want to feel safe in their schools. Included in this safety culture was the focus on reducing risks in accidents especially associated with vocational courses. Similarly, they may want to feel safe from peers or strangers in areas outside of the classroom who may exhibit violence towards them (Contextual Safeguarding Network, 2020).

Furthermore, a safe school may include community members who the children and young people feel safe talking to especially when they experience familial difficulties, providing a safe haven (Kay-Flowers, 2021). Therefore, school communities are encouraged to invest in the safety of pupils through the integration of risk assessments to help monitor everyday school activities and determine 'real risks' (Health and Safety Executive, 2021, paragraph 2) in a sensible manner. However, few studies have been done to investigate how periodically schools review and update their risk assessments and the impact this has on health and safety (Perrow, 2006 and SIA Associates, 2020).

3.6. Culture in Education and Safeguarding: A question of civilising – the formal landscape

Powerful as it is, education is a dangerous instrument in the hands of those who, because of their anti-social tendencies, use it for purpose contrary to the welfare of any group of people whose traditions differ fundamentally from those of the European race which determines the course of civilisation...The most enlightened propaganda must fail if it is disseminated among primitive people still in the grip of superstition, ignorance and age-old custom. Character is the most important to the development of the Native in his emergence from barbarism.

George Stark (1934, p.134) The Aims of African Education

According to Eagleton (2000), the entomology of the word culture from a colonial to a post-colonial perspective can be seen as an evolution from the colonial idea of civilising foreigners from tribalism to post-colonial or contemporary one of embracing tribalism to suit a modern multicultural society.

The text above is taken from the George' Stark's proposal for his aims for the Native population in Rhodesia. As would be expected the words are littered with colonial representations of the Native born African as being, lazy, illiterate, lacking in empathy and reason, unable to grasp European civilisation and its dominance in the world (Hamadi, 2014). However, the wording also reveals an underlying pressure placed on the author of the piece to meet the expectations of a colonial system in a foreign and at times overwhelming environment.

This sentiment is similarly evident in Rudyard Kipling's the White Man's Burden (1899) which can be interpreted as an invitation to share in the riches and privileges of Empire. However, this acquisition of wealth involved the leaving of one's home often exiling oneself and as common sentiment at that time believe, engaging with undeserving minds, interwoven with the perceived best minds of one's own race in a similar context (Groves, 2012).

 Although post-colonial Zimbabwean scholar Dr Dickson Mungazi (1991), blatantly wrote against Stark's education policy in Rhodesia he did acknowledge his appreciation for the true nature, origin and demands of the task that had been placed upon the man by the colonial system, especially on the minority settler community. Mungazi (1991, p.44) wrote, 'one must

not conclude that Stark was a callous colonial official out to oppress Africans but, rather, that he tried to bring about change in the system in order to improve it. But what actually resulted may not be regarded as an improvement, but as a curtailment.'

Subsequently, George Stark was succeeded by Huggins, another imperialist who both have characteristics post-colonial scholars seemingly identify imperialists as possessing, a split personality or two-minds, those of the builders (settlers) and those of the plunderers (non-settlers). As a result of these differing influences and ambitions, policies, practices and interactions were often internally contradictory and often painfully confusing for those who had to both create, implement and follow them (Ranger, 2004), with the true master ultimately being extreme ambition.

Mungazi (1991) succinctly speculates that this imperialistic conflict of place, could have been the cause of policy failures in education. Furthermore, for those British/Europeans who did choose to settle the empowerment of Africans either involved them keeping their identities or assimilating to British or European ways negating their Africanness. Mungazi (1991, p.79) stated that 'African context, culture' and race are inseparable, this raises contentious arguments on whether, education is for indigenous Africans and if it is what the process of education/civilising 'the native' was and whose methodology in doing so was most effective. Hall's (1997) seminal work on the centrality of culture, supports these contentious positions, discussing the globalisation of culture and the means in which it can be regulated and by whom.

In contrast to colonial ideas that prevailed at the time that Africans were not suited to education, Everill's (2011, 2012a and 2012b) research into British methods of educating in African colonies was in the employment of repatriated slaves or freed persons of African descent who would serve as bridgeheads through church or state to educate Africans. Despite, this attempt at implementing a civilising system that utilised repatriated black African and British institutions, its failure in the long term was marked by the creation of a segregated class system where indigenous Africans who were not complaint were kept at a disadvantage (Bonell, 2010 and Dagut 1997).

Limited research into the impact of settler education systems as opposed to British foreign education systems on indigenous populations exists. However, research that does notes differences in expectations across the British Empire in Africa (Bonello, 2010 and British council, 2020). Firstly, for example, Dagut (1997) discusses paternalism in British settler

communities in South Africa. Attitudes were largely positive towards adult natives if they were perceived to behave as children, however when adult behaviours such as the desire to get married or be paid for work were exhibited paternalist attitudes swiftly became negative.

Secondly, in Rhodesia, funding and expectations varied across the different races. Mungazi (1991) provides a fair analysis of the expectations of leaders of both the African and British communities stating that they all pursued education for their populations. However, with migration across the British colonies from all races ideologies became interspersed. For instance, in South African contexts where local headship was frequently frowned upon (Smith, 1997) with leadership often being discredited (Noah, 2016) these began to filter in Rhodesian society. Infantilisation became a feature of Rhodesian society (Ranger 2004 and Dagut, 1997). This was contrary to the cultures of work that existed encouraging entrepreneurship and self-reliance (Fisher, 2010) and the Graham Commission (1911, section 8) that supported the view that it was 'desirable' for Africans to be controlled by their own chiefs or Headmen as much as possible.

As a result of these frequent changes in migration patterns, it can be warranted that paternalism and the role of responsibility of educating/civilising was viewed through multiple lenses and interpretations (Bronfenbrenner, 1979). Consequently Mbembe (1992, p.25) observes that these patterns of behaviour and excesses have 'reproduce (d)' themselves in modern African society. An example, of the extent in which this behaviour has permeated into the society is in evident in the 1988 address by the prefect of department at a Cameroonian college who encouraged staff to have pedagogically, healthy relationships with their students as opposed to sexual ones. This plea however, was largely ignored and a well-publicised case of a school master at a primary school at Biyem-Assi, who abused his title, privilege and status in order to engage in sexual acts with students (Mbembe, 1992, p.24) was reported just over a year later.

Actions such as these support Mbembe's (1992) assertions that post-colonial paternalism is extremely phallic and obscene in its nature in the formal landscape. Arguably, educating/civilising is called into question when these characteristics filter down to the common man, to the point that they 'reproduce it in themselves' (Mbembe, 1992, p.25) resulting in a corrupted society, where symbolic paternalism through wealth, title and status as opposed to contribution is rampant.

Despite this assessment, Huggins (1954, paragraph 21), stated that having observed Rhodesian African society's vulnerability to these absorptions with 'bribery and corruption' being the most pernicious characteristics to extricate: these could be remedied by an education system that fostered a sense of citizenship in those educated Africans or black Africans who had leadership potential and were beyond capable. Although, this would be granted it would not be to the same degree as white or white identifying settlers (Huggins, 1954).

Culture in Education and Safeguarding: The Informal landscape

In an environment where identification and self-identification determined one's role and privileges, communities defined by race saw a rise in pride in race in community as opposed to citizenship (Romer, 2020, Muzondidya, 2013, Fisher, 2010, Noah, 2016, Hall, 1997b and Mungazi, 1991). Elements of this saw gradual rises in consciousness movements (Snail, 2008) of all races, with values centering on self-determination and the creation and preservation of identity and culture (Tembo and Gerber, 2019).

According to Robb (2019) identity is how individuals and groups choose to identify themselves. Black African is a broad definition, with the African Union (2015) recognising these differences amongst its member states. An aspiration of the organisation involves creating an Africa with a common identity. In its Agenda it states that it wants, an fairly homgenised African culture (African Union, 2015).

However, it is in this landscape that contention arises as to what black Africanness is, who defines it and how it is presented or performed. Hall (1997a and 1997b) and Yuval- Davis (2006) clearly address the complexity of identity, values and performance in post-colonial contexts of the issues that arise surrounding belonging. Notably, black Africanness in the African social, specifically Shona cultural system would involve determining if one was defined as belonging to their individual self or other levels within the ecological nested system (Bronfenbrenner, 1979) and therefore defining in these arenas (Hudson-Weems, 2004 and 2020).

Hooks (1982, 1986, 1986/1987, 1992 and 1995) discusses the struggle of black women being defined by others, either by men or by members of other races. Mungazi (1991), Hall (1997a and 1997b) and Yuval-Davis (2006) similarly address the same issue through a colonial and

post-colonial lens criticising such systems for placing values and identities on evolving civilisations and citizens that were poorly misunderstood.

According to Robb (2019) for identity to be entrenched it would have to be actively claimed and repeatedly reaffirmed by the individual or a group. Black female American scholars state the importance of black women being able to define themselves (Robertson, 2016, hooks 1982, 1986, 1986/87 and 1992, Davis, 1972 and 1974 and Hudson-Weems, 2004 and 2020). However, the struggle is limited to black racial identity being static and unified without consideration of African pre-colonial interactions with other cultures, the offspring of these associations and the various races or tribes that emerged as a result, separate from Western influence (African Union, 2015, Noah, 2016, Everill 2011, 2012a and 2012b and Fisher, 2010).

Shona praise poetry (Chigwedere and Musiyiwa, 2003) gives reference to offspring and tribes of these associations, with them placing an emphasis on establishing harmony between them and Africans (Choi and Goldberg, 2021, Clark et al., 1991 and Crenshaw, 1991). This form of informal education within a community contributed towards children's composite identities (Robb, 2019). In spite of this influence, the contention remains on the ways in which children are expected to perform these identities and the values they embody.

Ira Levin's (1967 and 1972) and Clive Barker's (1984, 1986 and 1991) works feature characters whose lives are seemingly moulded or controlled by insular communities or the secretive communities in which they live. Members within these groups prescribe to values and a way of life although ideal, are fuelled my malevolent values and machinations that imprison and at times kill them if they do not conform. Informal education, is conducted through interpersonal relationships by characters who appear to not care for the well-being of those they claim to be responsible for. Despite this, in the Stepford Wives (Levin, 1972), Rosemary's Baby (Levin, 1962), the Midnight Meat train and the Forbidden (Barker, 1984 and 1986), the antagonists who control members of their communities through violence argue that their actions actually provide values, order and happiness to communities and individuals who lack them.

Subsequently it can be observed that, values education and identity building in informal settings is acutely unmonitored (Bronfenbrenner, 1979, Collier and Dowson, 2008). Families and small communities are held responsible for the development of the child (Camisasca et al., 2019, Bronfenbrenner 1975 and 1990). A child and young person's identity or identities

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exist or are performed within in their culture, with culture according to Kehily and Saunders (2019:p.235) referring to such concepts as 'arts, music and literature' or the 'traditional, shared beliefs and values' associated with a particular group. Moreover embedded within these concepts are cultural products which are studied by folklorists. These products include but are not limited to 'customs, observances, superstitions, ballads and proverbs' (Kehily and Saunders, 2019, p 236). Children and young people interact with these in the informal landscape contributing either directly or indirectly to their development whilst simultaneously emulating behaviours of those adults or peers around them (Cheung, 2020, Cubuckcu, 2012, Brown, 2012 and Blair et al., 2015).

Numerous studies on the concept of 'art' and its association with culture have been done in order to define its meaning, function and form. Hall's (1997c) seminal work on art and representation, helps to dispel the preconceived notion of black Africanness or Africanness being a common identity according to the colonial era definition. According to contemporary post-colonial theory black Africanness or Africanness can be represented through language (African Union, 2015) or art work, with identities frequently changing or evolving. Hall (1997d) states that popular art enables the audience to engage with content that is not frequently represented in high-culture art forms. As a result, art is made ordinary, in accordance with Williams work as is culture, removing colonial beliefs of it being associated with civilising rather than identity (Kehily and Saunders, 2019 and 1997d), identity formation and presentation. Although, the African Union (2015) states the African Renaissance to constitute a common identity, realistically it may be impossible in the pluralistic environment (Mbembe, 1992). However, Eagleton (2000, p.46) states that in the development of any society there is a combination of distinctive cultures resulting in the creation of beautiful 'work of classical aesthetics'.

Culture as shared values, beliefs and traditions is an evolving process in post-colonial Africa. By centralising culture and institutionalising it, Pan African logic dictates complete ownership of these cultures and identities, perpetuating the otherness but in a more regulated manner (African Union, 2015). Regulation, however, involves determining where ownership and accountability lies when creating identities and instilling values (Bronfenbrenner, 1975, 1990 and 1996). Inevitably, the goal is to ensure that citizens of the new Africa live peacefully (African Youth Charter, 2006), even when crossing borders and interacting with different tribes.

One such example are (Korpela, 2011) members of the Chewa tribe, who have expanded to neighbouring countries other than Malawi including in Zimbabwe, with descendants mixing with the Shona, influencing their beliefs and values. Culturally, children ultimately become absorbed into the clan of their father and carry the totem. 'In clan totemism, it is clear that totems are symbols for the common ancestors or members of a clan' (Palmer et al., 2015). As with British settler communities that moved to Zimbabwe, the Chewa and other usually invading or trading tribes that settled created and melded with local clan based systems that still exist today (Minority Rights Group International, 2007), contributing to the fascinating area of post-colonial studies that examines settler community models.

Knight (2020) in a study of Irish and Scottish kinship based clan systems of early settlers (primarily from the eighteenth to twentieth century) to the United States discovered that strong kinship communities were often established to pass on traditions, create more influential geographical ties and ensure protection, with clans being able to call allied clans (septs) or members of their own clan to aid them in conflict, if necessary. Although, these historical motivations are no longer the primary reason behind the formation of these clan based systems (Knight, 2020), similar motivations but primarily those to ensure the longevity of the clan can be observed in Zimbabwean society.

Zimbabwean culture is broad and diverse but what is common is citizens' membership into a clan with its own particular totem which carry unique beliefs and values. Totems can be seen to be symbols of a clan from which the totem is derived (Mazire, 2018). For instance this writer's totem is Moyo meaning Heart and symbolised by the heart. The totem can be traced as far back to the eleventh century to the progenitor of the clan from the North East of Africa named NembireMweneMbire. Moyo in itself is an offshoot of this chief and great importance is placed on knowing and respecting the root, the creator and all subsequent chiefs and their descendants after that (Maredza, 2018). Values instilled from an early age focus on humanity, with gender equality being one such example, with men and women sharing similar names or derivatives, and social roles resembling those of Ancient Egyptians (Luyaluka, 2019).

Palmer et al. (2015, p.286), however, argues that the origins of clan totemism cannot be viewed as a cultural belief but more 'talk', with members at times genuinely knowing the origin of their clan, their origin being unknown and unrecorded. It is only through family stories passed down in generations, travels on the continent and DNA testing that I have been able to discover this ancient connection to be true (Sithole, 2013).

In Hall's (1997c) work on representation, iconic signs such as the heart although in two-dimensional detail, relate to a three dimensional object may in actuality carry abstract meanings. Totems, in this context in themselves define the characteristics of the person or the individual who carry them. Although Palmer et al. (2015) criticise clan totemism, their origin and lack of function outside of ritual and ceremony, Clemence and Chimininge (2015) state that totems instil in their members a sense of respect for their environment and its members. According to Clemence and Chimininge (2015) in their study of the Karanga, in Zimbabwe, clan totemism makes them sensitive to the environment through taboos. An example is provided of them being told to not pollute their waterways. Waterways are especially important for all human and animal life that live in or live off it for sustenance. Misuse or contamination of this element the Karanga are warned, will lead to their disappearance or them drying up, a clear awareness of the harm water pollution can have on local communities (Steinpress and Ward, 2001). Poor sanitary conditions, overcrowding and access to contaminated drinking water contribute to increased cases of cholera in the developing world, especially in remote or rural areas (Chirambo et al., 2016).

The Moyo totem therefore, places a great emphasis on knowledge of a person's inner self, world or environment. It is not uncommon, to be taught to respect life (health) and death and that both should be treated honourably (Mazire, 2018). Love in its various forms is a concept that is commonly associated with the heart but from my upbringing and those Moyo's I have known approaching it from both an emotional and unemotional view point is key (Andrade and Tannock, 2014).

Dr Elizabeth Blackwell (Boyd, 2013) a pioneer in medical education and treatment and hygiene once stated 'prevention is better than cure'. The Moyo totem as I have been taught researches or explores humanity, to cure or prevent rather than harm. These values, are subjective a common feature of informal education systems (Adams et al., 2016, Bennett and Hay, 2007 and Clark et al., 1991). Despite this, taboos in clan totemism could be said to function in a way that prescribes to the same logic, in health related issues (Cousins, 2018).

Although Palmer et al. (2015, p.291) are critical of clan totemism being talk as opposed to cultural belief they do attest to the emphasis placed on 'kinship altruism' and the role it plays on ensuring ties between members are maintained. However, their affirmation of 'kinship altruism' quickly transforms into a critique on the pressure these bonds place on members to care about non-members who are not their own at the expense of their own well-being. The

article does state that clans are able to manipulate their members to do this in the same way a parent could manipulate their child. Conversely, obedience assures membership and associated benefits but Palmer et al. (2015) once again criticise this membership for its exclusivity.

Lindgren (2004) in an analysis of the clan structures amongst the Ndebele and Shona in Zimbabwe, noted the hierarchical nature within Ndebele culture. Moyos of Shona descent were viewed as 'slaves' by their Ndebele Moyo counterparts who were viewed to be of pure blood and direct descendants of MzilikaziKhumalo, the progenitor of the group. Lindgren (2004) observed the methods by which those who were not considered pure-bloods obtained social status within the society or ascend socially. Individuals either married into the tribe or changed their names in the hope that in the future their descendants would be viewed as pure Ndebele as opposed to of mixed Ndebele and other ancestry.

Similar attempts at social mobility can be observed amongst European settler groups in the United States. According to Pass (2016) entrepreneurs or those seeking to improve their social status within a community often researched their genealogy in search of a family coat of arms or created one with symbols of their trade to give credibility to themselves and their brand. Totems and family crests in these instances are seen as signifiers of wealth, influence and prestige in societies that are impenetrable and where cultural hegemony exists. Palmer et al's. (2015) criticism of clan totemism as a perpetuation of colonial ideology of culture being associated with civilising the less civilised in this context could be justified, however issues of organisational behaviour, social class and social mobility that already exist with a society are not examined and how these contribute towards these values, behaviours or structures generationally.

Williams (1998) seminal work on culture states, that it is ordinary. Although, Palmer et al. (2015) question the relevance and true function of clan totemism, their assessment of their subjective nature is correct but not negative. Williams (1998) challenges scholars to view social organisations, which clans could be seen as from an anthropological perspective. Clans as social organisations function and abide largely according to the rules and frameworks established by those currently in charge. Williams (1998, p. 53) writes 'one generation will train its successor' in the cultural patterns and structures of the clan, possibly 'reproducing many aspects of the organisation' but ultimately creating a new 'structure of feeling' in accordance with their own personality. As a result, clan behaviour and membership

requirements can be viewed as cultural practices themselves, and the adoption of heraldic symbols (family crests) (Breeze, 2004) or marrying into the culture (Lindgren, 2004) as a means of achieving social mobility in the social context of that time, with values being transmitted informally in this way over time. Palmer et al. (2015) reduce clan totemism to elitist and irrelevant, whereby Williams (1998) states that clans encourage prospective or existing members to be creative in how they choose to join, remain in and leave the clan, making their existence necessary, their behaviours contemporary and in an essence, art.

Conclusion

The following chapter aimed to show you dear read my journey through the literature on safeguarding. Subsequently, this AR/tographical exploration led me to questioning its definition, those concepts which in my investigations, discoveries and conversations form it and the contention that exists within them.

The next chapter will examine Bronfenbrenner's Ecological Systems theory and the role it played in helping discover the literature, guide my methodology and inform my investigations.

Chapter Four: Bronfenbrenner: A Theoretical Perspective

4.1. Introduction

To gain a more structured analysis of the data dear reader I would be remise in not giving credit to the work of Urie Bronfenbrenner (1979) in providing me with an ecological perspective.

This detailed chapter introduction will begin by highlighting the importance of his work and contribution to my understanding of complex systems. The introduction is followed by a discussion on resilience and safeguarding from his ecological perspective and not mine. This will be explored further in Chapter 6. Beginning from this standpoint is pertinent as learning from other artists is a key facet of the artographical process (Irwin et al., 2017, Irwin, 2008 and Leggo, 2008). Subsequently, this leads to a detailed examination of his theory beginning with the microsystem, followed by the mesosytem and exosystem, then concluding with the macrosystem, before the final conclusion.

As presented earlier in this work the safeguarding system as with any care system involves complex social interactions within diverse contexts. As an auto-ethnographer, the common feature in both contexts is and was myself. However, within these contexts I discovered that they and I were at the mercy of influences from other contexts with bidirectional interaction that exhibited a type of cause and effect relationship (Bronfenbrenner and Mahoney, 1975) that manifested communication-wise as policies and procedures put in place. Furthermore, within this communication network, especially in relation to safeguarding the question is asked as to who is responsible for safeguarding, which as an educator I have asked myself in both contexts with the Department for Education stating it is everyone's responsibility (DfE, 2021).

The environments within which the schools are based are nested within complex ecological spheres which can impact on the child or young person both directly and indirectly. The environments as with the child do not exist in isolation (Bronfenbrenner, 1975). These influences can have an effect on the child or young person's health and development, subsequently impacting on their well-being. However, it can also be observed that due to safeguarding policies being in some instances reactionary rather than preventative (Laming, 2003 and Campbell, 1998), children and young people and those in their influence can or may have an impact (Moen, 1996) on an exosystem and macrosytem level.

As discussed in the previous chapter safeguarding, as discovered in my own artographical (Irwin et al., 2017, Irwin, 2008 and Leggo, 2008) journey encompasses three aspects that work interdependently to create a safeguarding system. Despite this system existing in differing contexts safeguarding by comparison reveals areas of contention that make policies and procedures at times uniquely divergent in some or all of the areas.

As an educator living and working in different worlds, I have grown acutely aware of my role in safeguarding and the underlying merging and diverging ideas that inform my practice in the system. Although, it can be argued that being from a different culture can be a hindrance in itself to safeguarding in a new context Bronfenbrenner (1979, 1998 and 2006) challenges practitioners even through his own work in comparative education to work through a different lens. As a result, in viewing safeguarding systems from this lens, we are able to 'identify the strengths and shortcomings of each', thereby exploring 'possibilities for improving on existing paradigms' (Bronfenbrenner, 1998, p.67).

A/r/tography (Irwin et al., 2017) focuses uniquely on the rhisomatic creative process. Similarly, education evolves processes that in both centre on the development of the individual (Bronfenbrenner, 1979). As a researcher, artist and teacher I have experienced a journey to citizenship in both contexts. Being of black African identity, I was uniquely aware of the hard work placed into my own Africanisation process through my personal and professional interactions both in an informal and formal manner (Evans, 2010)

Conversely, my journey to citizenship in the UK has been less personal and far more formal. Regardless, in both I experienced processes of development which have enriched and I contributed to my own black African identity (Lund, 2010). It could be asked as to why I would not consider myself as black British, at this juncture. In all honesty, the lack of structured interpersonal didactic interactions can be speculated to be a contributing factor with the citizenship process manifesting to some extent beyond documentation to that of my own identity as an artist, researcher and teacher (Jans, 2004 and Ball et al., 2011a).

On the one hand this is advantageous as I am forced to take an objective stance to my work drawing knowledge and resources from more formal sources (Sithole, 2019 and Bronfenbrenner and Ceci, 1994). On the other hand however, structured didactic interactions provide a different lens when not in formal settings as they contribute towards my own development which in turn helps me understand development processes and systems in a British context (Clark et al., 1991, Ball et al., 2012 and Hall, 1997).

Bronfenbrenner's (1979) ecological systems theory provides a theoretical framework for understanding these complex systems. An earlier model of his work examined the ways in which multiple systems impacted on human development (Ettekal and Mahoney, 2017). Elements of his theory includes four and later five spheres of interaction. Interaction according to Bronfenbrenner (1979) occurs on a micro, meso, exo and macro level, with the chronosystem relating to change over time occurring in the final sphere. However, Bronfenbrenner's (1992, p. 106) growing dissatisfaction with this earlier incarnation of his work led him to reassess it stating, 'I have been pursuing a hidden agenda: that of reassessing, revising, extending - as well as regretting and even renouncing - some of the conceptions set off in my 1979 monograph'.

Although the earlier Ecological Systems model discussed those ecological components that enabled individuals and communities to adapt to adversity, research negated a more detailed analysis of the individual characteristics. The Bio-ecological model (Bronfenbrenner and Ceci,1994, p. 572), states 'human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving biopsychological human organism and the persons, objects, and symbols in its immediate environment'. Although, Bronfenbrenner (1976) in a lecture had alluded to the importance of 'heart-mind-physical' interactions in one to one dyadic relationships, these elements were as yet not articulated in determining how they would be defined or behave across the ecological system.

Bronfenbrenner's (1992) astute and pertinent analysis, on the removal of the biological human organism and the interactions, especially in relation to safeguarding in school contexts, is relevant. This relevance is in regards to safeguarding in the nested system as it helps support educator understanding and practice most notably when in a new context where healthy and safety, child protection and values and culture may be viewed through a different lens (Sandseter and Sando, 2016, Crowe and Watts, 2014 and 2016, . It is this knowledge and understanding that explains dydatic interactions within a safeguarding system and the preventative or reactive measures that may need to be taken to ensure its efficiency (Dumais, 2009, Shannon, 2008, Baurhoo, 2017 and Hudson, 1997 and Raczasek-Leonardi et al., 2018) at every level.

4.2. Resilience and Safeguarding from an Ecological Perspective

According to Bronfenbrenner (1996, 2006, 1979), developmentally healthy relationships promote children and young people's well-being even in difficult circumstances.

Consequently, community and the individual behaviour during adverse situations are difficult to determine (Bronfenbrenner et al., 1996 and Tikly, 2022). The success of the safeguarding system is not solely dependent on the system itself but the human element and reaction or preparedness to the concern (Bronfenbrenner and Ceci, 1994).

Numerous studies in the area of community resilience have occurred with Schoon's resilience (Schoon and Bynner, 2003) model defining it as a positive adaptation to traumatic or unexpected experiences. Williams and Gardell (2012) in a study of resilience amongst sexually abused adolescents discovered that those who had greater school engagement, increased family support, lived in a nurturing environment and had larger spaces between abuse incidents were more resilient in the face of abuse. These useful interactions within the microsystem, also proved that resilience and outcomes in such situations were not linear and that positive development could occur in spite of abuse (Schoon 2006).

When changes occur over time, a child or young person who does not experience developmental delay will undergo maturation at a rate acceptable to the culture in which they live, mastering 'daily demands' (Schoon, 2006, p.13). Numerous research studies have lamented the inability of sexually abused children, adolescents and those with disabilities to achieve at school. However, according the Schoon et al. (2004, p. 384), as with those from disadvantaged backgrounds 'not all individuals...fail to succeed in school'. Poverty, is viewed to impede on children and young people's resilience levels, lowering it significantly (Boatwright and Midcalf, 2019). According to Schoon's model (Schoon and Bartley, 2008) factors that are commonly attributed to causing lower educational resilience, are family hardships or breakdowns, possibly due to macrosystem variables, such as laws limiting financial support to families or exosystem variables, such as a parent losing their employment. As a result the child or young person may be maladjustment, succumb to ill health and exhibit behavioural problems, that may affect the interactions with their peers (microsystem) or cause a strain between them, their families and the school (macrosystem) (Bronfenbrenner, 1979). In extreme cases this may lead to youth homelessness and the associated difficulties that come from this lifestyle, such as drug abuse, prostitution and gang affiliation with young people seeking support from 'street friends' (Stewart and Townley, 2020, p.996) as opposed to support from social services a facet of the exosystem.

However, children may encounter or engage in this system as youth offenders, with some studies, such as those done by Shannon (2006) in Sweden arguing that institutionalisation of

children or young people within the social care system, results from them being defined at a child at risk of significant harm as in the United Kingdom (The Children Act, 1989), or being a risk to others, including in school because of 'difficulties keeping up in class' or 'problems with teachers' (Shannon, 2006, p.98). Crime in schools, can profoundly and critically impact educational resiliency. According to McDermott (1983) in a study of victimhood from a criminology perspective, research has often narrowly focused on victims and victimisers being from separate groups, rather than actually addressing the notion that victimisers are victims themselves. Furthermore, the study (McDermott,1983) states that safeguards in schools, that do not address this notion, for example, more stringent rules or additional security may result in a transference of the violence from the school to the community instead, imposing additional resilience issues. In addition to this ideas of what a community is may be eschewed because of these changes (Baginsky, 2008 and Firmin, 2019b and 2020).

Community as a concept may be defined differently by people from various cultures. Macrosystem variables such as culture and the movement between these cultures may affect immigrants mental health and well-being, especially if the methods by which community are expressed and defined are different from theirs. In a study of African migrants to Australia, Babatunde-Sowole et al. (2016) discovered that female migrants' resilience largely focused on developing cognitive strategies that enabled them to adapt to the environment. Additionally, creating social networks or community organisations that reminded them of home or also formed these links, enhanced resilience levels. However, Turan and Sahin (2012) states that social networks as useful as they are to elevating resilience levels cannot replace the inherent motivation for migrants to succeed in the new context, with an example of Turkish men seeking language education and higher education in the 1970s in order to advance themselves in the UK. Social support in the form of language courses provided by the government or schools can similarly help students with assimilating to a new culture.

 However, the collaborative nature of face-to-face lessons and the intimate exchange of knowledge about immigrant life may be missed meaning relevant cultural knowledge in order to survive is overlooked. Despite this, safeguarding children and young people is often difficult in a culture that glorifies the underdog of triumph over adversity narrative. Resiliency or overcoming hardship has 'captured the imagination of poets, artists and visionaries for centuries' (Harney, 2007, p.74). As a result, risk awareness is often low or underdeveloped in those who prescribe to this ideology, putting both themselves and those around them at risk and perpetuating the cycle. A study conducted by Shiva and Padyab

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(2008, p.232) revealed that parents in the United States were '25%-43%' more likely to expose their children to second-hand smoke and were unaware of the potential risks this had on them. Subsequently, it was reported this cycle was repeated with children often smoking themselves, with an analysis of children from Iran smoking occasionally '29%' of the time for both genders. Comparably, in a study of parents from Nordic countries '50%' (Helgason and Lund, 2001, p.343) of smokers were unaware that their smoking behaviour recruited children and young people, to the act as well, continuing the behaviour. Risk awareness is especially important when considering the health and development of a child. According to Siddiq. (2019, p.1496) in a study of second hand smoke discovered a correlation between cigarette smoke and an increased risk of respiratory diseases and developmental problems. Similarly lower risk awareness may result in a child's or young person's behaviour changes being dismissed as a sign of poor morals, lack of discipline, laziness or developmental delay when in effect an underlying health condition may be present.

Assisting children and young people with ongoing health conditions, should not be viewed as lowering their levels of resiliency but providing them with the support they need to become active citizens, which they would not be without it (The Children Act, 1989). Children at risk of significant harm are at risk of having significantly lower resilience levels than their peers and may be at risk of being overlooked due to them and or their family prescribing unrealistically to the underdog narrative or inadequate resources and information to help them. Farber and Maharaj (2005) in studying a government funded 13 week intervention, that aimed to provide group parent-child educational support for families with children with developmental delays, discovered that parents, caregivers and children became clearer about the concept of resilience and what constitutes it within the parameters of the children's conditions. As observed intervention from a macro level can help educate and consolidate a community's definition of resilience preserving the health and well-being of its members (Bronfenbrenner, 1979). However, community resilience does not solely involve adapting to personal trials.

Community resilience according to Faulkner et al. (2018) is the ability of a community to adapt to unexpected socio-economic, political and environmental anomalies. (Gram et al., 2019). To date research has centred on investigating community resilience using a socio-ecological approach. Bronfenbrenner's Ecological Systems Theory (Figure 2) evaluates the means by which environment affects human development. Faulkner et al. (2019), in their research on community resilience amongst residents in Boscastle and Wadebridge, in

Cornwall and their ability to respond to environmental and contextual risks suggest that attachment to the local environment and familiarity with associated risks contributed positively to a higher level of community resilience. Furthermore, 'objects' and 'symbols' (Bronfenbrenner and Ceci, 1994, p.572) could be construed to relate to those institutions that assist residents in adjusting to adverse conditions (Allaire and Firsirotu, 1984), even though Faulkner et al (2019) argue that in their study residents reported that leadership, as opposed to institutions was not a significant component in community resilience during disaster relief operations.

Denouncing leadership as assisting in raising levels of community resilience, is explored in other research studies. Quinn (2008) report that amongst minority, primarily African Americans, pandemic planning is strongly recommended in light of the poor relationship between the public and law enforcement. Quarantine as a safety measure and social distancing are observed as being difficult to enforce in these areas, creating a greater risk of infection, suggesting pandemic planning with public health officials prior to this as a means of reducing the problem. Intriguingly, community resilience is elevated in contexts where disaster, including pandemic preparedness is more efficient. According to Paton et al (2008), events such as natural disasters and pandemics, can leave individuals and economies incapacitated for extended periods of time without access to normal social service structures. Preparedness as a feature or contributing factor to community resilience, enables individuals and communities to remain self-reliant during the crisis contributing to their overall health and well-being. Preparedness, in this manner enables communities and their economies to recover more expediently (Ludin et al., 2019), ensuring normalcy or the appearance of it is restored. However, in contexts where poor infrastructures exist and communities encounter a range of safeguarding issues prior to the event, these problems may be exacerbated even further or added to.

Ardalan et al's (2019) research examined the effects of climate change events on poor rural communities in Ethiopia and discovered an increase in food, water borne and blood-stream infections primarily during flooding. Communities that had access to and used mass media, a feature in the exosystem (Bronfenbrenner, 1979) were found to better prepared and more informed on issues relating to public health. Mass media outlets also contribute towards a sense of social cohesion which builds community resilience. Social cohesion building, according to Kitson (2020), is a continuous act that should ultimately be done before, during and after an event as opposed to a response to it. Kitson (2020) makes this assessment in a

criticism of responses to the bush fires in Australia, stating isolated communities may have been better prepared if they had utilised local resources, such as growing local produce instead of relying on governments they were wary of. Local communities who rely on the local environment for their well-being have been discovered to possess a more significant attachment to place than those who do not.

Bergstrand and Mayer (2020), in a study of a community in the United States affected by the Deepwater Horizon oil spill reported that in maritime communities that obtained their main source of income from fishing or tourism, those elements coupled with the history and the culture of the place, both within the mesosystem (Bronfenbrenner, 1979), contributed to their sense of identity and that natural disasters and the associated disruptions they cause, impacted on them negatively. Social cohesion with the community in the context of this study can be viewed as being able to do what formal structures, such as social services could not in a crisis. Safeguarding although described as being everybody's responsibility (DfE, 2018) is contestable statement especially in environments where this has been construed to be interpreted as an unhealthy reliance on others for support, rather than self-reliance.

Jennings (2013) states that in British colonial Africa, this dependence often resulted in friction between voluntary sector organisations, such as mission schools and hospitals and the state. Anglican missionary Arthur Shearly Cripps (Mungazi, 1989), in Rhodesia is reported as stating that missions which worked independent to the State were better able to meet the needs of Africans, rather than be seen as extensions of the colonial agenda. Eventually, the State in these regions would see the benefit to collaborations with this sector, for financial purposes and to monitor the quality of standards. Similarly, amongst Muslim populations in colonial Mozambique, community resilience was often established through traditional African and Muslim organisations, that provided grassroots support and would continue to the present time. Tensions between voluntary sector autonomy and State regulation, can still be observed with organisations gaining greater State control in favour of closer ties with the Middle East (Bonate, 2008).

Comparably, in postcolonial Africa the influence of NGOs at State and grassroots level, has been criticised as a form of neo-colonialism, hindering the true development of resilience and creating a dependent mind-set. Furthermore, development studies in this area has criticised NGOs of creating aid designs remotely that do not consider the local context or the safeguarding issues as they genuinely are. Recommendations have been suggested that to

foster, for example, educational resilience this, should be context specific (Schoon et al., 2004 and Tikly, 2022). As a result, this ensures aid or service designs, (Bedi, 2008) promote local empowerment creating collaboration with or by locals. Moreover, any discourses relating to types of harm or risk (Ecclestone and Lewis, 2014) and their mitigations can be proactively mitigated or defined at the right standard, locally.

Resilience, safeguarding and well-being can be observed as being inextricably connected. Safeguarding in its broad definition, attempts to take into consideration the environment and the risks that a child or young person may encounter and how this may affect their well-being. In addition to this safeguarding also investigates those elements that help foster resiliency in the event of a crisis in the hope that those they have a duty of care towards it grow into healthy and well developed adults.

4.3. The Microsystem and safeguarding

Definition 2

A microsystem is a pattern of activities, roles, and interpersonal relations experience by the developing person in a given setting with particular physical and material characteristics

Bronfenbrenner (1979, p.378)

The microsystem is the first system that the child interacts with. It includes settings where direct interaction occurs. These settings include but are not limited to childcare environments (especially the school), the child's peer group, neighbourhood and most importantly, family.

Schools

Organisational culture is defined as, the 'personality and character' of an organisation. Allaire and Firsirotu (1984) acknowledge that organisational behaviours encompasses those behaviours and interactions that are fuelled by its core belief or values, across different time periods and influenced by various individuals and groups similarly supported by Bronfenbrenner (1979). Within an organisation it is important to determine where organisational culture is mainly constructed, either as policies interpreted from the top-down from management to staff or from the bottom up. With policies originating from a direct response to an incident. White et al. (2015) state that in regard to safeguarding legislation within the United Kingdom an unfortunate truth is that some children are either seriously harmed or die before change occurs. In this instance policy is influenced by practice,

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management is conscious of what happens operationally. Where responses such as this occur it is assumed that communication within the organisation has been somewhat poor or lacking if an incident took place. Management or those responsible for safeguarding and well-being in a school are required to create rules that keep a school organised and controlled, aiming to create a culture of safety and prevent such incidents (Maile, 2002). These rules and measures however, stem from the vision of those in leadership (Park et al, 2019) which can therefore be translated to the school operationally.

Operationally, schools with a robust and approachable vision are more inclined to employ and retain staff who will aspire to meet its expectations (Licata and Harper, 2001). Despite schools employing staff who are inspired by their vision, considerations also need to made regarding their suitability for the roles, with Little and Miller (2006) reporting the importance of an organisation-person fit. Research studies on under-resourced schools have discovered the disadvantages that arise in the area of safeguarding. Stiefel and Berne (1981) and Rubenstein et al. (2007) note that even the most well-intentioned schools may find it difficult to fulfil their mission if restrained by financial limitations, with management being advised to be transparent about these limitations to secure school trust from the school and surrounding community (Kukkurainen et al., 2012). Simultaneously, transparency may assist schools during inspections, with inspectors taking the financial concerns and the unique characteristics of the organisation into consideration (Segerholm and Hult, 2018), a form of educational interagency support.

Lloyd et al (2020a), Firmin et al. (2019) and Baginsky and Manthorpe (2021), stress the importance of interagency communication to assist in safeguarding in organisations and when situations do occur for the ability to deal with them. Acar and Acar (2014) in their study of flexibility in competitive or changeable environments, discussed the importance of responsiveness to organisational culture in order to remain innovative in the healthcare industry. Therefore, an organisation with a good to outstanding safeguarding system could be viewed as one that is swiftly responsive. Responsiveness in this manner is a key feature of Good Governance in schools which aims to support the organisational framework on which the school is founded (Poultney, 2013). However, Williams (1989, p.96) on discussing organisational culture, reports it can only be developed through the full engagement of a people as a whole, including to personify the organisation, the entity's 'whole committed and social experience'. Therefore, ideally, schools with exceptional leadership and school community function and strive to meet extraordinarily high goals, through this commitment.

However, Williams (1989) does warn against being over prescriptive, noting constant reformulation and changes in a culture with an unknown outcome.

Schaffer et al (2012) challenges, that in order for organisations to reduce risks during these phases of reformulation they could benefit from functioning in a similar manner to high reliability organisations (HROs) which aim for having little to no incidents at all.

Containment of Unexpected Events:
- Deference to expertise
- Redundancy
- Oscillation between hierarchical and flat/ decentralised structures
- Training for competence
- Procedures for 'unexpected' events

Just Culture:
- Encouragement to report without fear of blame
- Individual accountability
- Ability to abandon work on safety grounds
- Open discussion of errors

Problem Anticipation:
- Preoccupation with failure
- Reluctance to simplify
- Sensitivity to operations

High Reliability Organisations

Definition:
- Tight coupling (integrated & coordinated)
- Catastrophic consequences
- Interactive complexity (interdependence)

Learning Orientation:
- Continuous technical training
- Open communication
- System failure and control failure analysis of high consequence investigations
- Procedures in line with knowledge base and practices

Mindful Leadership:
- Bottom-up communication of bad news
- Proactive processes
- Management by exception
- Safety production balance
- Engagement with front-line staff

High Reliability Organisations: A review of the literature
Health and Safety Executive 2011

Figure 15: High Reliability Organisations: A review of the literature, Health and Safety Executive, 2011

High reliability organisations are defined as organisations that aim to ensure that they have a high level of performance with virtually zero incidents or are error free (Schaffer et al., 2012). These organisations are mainly thought to occur in industries that deal with nuclear and electrical power, aviation, naval organisations and recently, healthcare. The organisations are characterised by being heavily dependent on technology and any accidents which may result that can prove fatal. High reliability organisations aim to have an 'error free' safeguarding system with staff frequently expected to report incidents and the organisation immediately dealing with them (Lekka and Sugden, 2011).

Despite being reliant and fuelled by technology, high reliability organisations as observed in the above diagram are such, as a result of the culture being adopted by their staff (Allaire and Firsirotu, 1984 and Lekka and Sugden, 2011). Staff are required to report incidents and will not be blamed, additionally in the event that a company's actions are proven to be extremely hazardous the action is immediately abandoned. However, accountability may be

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misinterpreted and result in culture of blame due to pre-existing beliefs or values in the organisation or its members leading to either direct or indirect, external or self-imposed scapegoating, inhibiting human resourcefulness or development in this area (Bronfenbrenner, 1975b). Therefore by respecting the notion that everyone is responsible for safeguarding and the lens through which they view the world, this is can be defined as maintaining a culture of collective awareness and involvement, where professional participants are aware, learn and readapt practice (Griffith, 2015) aiming to reduce or eliminate potential accidents. However, accidents do occur and studies have sought to answer the question regarding what a normal accident, in a particular context is?

Bester (2015) in the field of outdoor education states that within education, pursuing a HRO model with zero accidents is impossible but that the utilised model investigates and defines what a normal accident is, for that context (Perrow, 2006). Although, the management of risk is central to the role of maintaining an effective safeguarding system, especially in regards to health and safety (Ball and Ball-King, 2021). Sandseter (2012) argues the need for educators to be aware of when an over emphasis on safety is restricting children's development rather than protecting them. Children engaged in risky play or outdoor education (Sandseter and Sando, 2016) are viewed as more likely to succumb to accidents, however in allowing this it can be argued that the environment is unsafe, with alternatively Bronfenbrenner (1976) proposing the importance of children engaging in more complex tasks with a trusted adult in order to facilitate their development.

However, Hopkins (1999) does argue that within organisations, the description of a normal accident may be difficult to define, criticising the theory for being restricted to a particular class or type of accident. Moreover, in dynamic or unpredictable (Williams, 1989) and coupled environments, these may be even more complex with Sagan (2004) arguing for continuous research and steering away from merely stating safeguarding is a responsibility for all and clearly defining, roles, responsibilities and safeguarding focus areas for individuals or groups within these systems. 'Diffusion of responsibility meant that everyone, and therefore no one, was responsible for doing the job' (Sagan, 2004, p.18).

Although schools are subject to following strict criteria set out by inspectors such as Ofsted, (with who this researcher requires to develop a more structured professional relationship) or the British Council (which is long well established), for example in inspection frameworks the concept of a normal accident across schools may vary, with the question being raised on

whether the characteristics of high reliability organisations can be transplanted into schools (Bester, 2015 and Sandseter, 2012). Eck (2011), in his study of high reliability models in schools focused on these organisation and defined them as those that produced high performing students with some interested in closing attainment gaps.

Bellamy et al.(2005) expanded on this idea stating that schools who aspire to follow HROs models would focus on the goals of most HROs which is 'primarily on improving the organizations normal operations' in the event of an incident or accident. As a result, increased achievement within this microsystem, because of higher quality provision and systems would have a positive impact on student outcomes, not just in the immediate period but long term (Schoon and Parson, 2002 and Hembrooke et al, 1996). Mason (2003), similarly shares this view that schools seeking to adopt high reliability organisational models would do so to increase attainment and student results. Both however, do not discuss the safety culture of schools but do stress the importance of well-trained leadership and staff in ensuring success academically which would align with the definition of safeguarding that strives for high expectations and outcomes for students (DfE, 2018e), regardless of who they are or where they are from.

Children, young people and other people

According to the ecological systems theory, interactions between a child and their family can have a significant effect on their health and development. Bronfenbrenner (1979, p.152) describes the most basic unit of interaction as 'the dyad or two-person system'. Referring your attention to an extract from poem Anecdote to Fathers (Wandsworth, 1798, stanza 7) at the beginning of Chapter 1, the poet provides a perfect example of a dyadic father-child interaction. Within the poem, the father actively converses with the child asking them which location they view best, inquiring as to why the child would think this way. In a study of mother-child dyads observed, Bronfenbrenner (2001, p. 189) discovered, 'infants who had experienced low levels of maternal responsiveness at age two showed higher levels of problem behaviours two years later'. Ongoing studies have shown the benefits of positive parental engagement in supporting children's creation of healthy attachments, pupil attainment and positive citizenship within a community (Muscara et al. 2018., Hale et al. 2017 Public Health England, 2014).Although, research at times suggests no correlation

between traumatic experiences and eventual outcomes, others strongly disagree (Bronfenbrenner, 2001., Schoon 2006., Schoon and Bynner, 2003 and Schoon et al. 2002).

As previously mentioned, the parent in this poem exhibits various positive parenting techniques, with dyadic interactions that utilises question and answer methods that value the child's opinion and an appreciation for their input, reinforcing their valuable position in the relationship. Moreover, this interaction mirrors the question and answer technique employed in Shona praise poetry performances (Masengwe and Machingura, 2014 and Makuvaza and Gora, 2014). However, by contrast, in another poem in the Lyrical Ballads, the Rime of the Ancient Marinere (Coleridge, 1797), this bidirectional relationship is viewed as one where the parent is more authoritarian and less interested in the opinions of the child. In this instance, the child, or sailor's relationship with Mother Nature has been tainted by the murder of the albatross. The narrator pleads with Mother Nature, only to receive replies that are confusing and cruel in the form of an unsupportive environment and the death of his crewmates. Similarly, female divinity features prominently in De Quincey's (2011, location 1186) essay Levana and Our Lady of Sorrows, the personification of his mental anguish and the persistent, omnipresence of these three Maters or Mothers, torments him endlessly, resonating in his words, 'Oftentimes at Oxford I saw Levana in my dreams'. In contrast, this persistent torment can be as painful as cruel paternal indifference or neglect as observed in the work of H.P. Lovecraft's (1933) monsters in his mythos.

Despite the horrors (Kara, 2013 and Bantinaki, 2013) evident in the experiences, the relationships or seemingly lack thereof displays a family dynamic that exists on a metaphysical level. Although, the child in Anecdote is confronted by their primary authority figure, we do not get the impression that they are threatened when they show a preference for one context over another which is contrary to the other two pieces that follow. As a result the bidirectional interaction in Anecdote shows the level of comfort the child has in their role as a child, subsequently these skills could be transferred to school settings.

Jeon and Neppl (2019) state that positive parenting and parents with positive behaviours are more likely to assist in the development of positive resiliency within their children. Consequently, in these fictional texts this resiliency, is built by interactions with an authority figure regardless of the outcome to the child (Schoon et al. 2004). In addition, family resiliency, through positive parenting empowers the child and helps raise their self-esteem at

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school. As a result educational resiliency is enhanced which is shown to have a positive impact on students attainment (Batool, 2020, Schoon et al. 2004 and Schoon and Parsons, 2002). However, Ewing et al. (2019) does note the effect economic distress may have on parenting. Parents' empathetic characteristics and ability to foster socially cohesive relationships are significantly inhibited by economic problems (Bronfenbrenner et al., 1996). Consequently, these behaviours may be mirrored by the child lowering their levels of resiliency. Fortunately, Ewing et al. (2019) propose that children can counteract this influence by helping to modulate and regulate their parents' emotions. Parents' emotions, however may prove to be uniquely different to those of their siblings who being younger in age to parents (Garcia et al. 2000) may lack the tools to regulate their emotions.

Recent studies in safeguarding explore the increasing concern surrounding peer to peer, or child on child abuse or bullying in schools (Firmin, 2017b and 2019b, Lloyd 2019 and 2020 and Lloyd et al. 2020a). In institutions where bullying is presumed to be part of the culture such as in the military or para-military organisations (Mageroy et al., 2009), bullying and peer pressure is as standard frowned upon in most educational institutions or child centred environments. Peer pressure, can have a negative impact on a child's health and development. An Ethiopian study discovered that peer pressure was another pivotal factor in prevalence or cigarette smoking amongst high school and university students (Leshargie et al., 2019). Peer pressure is often times assumed to denote negative influences however the act itself can be observed to impact on a student's health and well-being in both positive and negative ways (Schmidt et al., 2020).

Recent studies have focused on the ways in which peer pressure strategies are utilised positively in schools, and how schools are essential in providing a space for children and young people to develop prosocial skills in a safe environment (Gowing, 2019). Additionally, in a study of peer pressure and academic achievement in schools in Mbarara, Uganda (Rukundo, 2012) one participant argued that positive influences stopped their peers from getting distracted, allowing them to focus on their studies and obtain better grades. However, academic pressure of this nature can also be viewed as negative as it perpetuates stereotypes, such as the model minority stereotype experienced by Asian minorities in the diaspora (Thompson et al. 2020, Vialle, 2013, Downie, 2019 and Lee et al. 2009). Research surrounding the reasons for peer pressure although attributing the behaviour to a form of bullying, have also found a direct association between susceptibility to it and children and

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young people who are 'unwilling to conform to authority' (Mackay and Cole, 2012, p.213). In determining whether susceptibility to peer pressure is due to bullying or a blatant lack of regard for authority schools could examine these children and young people's relationships with school staff.

Xu and Yang (2019) state that when examining teacher-student relationships, the ecological systems theory approach creates a student-teacher society where students' characteristics and achievement influence a teacher's perception of them. According to this assessment students who are able to conform better within this microsystem are regarded more favourably by teachers. Microsystems where the teacher-student society is governed by teacher perceptions (Halladay et al., 2020 and Olufunke, 2017) are more inclined to see teachers being more alert to students' well-being concerns, and responding to their needs.

4.4. The Mesosystem and safeguarding

Definition 3

A mesosystem comprises the interrelations among two or more settings in which the developing person actively participates (such as for a child the relations among home, school, and neighbourhood, peer group.

Bronfenbrenner (1979, p.422)

The mesosystem occurs where there is an interaction between two or more microsystems. These interactions are complex and have a direct influence on the students. For example, parents who interact with the school are more likely to support it if the school's goals, norms or activities align with those in their home setting. The school may choose to reveal its goals and objectives in its school vision or mission statement and be more willing to discuss the child and young person's learning needs. Transfer or transitional issues between schools is a further example of bi-directional interactions within the mesosystem, with primary schools preparing students for secondary examinations or secondary schools preparing students for college or university.

Family-school and school-peers interactions

Children and young people find it important to feel a sense of belonging within their communities (Yuval-Davis, 2006a and 2011). Oftentimes this is achieved when there is recognition of the interconnected role parents and peers play in the development of a child or young person throughout their lives (Muscara et al., 2018 and Bronfenbrenner 1979 and 1990). According to the literature, settings which recognise the importance of peer relationships and social networks to a child and young person's development and well-being, support and provide opportunities for peer support and correction (Bronfenbrenner, 1990 and Cairns and Cairns, 1995). In addition, schools which encourage pupils to maintain higher levels of peer group stability, often observe students possessing a greater sense of school belonging and familiarity with the school's history (Allaire and Firsirotu, Bedi, 2008, Yuval-Davis 2006a and 2011, Davis, 1974 and hooks 1986). Further, research has noted that children and young people within peer groups may be more likely to disclose information in these relationships than with their parents (Brown and Bakken, 2011).

However, in order to avoid circumstances or situations where children may not feel comfortable disclosing information, good school-parent relationships can be fostered. Hale et al. (2017) state in a study of parents engagements with schools, oftentimes teachers provide parents with a prescriptive description of the child, failing to consider the parents opinion. Unfortunately with, communication breakdowns such as this, parents may feel hesitant to discuss more serious issues, such as bullying a child may be experiencing, leaving them uncertain as to the procedures involved in order to support or receive support for their child. 'Student-teacher and student-parent-teacher conferences' (Bendixsen and Danielsen, 2020, p. 350) aim to bridge the gap that frequently exists between the two institutions of family and school. Inclusive school practices, such as these encourage greater school engagement and is especially beneficial for migrant families becoming accustomed to the new culture. A parent's lack of engagement in a child's progress in school may be interpreted as a lack of interest in education. However, studies reveal a number of reasons as to cause of hard to reach families (Campbell, 2011).

Reasons for this could stem from language anxiety, work related commitments or difficulty in finding alternative childcare options (Campbell et al., 2016). Language literacy programs provided by or held in schools, empower migrant parents especially if they have issues they cannot yet articulate. Levesque and McGregor (2019) in a report of a Mexican mother, named

Maria, reported positive experiences with a language literacy program (in the USA) discovering her ability and relief at finally being able to discuss her child's bullying experiences within the school. Engagement, similarly can involve parents assisting in raising their child's attainment levels through support or flipped learning sessions at home (Bond, 2019). Flipped learning classes allow parents to gain familiarity with the school's curriculum and in addition, record students' difficulties which can be discussed at student-parent-teacher events.

Community and school interactions

Educational institutions which encounter financial difficulties may have to explore alternative sources of income and generate funds from external network streams (Koch et al., 2015 and Evan's, 2010). Support from within the community may come in the form of fundraising or educational outreach programs that allow families, communities and schools to work in partnership with each other to help develop students, who will gain an awareness of their citizenship within their communities (Body, 2017).

Bowen and Kisida (2019) examined the effectiveness of arts based community outreach programs within Chicago schools. Results from the study concluded that schools were able to use these as supplementary support in the event of government cuts. Comparably, schools in New England who engaged in the Community Music School in the Making Music program, were able to accommodate the loss of music teachers through government cuts, by obtaining voluntary teachers who filled these positions and conducted music lessons once a week (Jones, 2020). Arts based programs such as these however, do encounter challenges according to Paek (2020) who states, in the presence of a school curriculum, voluntary artists may negate this important part of the teaching process and not use it as a reference. Arts based programs can contribute positively to the emotional and social well-being of a child. However, a child and young person's physical well-being is also important. Poteet et al (2019) in a study of community based programs that aimed to tackle the obesity pandemic reported on programs that delivered lessons on healthy eating and physical activity sessions, then going on to achieve positive results.

Sustainability partnerships, similarly encourage students to remain active but also environmentally aware and responsible. Wheeler et al, (2018) states in a study of sustainability community and school partnerships that the benefits were two-fold for both parties. Partnership stakeholders reported an increased sense of trust, publicity and awareness

for their work whilst children and parents utilised the skills they had learnt such as energy and water saving outside of the classroom. Although, positive community-school interactions provide stakeholders with the opportunity to engage with and develop trust in the school, time and possibly funding in order to build and maintain these partnerships may be required.

Myende, (2019, p.1011) describes an uneasy attempt by local schools in South Africa to develop partnerships with local universities, sighting, that the project was unable to be implemented due to ineffectual 'communication' between the school management and the university departments. Partnerships may also focus on improving the well-being of its children and young people. For example, rural communities are often credited for their closeness and community-school partnerships which aim to improve the well-being of maltreated children (Hartman et al., 2017), who are more likely to obtain support in these communities, even if they are at times construed as being intrusive.

4.5. The Exosystem and safeguarding

Definition 4

An exosystem refers to one or more settings that do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happens in the setting containing the developing person.

Bronfenbrenner (1979, p.424)

The exosystem includes microsystems in which the child or young person is embedded but not directly involved, but affects them. Although children and young people do not always have a bi-directional interaction at this level the system may impinge on their health and development. Social networks in the exosystem can be both formal and informal. The former may include agencies or organisations, such as social services that provide official support, whilst the later includes the extended family, church or religious membership and friend, outside of the school based peer group setting. Exosystem factors that may affect a child or young person could be, government cuts to local authority departments that cater to families, which may result in the reduction in the amount of benefit or support a family may receive. These may elevate levels of poverty and associated concerns that may originate as a result. Similarly, a parent may lose work or obtain a promotion. In both situations the child may

become too affected by both the loss of financial support or the privileges that originate from a better school and as a result better lifestyle that may improve their well-being. Settings within this system include social services, industry, mass media and its effects on the young and vice versa and other major structures and social institutions.

Informal organisations

According to the Office of National Statistics (2020) in a report for England and Wales, there is a correlation between religion and health. Individuals who were religious, in a recent report were significantly more satisfied with their health than those who were not. Satisfaction was rated highest amongst believing Hindus (72%), Jewish practitioners (77%) and Christians at '68%' (ONS, 2020, section 3). In a further report on participation and civic engagement during this period, 71% of Muslims felt included in their neighbourhoods whilst individuals from the Jewish and Buddhist faith were more likely to participate in unpaid voluntary activities locally, nationally and internationally (ONS, 2020, Figure 3). Although numerous research studies have investigated and written against the rise in religious fundamentalism and the rise in faith based hate crimes (Dollahite and Marks, 2018), community members accredit their levels of resiliency to the support provided through their respective religious organisations.

Pro-family narratives are often associated with religious congregations and their community members. Subsequently, congregations invest in the preservation and the extension of families, enhancing children and young people's well-being by instilling in them a sense of belonging separate from the school context and self-esteem even if religious attendance wanes as they get older (Uecker et al., 2017). As a result of social networks formed within these institutions, social capital is increased permitting members to draw on these in the event of a crisis (Gurrentz, 2017 and Evan's, 2010). Religiosity, has been recorded as statistically high amongst African Americans in the United States with 'eight-in-ten black Americans' or 79% respectively, being Christian (Pew Research Centre, 2018). Consequently, individuals and their families are members of religious congregations that allow them to utilise these social networks. Millet et al. (2018) conducted a study examining this population to investigate congregational influences on their lives. Members, largely regarded membership as advantageous stating that their parenting skills were improved, while prayers and contact with fellow members empowered them during personal trials and that applying sacred meaning to their marriages increased their quality. Retrospectively, it can be assumed that

community religious institutions function as a surrogate extended family for its members with Bronfenbrenner (1988, p. 263) citing 'their prevalence among blacks and ethnic minorities'.

Extended families add to the already present culture within a nuclear family (Georgas et al., 2001). These family networks are useful in that they can provide additional resource support and assistance with childcare in the event of an emergency. Kelada et al. (2019) reported on the benefits families with children who had cancer, received from extended family members who felt uninhibited and proactive in the support they provided. In regards to emotional well-being individuals with depression were discovered to have lower rates of the mental health conditions because of the additional support (Dressler, 1985). Despite the positive influences of extended families it was discovered that to some extent not all interactions were positive. Married couples, at times reported negativity in their marriages, as a result of unwanted or unhealthy interference from family members. As a result, couples and their families felt a severe loss of privacy and autonomy (Vil et al., 2018), which had a negative impact on their marriages. Additionally, upward social mobility (Stewart, 2015) within extended families may cause tensions with those who have progressed, causing them to negotiate which family members would receive financial support, whilst those who are being supported felt embarrassment and looked down on.

Formal Organisations

Figure 16: Pennywise (IT monster)

In meditating on film genres, that cause extensive debates from the microsystem to the macrosystem (Bronfenbrenner, 1979), none has received more attention than the horror genre (Reyes, 2016., Andersen et al. 2020., Scrivener et al. 2021b and Scrivener and Christensen, 2021). Horror movie monsters (Grafius, 2017), in mass media function in various ways, from serving as allegories of the external horrors and turmoil that human beings as individuals or groups must overcome to battling one's own inner demons in order to become true masters in the fight (Loiselle, 2018). Movie monsters also serve as warnings to adults and children of the hidden monsters within our own communities and inside us (Heidenrich, 2012 and Reyes 2014 and 2016), warning of the dangers of complacency when in their presence. Furthermore, they can personify fears and the narratives surrounding them. Conceal controversial or taboo topics in contemporary society (Bridgeman, 2013) or reveal deeply held beliefs on unspoken responses to these issues.

Celebrated horror or suspense author Stephen King initially honed his trade whilst working as a teacher (King, 2020). An aspect of teaching as a caring profession requires practitioners to be alert and conscious to the dangers students may encounter within the legal parameters of the role (DfE, 2018e and 2021c). Speculations, can then be made that the monsters within the King universe, also originated from his experiences not only as a parent but as an educator as well (Barker et al. 1990). Of his creations, the 'IT' monster (King, 2020) and its pervasive attacks on American childhood is well-known (Jenks, 2005 and Aries, 1962). King successfully, invades both the subconscious minds of his adult and young audience with a monster that is seemingly harmless and almost comical in its appearance making it predatory and antithetical to these ideas (Grafius, 2017). In so doing, King (2020) can be perceived to take an anti-horror (Reyes, 2014 and 2017) stance exposing fear of the violent loss of the child and childhood and freedom of thought as the monster, uses this strategy as a weapon (King, 2016 and 2020).

Although, research surrounding coulrophobia (fear of clowns) in children and young people has emerged in recent decades, findings reveal children still enjoy clowns, despite negative representations in the media (Meiri et al., 2017). Mass media representations of monsters is often observed in adult horror movies with child protection practitioners stating, the term children's horror is an oxymoron (Lester, 2016) often leading to debates about the true rating of horror films (Antunes, 2017), resulting in inappropriate ratings or censorship.

Research studies have stated that censorship and propaganda within the state empower the regime giving it legitimacy and control (Glabel and Paula, 2020). However, in a study of censorship practices in China, Hassid (2020) states a corruptible system enables censors to profit from companies who require media coverage. Circumnavigating censorship laws, however can be seen as a means of rebelling against the state and a form of self-expression, especially for minorities (Goh et al., 2019, Davis 1974 and 1981). Propaganda and censorship are often portrayed as a means of protecting citizens from ideologies that are deemed to be subversively harmful to them.

Kidman (2015) provides an example of the censorship of comic books in 1950s America at the height of the Red Scare, with crime and horror books being the most prevalently censored, in an attempt to protect readers from perceived Communist ideologies embedded in the texts. Research by Siegel (1958, p.53) supported this hypothesis contending that children at that time were 'less sophisticated than adults in distinguishing reality from fantasy'.

Although, research from this study focused on newspapers and radios, hypotheses on the effect media has on children's behaviour still prevail, especially in the era of new technologies and children's increased exposure to varying content (Rich et al., 2015). In retaliation to these fears mass media is now being used as an educational tool (Lacasa et al., 2008 and Fitzgerald and Lowe, 2020), once again at the disposal of the State and being justified as beneficial to learning.

The accessibility of new technologies can sometimes serve as a distraction and a support, especially for parents who are prone or susceptible to parental burnout (Silinskas et al., 2019). Parental burnout may occur for a number of reasons, sometimes due to low wage employment or unemployment, with children and young people in disadvantaged families being more vulnerable to abuse as a result of being in the vicinity of the abuser (Gillham et al., 1998). Well-being models examine the positive impact employment and financial stability can have on a parent and the family as a whole (Clark and Lepinteur, 2019), increasing the family's level of resilience. Nonetheless, the effects of unemployment can be exacerbated by the loss of support from government agencies, especially during budget cuts (Aldous, 1986 and Bronfenbrenner et al., 1996) and with parents uncertain of where income will be obtained. Furthermore, added pressure could lead to parents engaging in harmful behaviours such as drug abuse. (Lloyd, 2018), disempowering the child and increasing levels of poverty whilst decreasing levels of resilience (Schoon, 2006, Schoon and Bartley, 2008 and Schoon and Bynner, 2003).

4.6. The Macrosystem and safeguarding

Definition 5

The macrosystem refers to consistencies, in the form and content of lower-order systems (micro-, meso-, and exo-) that could exist at the level of the subculture or culture as a whole, along with any belief systems or ideology underlying such consistencies.

Bronfenbrenner (1979, p.428)

The macrosystem includes those attitudes and ideologies that constitute a culture. Within its sphere all interactions take place including the larger cultural attitudes and social conditions For example, a society that views men and women in a particular way may raise their

children with particular attitudes towards gender and behave accordingly. Similarly, social class may be performed in such a way that specific educational positions may be occupied within a larger hierarchical society. Culture, similarly imbues a child or young person with values, beliefs and practices that may characterise a particular ethnic group. For example, particular ethnic groups may dominate countries and control the more significant institutions and influence policy. Or a child may move to a different country showing interactions, possibly conflicting between two macrosystems.

The Developing World and Developed World

The African Union's (2015) aspirations for Africa focuses on three core areas, to build a united Africa, through empowering its citizens on a national, regional and global scale and to create a common identity. These aspirations can be viewed in the western context as well, with the value placed on unity through empowerment, multi-culturalism, and identity of children and young people.

Unity

According to the Agenda (AU, 2015), a united Africa is an integrated continent that includes all nation states both landlocked and island states. Taking into account the geography of the continent the strategy states that integration would involve the free movement of its citizens by creating an e-passport over a period of time. Free movement in this context is seen as a right for all African citizens and an essential part of development for present and future generations (African Youth Charter, 2006). According to the ecological systems theory (Bronfenbrenner, 1979) the developing child is affected by their environment. Development of a child or young person in a war-torn country would be significantly different from a child or young person being raised in a conflict free area. During times of war children's and young people's health and development is significantly impeded upon. In addition to physical violence inflicted (Hamby, 1997), children are prone to bouts of depression and PTSD. According to Werner (2012) in situations such as this resiliency is often supported by people across all of the ecological spheres. Neighbours, peers, extended families and formal organisations assist them whilst internal characteristics such as 'humour and altruism may be used as defence mechanisms' (Werner, 2012, p.555). Nonetheless, not all displaced children and young people may have access to these social networks and because of their age, physical

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stature and genders may be more vulnerable to abuse and trauma in refugee camps. Asad et al. (2013) reports on the use of psycho-social arts-based interventions to support children and young people who have experienced this and other violence of war, empowering them to articulate themselves. Svensson et al's (2009) study of refugee children in Sweden, reports on the distress conflict can have on children. In extreme cases, children may experience severe withdrawal symptoms and in extreme cases Resignation Syndrome (Sallin, 2019), a condition which leaves them catatonic and their families and primarily siblings, distraught.

Resettled families, pose significant challenges to the communities they settle in. Firstly, for groups which have not been encountered by healthcare providers before, may find it challenging to determine the health needs of individuals because of the lack of records and language barriers (Alwan et al., 2020). Secondly, Mohamed and Thomas (2017) write that adversity to risk factors impedes on healthy development. Children, who move to a new country from such conditions may struggle with language which limits their ability to navigate through multiple social domains. However, with the advent of digital media and the expanding digital culture children are able to maintain transnational family links (Wilding, 2020). Parents in addition, are able to adopt this culture, especially when they have be forced to leave their families behind, ensuring they are able to continue with their financial and social obligations to their families (Meyers and Rugunanan, 2020). Digital landscapes empower and enable fractured families (Cabalquinto, 2018) to remain in contact with one another, easing the burden placed on them due to displacement and readjustment.

Although, the digital landscape and digital culture does allow for more interaction, self-exploration and expression (Crowe and Bradbury, 2006 and Crowe and Watts 2014 and 2016) children and young people may encounter dangers on them. A Children's Commission (2017) Report, stated that the children and young people who participated in it, felt self-assured when they navigated the digital community. Parents, in the same report (Children's Commission, 2017) however, voiced concerns about children's safety, stating that they feared children were freely divulging information, unaware of their online rights, originating from them negating to read the terms and conditions which they found boring.

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Multiculturalism and Identity

The second aspiration of the AU involves creating an Africa with a common identity (AU, 2015). This would involve the creation of continent wide institutions that would serve its citizens consistently, regardless of where they went and which would be administered using African languages and administrative systems (AU, 2015 and Enslin and Horsethemke, 2016). This common identity would not only be limited to Africans on the continent but those self-identifying black Africans in the diaspora (Hudson-Weems 2004 and 2020., Lorde, 2020., Hall, 1988., Murray, 1970 and hooks, 1982), similar to tribal structures.

Heritage, languages and cultural beliefs are frequently associated with tribes or tribalism. Recent research has discovered that these forms of social organisation do not only exist in rural areas but also urban environments (Sanchez, 2020 and Clark et al., 1991) as well manifesting at times as subcultures. Tribalism, however is often associated with political organisations, battling for social and political hegemony at the expense of others and precipitating in nepotism (Kantongole, 2014). Membership in dominant tribes comes with rights and entitlements, with post-colonial theorists arguing that the struggle for a hegemonic or common identity is a reaction against tribalism, an outdated colonial concept, perpetuating colonial dominance through tribal divisions (Macola, 2003). Colonial missionaries have been largely accused of corrupting pre-colonial, social structures, with Carney (2012) concluding that the Rwandan conflict and factionalism between the Hutu's and the Tutsi, originated from colonial aspirations and the fickleness attributed to colonially minded missionaries who were viewed as changing loyalties from on tribe to the next, resulting in long-term negative outcomes.

Tribalism however, is not entirely negative and great emphasis is placed on language in post-colonial Africa as a method of creating distinction and reclaiming the 'otherness' created by colonial narrative (Thiong'o, 1986., Mungazi, 1989 and1991 and Kachru 1985 and 2005). Language, to minorities has been described as a symbol used to mark multilingual spaces. Its usage contributes to the representation of a group of people as distinct to those with whom they share a social space, enabling them to pass this identity on to their children (Purkarthofer, 2019). It has been suggested that multiculturalism of this kind, nevertheless can be seen be self-isolating causing fractures in society (Meetoo, 2020, Nandi and Platt, 2014, Platt, 2013 and Bryne, 2017). Potentially, embracing the multicultural model could be seen to conflict with a need to teach the majority culture (Byrne, 2017) with guidance on

promoting values, for instance British values including respecting individual liberties, allowing for the inclusion of other cultures (Equality Act, 2010 and DfE, 2014a).

McGhee and Zhang (2017) note that tolerance for individuals liberties, which in some circles is seen as passive acceptance of cultural diversity at the expense of security, whilst deciding which British values should be privileged most, is often a confusing factor in the citizenship process, which can often lead to expansion of extremist ideologies and lifestyles. Mirza and Meetoo (2018, p.229) counter by writing that the role of the 'good Muslim girl' as with any other model minority presented in the West, is another form of radicalisation, conforming to the western ethnic minority feminist stereotype of a gender without agency. Indeed perceptions of the model minority and academic achievement of immigrants in host countries, would disregard this narrative (Guerra et al., 2019) stating that students are individuals and that achievement is based on numerous factors such as, individual abilities, access to opportunities and acculturation (Juang and Syed, 2019) which may impact on their integration.

Conclusion

The following chapter provided my analysis of the literature that centred on Bronfenbrenner's Ecological systems theory. His work has helped to provide me with an analytical framework in my arts-based research study that instead of restricting it has contributed to the rhisomatic process of this artographical piece. The next chapter will examine the methodology used, context and questions investigated to build this work.

Chapter Five: Methodology

Method

Make it matter.

Every single analytical,

thought that leads to,

hierarchical fantasies borne

Or created to

Descend

(My Poem 4)

5.1. Introduction

Dear reader this next chapter has been opened to you by my artistic self. It presents you with the challenge that arose through seeking and thankfully finding my analytical process. The chapter continues by unpacking this journey by firstly discussing my positioning in the piece and arts-based analytical tools in research. This is followed by epistemological limitations and a deeper look into literature, film and the works of other artists. After this, the methodology reflects on context and the questions that were introduced in Chapter 1 and further analysed in Chapter 6. Setting and Bronfenbrenner's theory are explored in greater detail leading to ethical considerations before the final conclusion.

5.2. An autoethnographic approach: Is it all about me?

The following Chapter will discuss the methodology used to conduct my autoethnographic study. By positioning myself within the study issues surrounding reflexivity emerged. Firstly, questions regarding remaining objective plagued this researcher's psyche during the design phase. However, these doubts were allayed on realising that (Johnson, 2009, Parsons, 2020 and Davidson and Letherby, 2020) different research methods and data can be used to

support or challenge my own biases or objectivity when and if they ever arose. In addition to this as working in safeguarding is considered the responsibility of all (DfE, 2018e) it was important to include the voices of others, as with any story considering plot, setting or multiple settings (Bronfenbrenner, 1979, Hardbarger, 2019 and Margulies, 2019) and those policy actor or (en) actors with it. Additional, matters regarding reflexivity that emerged included the role I played in both settings and determining how these roles impacted on my perception towards safeguarding and well-being, supporting Bronfenbrenner's (1977, p.45) assessment that states, 'one's perceived reality changes as one moves nearer to the battlefront'. Arguably, this perception may be different in the mind of the soldier depending on context. For example what may be approved of in one context may be frowned upon in another.

My input however, was not the only facet of this study that was important. As an art-based or a/r/tographic piece I had to accept that my participants and you too dear reader had a role and responsibility in the creation of this piece. Clive Barker (1986) states that writers should write for the most intelligent people they know. I would concur to some degree as this would either free or imprison them to their own or others scrutiny or insecurities. A/r/tography, auto-ethnography, much like the creation of syncretistic religions (Montgomery, 2016, Johnson 2009, Parsons, 2020 and Davidson and Letherby, 2020) encourage the writer to not only consider their own professional development but that on the participants and the audience-reader as well, which could include making the work more accessible to them and the reader too.

Although, it can be argued that my presentation of a question and answer format may be an over simplification or unscholarly approach to the academic eye, I would once again refer back to those involved in the process of this work and the care systems they work in. Maguire et al., (2015, p.486) state that in gathering data a 'process of sense making' may occur. My knowledge of both contexts and my previous research at undergraduate and postgraduate level and the usage of my work has made me acutely aware that knowledge of organisations and the role of staff in them is important (Allaire and Firsirotu, 1984). Great credibility is attached to the attainment of a Doctorate of Philosophy in an organisation. However, research with the expectation of being scholarly must also show a degree of sophistication in the knowledge of its recipients and the service they provide and ways in which it makes itself accessible to the stakeholder(s) from a business perspective (Mariani et al., 2021 and Miller and Miller, 2016) and awareness of the audience-reader in the artographical sense, without appearing patronising. The question and answer format of the research questions,

instinctively follows the conversational format used by African scholars, storytellers and ethnopoets once again inviting all participants in the artographic process to know and fulfil their responsibilities in co/re-invention and co/re-interpretation (Sibanda, 2014, Chemhuru and Makhuvaza, 2014, Mabvurira, 2020, Magena and Ndlovu, 2016, Webster, 2014 and Blommaert, 2006).

Arts-based Analytical tools–To A/r/tography or not to Artography?

As an artographer my creative approach is one that involves people and the input of people. As a form of auto-ethnography in conjunction it allows the artographer to engage with varying topics, including the difficult ones I discussed in previous chapters. It enables a person to talk about their own lived experiences and the experiences of others in the most accessible yet scholarly way they can (Parson, 2020 and Davidson and Letherby, 2020). Storytelling features strongly but rather than it being merely for entertainment and a self-satisfying, self-indulgent act it involves seeing the seemingly ugly, violent and uncomfortable concept of safeguarding through a different lens (Irwin, 2008), which the people in this process provide. My conceptual framework can therefore be seen as a constructionist one. Damaschin (2014), states that this is the way in which we construct our own and others identities through our interactions. As seen in the literature these constructions in the colonial and post-colonial landscape of Africa has created sights of conflict and reconciliation. Sophistication of construction and who defines what is or is not beautiful, is or is not violent and what is or is not safeguarding has been evident in the construction of colonial and post-colonial genders, classes and race (hooks, 1989, Murray, 1987, Diop, 2019, Hall, 1997, Hudson-Weems, 2004 and Mungazi, 1991). In a/r/tography constructions are not law, they are not rigid they tell personal stories that are ever changing as artists, teachers-teaching contexts and students or audience-readers change (Leggo, 2008), clarifying its rhisomatic nature. What remains constant is the continuing bidirectional interactions between people (Bronfenbrenner, 1979, Hirsch, 1976 and Lorde, 2020).

*When I was a child, I talked like a child, I thought like a child, **I reasoned like a** child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.*

(1 Corinthians 13: 11-13, BibleGateway, n.d.)

1 Corintians 13 (BibleGateway, n.d.) has had the greatest presence throughout my life. Not only was it the school reading at my primary and secondary school a former Dutch Reformed turned interdenominational school, but one that I have read or has been read at family weddings, as inspiration, including by myself. Even though I have heard these verses from early childhood (Neuman and Devercelli, 2012), and they gave me comfort, holding different meaning at different times, it was not until I got older and reflected back that the words started to resonate with me. In my understanding the verse challenges me to truly know myself and what makes me (Groenendijk et al. 2020 and Kong et al. 2009). How these parts of me came together, through peaceful means or through violence, through honesty or through lies and whether these interactions have impacted on my own values, and the ways they have served as catalysts for the development of my community and myself (Parsons, 2020 and Singh, 2020).

I have begun to ask myself the true value and usefulness of these parts to myself both in the UK and in Zimbabwe (Song, 2016, Schlabach, 2013 and Torngren et al. 2021). Ultimately, I position myself as a black African woman (hooks, 1982., Davis, 1974., Lorde, 2020 and Yuval-Davis, 2006a and 2011) raised in African environments by pan-African Africans and considered to be African enough by them to have lived and be allowed to express myself as such in contextually peaceful ways (Cornish, 2021). However, this desire to know myself in the context of this study leads me to Maslow's (Kaufman, 2018 and Maslow, 2011) work on self-actualisation and the conflict I sometimes face on being transnational. Maslow (2011, p. 74) writes, 'A musician must make music, an artist must paint, a poet must write, if he is to be ultimately happy'. Therefore, as an African with mixed ancestry but self-identifying as a Pan African black Zimbabwean, wherever I am would these self-identified aspects in a civilized manner not be allowed to emerge, succeed and be celebrated (Verges, 2019) but, also be carefully be gently scrutinised in order to help make me a better artist, teacher and researcher. Moreover, this self-identification, the way I define myself and construct my own identity as an artographer (Damaschin, 2014 and Hudson-Weems, 2004 and 2020) would determine the process and outcome of the piece in its current state.

5.3. Reflecting on epistemological limitations

Translation ⇨ Meaning ⇨ Interpretation
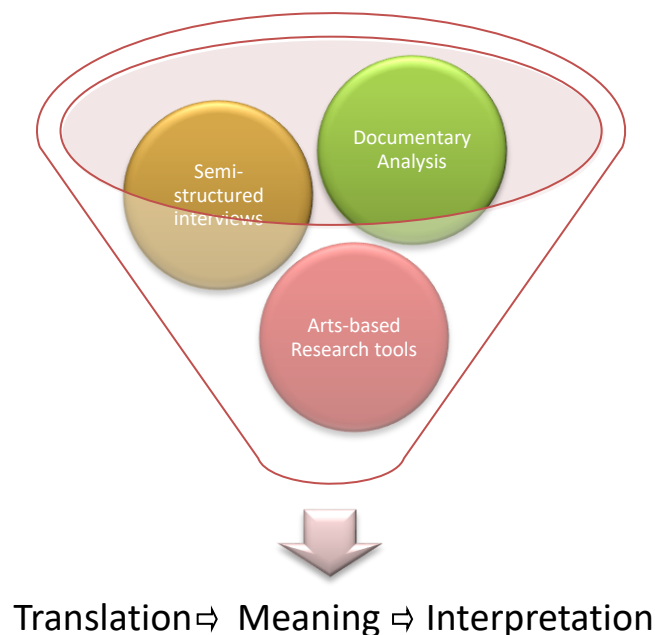
Figure 17: Research methods

It has been suggested that examining processes and honest reflection, which has been described as a dialogue within oneself, or finding ones voice ultimately leads to self-improvement (Tucker et al. 2011, hooks, 1989., Davis, 1974 and Lorde, 2020). In order to self-improve I had to understand my own epistemological stance.

According to McChesney and Aldridge (2019) a researcher's epistemological stance is a determiner in the types of questions created and then ultimately understood. This is particularly true as in the first stage of this research study it had been decided to take an objective as opposed to an autoetnographic approach to the research. On revision it was decided that the questions would need to clarify my positioning within the reconsidered research. This highlights the importance in research of embracing two different paths in reflexivity the personal and epistemological, the former evaluating my own values and ideals and the latter, the research design (Pitard, 2017), both of which contributed to this research project's evolution from an initial unbiased to autobiographical one. Subsequently, by taking this approach it was decided that my identity as a language/language arts teacher and artist/writer would be incorporated (Davidson and Letherby, 2020 and Parson, 2020) into the data.

As a result, instead on my autoethnographic analysis solely originating from my own words as in most arts-based projects that create, then analyse in order for both the researcher and participants to explore their own inner processes (Smith, 2005 and Fitzgerald and Lowe, 2020), mine created as I researched, allowing me to reflect on the questions and on my own findings as I progressed. Therefore, in this study it was decided that an interpretivist stance would be taken. Firstly, in addressing the limitations of the paradigm it can be argued that its subjective nature, lacks the same rigour often employed by positivism (Riyami, 2015). This can be observed in studies that challenge researchers to develop more rigorous data analysis methods which can be observed, for example in the appropriate selection of statistical methods (Mishra et al., 2019) in empirical research. In addition to this smaller sample sizes in autoethnographic studies especially personal accounts raise questions surrounding the credibility (Noble and Smith, 2015) of the data collected. As a result, this leads us to the most pervasive limitation in autoethnographic studies which is the subjectivity involved in subject matter.

Dean (2018), in her reflections on using writing poetry as an arts-based autoethnographic tool to understand her journey as an interpretivist business Ph.D. student, states that the innate emphasis of focusing on 'self' creates this subjectivity, with the researcher creating in conditions of unchecked bias (Mendez, 2013), once again leading to limited conclusions about the data collected as the approach allows for many varied but individualised interpretations.

Despite these limitations, interpretivism, allows for researcher autonomy especially when a mixed method approach is employed, to counteract some of its limitations. For this study in order to provide elements of credibility documentary analysis and semi-structured interviews were used, see figure 24 above. In conjunction with this arts-based tools were used as a means of interpreting the discoveries made throughout. According to Krauss (2005), arts-based tools enable researchers to find meaning as they involve examining others and the researcher's own creative processes (Fitzegerald and Lowe, 2020 and Davidson and Letherby., Warren, 2020 and Kideckel, 2020) but a/r/tography extends this further by giving responsibility to all involved.

5.4. Literature and Film: Inspiration by others

The use of fictional texts allows for the exploration of taboo topics. In A/r/tography the ability to engage with such topics in a manner that makes them accessible to the reader is important. Therefore in my reading and watching of fictional texts and films I primarily embody the role of reader-audience (Snyder, 1976 and Rank and Atkinson, 1989). However, in determining effectiveness of the role of reader-audience in the process, the responsibilities of co-interpreter and re-interpreter had to be defined. Steensen et al. (2020) states that effectiveness in this regards can largely be measured through reader-audience participation and interaction. Arguably as a reader-audience of others work discussing their work from an anti-intentionalistlens (Hirsch, 1976) I am not called upon to help co-interpret the work. Despite this I am held responsible for my interpretation of the work drawing on my identity as a black Pan-African Zimbabwean woman artographer with these identities either intersecting or not (Crenshaw, 1991 and Murray, 1987).

Notably, my identity as a black Pan-African woman is also intertwined with my Christian beliefs and the Bible. It can be argued that reference to the Bible is not a scholarly one but I concur stating the Bible could be viewed as scholarly having undergone a similar peer-review process to that of academic journals through its many iterations and versions (Fincham, 2020) stemming from reviews by theologians the most notable being the Council of Nicea (Robertson, 1925). Conversely, my choice of horror books intertwined with religious texts is not a spiritual or religious one but one that aims to understand the position of all those involved in safeguarding incidents, primarily the abused and abuser or vice versa.

Additionally, in literature the victim or the monster either as separate entities or one in the same (Ortiz-Robles, 2015). This symbiotic relationship is essential in the horror genre, however in regards to the supernatural references to the Divine or Divine entities are evident in the works of Barker and King with their monsters or supernatural heroes mirroring the behaviour of humans (Barker, 1991 and Ortiz-Robles, 2015).

As an artographer it is my responsibility to highlight this mirroring and complexity of character in my works. King's (2016) and subsequently his son (Hill, 2004) work deal with abuse and neglect in its various forms, the humans mimicking the monsters or vice versa and

the monsters at times being complex and drawing sympathy from the reader-audience due to their experiences in a foreign land.

Similarly, in safeguarding incidents notably the Climbie case, the behaviour of Victoria's relative, primarily an African woman from that context can be seen as abhorrent (Laming, 2009). However, the Laming Report (2009) does concede to placing the responsibility of safeguarding on everyone's shoulders noting flaws in the social care system. Moreover, both Victoria and the aunt can be viewed as victims of formal international and informal indigenous care systems that are not carefully scrutinised or unified (Appleton and Sidebotham, 2017). As a result my role as a reader/audience allows me to recognise and highlight themes and issues of concern to society alluded in these works from my own perspective based on my own unique experiences.

5.5. Reflecting on context
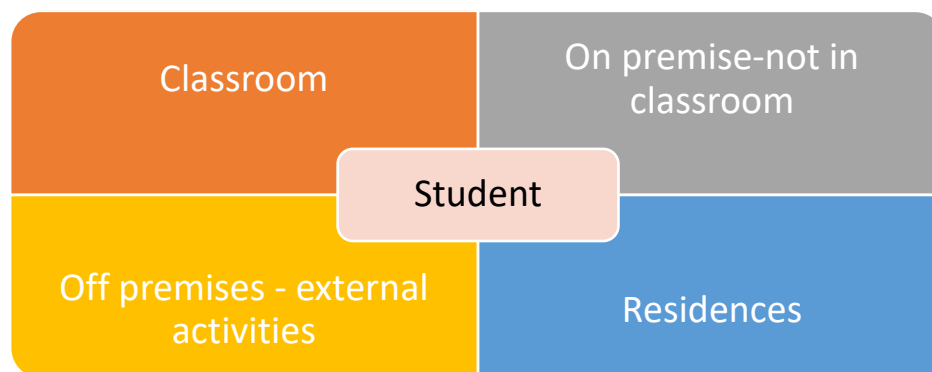
Figure 18: London and Harare School

As a result of safeguarding occurring across a number of settings it was decided that an ecological lens (Bronfenbrenner, 1979) would be adopted to analyse the data. Firstly, this was done by examining the contexts in which the children and young people predominately engaged in school activities. An analysis with all contexts was in keeping with Bronfenbrenner's (1974, p.489) research that examined how alienation of children and young people often occurred as a result of 'fragmentation' or 'separation of business and residential areas'. Therefore, to get a holistic view (Firmin, 2019 and 2020) of where safeguarding would

occur Figure 25 was constructed thereby leading to the conceptual model that was introduced and discussed in detail in the previous chapter.

5.6. Research Questions

As previously stated research into the artographic methods used by African scholars, storytellers and ethnopoets led to the creation of these three research questions:

What policies and procedures are in place in relation to safeguarding?

As an educator, I intended to gain a holistic view of safeguarding policies and procedures that contribute to pupil well-being (Higgins and Goodall, 2021 and DfE, 2017c and 2018b) in all areas of their school experience. According to Ball (1993, p.12) 'policies are textual interventions into practice'. Arguably, this is true but they may also function in order to affirm or enhance existing areas of good practice, innately engrained in a teacher's character or practice, that have not been codified in law, yet (DfE, 2021c).

Conversely, it is this awareness of innate teaching ability that Ball (1993) criticises stating that at that time teachers had significant misunderstanding of the Maths curriculum, for example in the area of planning, leading to more recent policy changes that require schools to encourage teacher curriculum (DfE, 2021c) knowledge and inspectors (Ofsted, 2021) to ascertain this. In the context of this study I examined the school workbooks and school curriculum of both contexts, looking at their content and or overall topics they wanted the students to learn (Lambert et al., 2021 and DfE, 2015a) and any accommodations they made to make the curriculum accessible to all students in line with their own school policies. In addition to the curriculum, I also sought to understand that ways in which both schools attempted to make policies more accessible to the school community.

In order to visually determine how this was achieved photo-documentation (Cleland and McLoed, 2021) was used. In a study, Lambert et al. (2021), recorded the various types of visual artefacts that could be used to communicate policies to the school. For the purposes of this study, photographs and copies of the school syllabus and curriculum were taken. In addition to this photographs of pictures relating to health and safety, safeguarding and welfare were taken, raising personal questions regarding whether they were

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'imperative/disciplinary' (Ball et al., 2011b, p. 612) policies that had to be enforced as opposed to 'exhortative/developmental policies' (Ball et al., 2011b, p.615) which encourage policy actors feedback, empowering them as professionals, in a professional manner. According to Ball (1997) in these settings empowerment, its definition and implementation is scrutinised, with managers having expectations asserting that staff produce their best work and to a high standard. As a result this, led to me investigating the ways in which the policies are creating me as an educator and the ways in which I am creating others through my interpretation and engagement with the relevant documents, including those relating to teaching and learning.

It can be suggested that, school curriculum is determined by policymakers at a macro level to the school at a micro level, then communication occurs bidirectionally at mesosystem and exosystem level with the assistance of family and various stakeholders in the school. Therefore, it can be assumed that policy is a form of discourse (Higgins and Goodall, 2021 and Maguire et al. 2011). The policy is created by the policymaker, this is one side of the conversation then it is enacted by the recipient, in this case the school and its community.

In both contexts they had a number of policy instruments that the researcher procured online, in person and via email of WhatsApp. These documents will be discussed in detail in the findings but their origins were traced back to the local and regional government policies that informed them, allowing me examine how the school as an entity interpreted it (Ball, 1997).

Who is responsible for safeguarding?

Using Bronfenbrenner's (1979) theoretical framework I sought to find this out. Firstly, in reading the school policies, I was able to investigate those local, regional and international laws that informed them, establishing the first response in the policy discourse from a macro to micro level (Bronfenbrenner, 1979) being the creation of the policies (Ball, 1993 and Maguire et al. 2015). Consequently, this led me to searching for those organisations in the exosystem (Bronfenbrenner, 1979 and Baginsky, 2008) that were mentioned in the policy documents as points of contact during procedural enactments such as health and social services. Additionally, these points of contact would not have occurred without the activities of staff dedicated to safeguarding at different levels within the schools. Bidirectional exosystem and microsystem communication and mesosystem interactions revealed the inclusion of inspectorates and extended family or professional educator guardians as also

being responsible for safeguarding (Bronfenbrenner, 1979, Georgas et al. 2001 and Kelada et al. 2019), which will be discussed in more detail in Chapter 4.

Although, it can also be observed that the policy discourse occurs at all levels, a deeper function of policy is revealed which is the creation of people, with Ball (2015, p.311) stating that 'statements make persons'. In addition to this it should be noticed that policies are contextual and the making of persons in these school settings encompasses four contexts both inside and outside the school. It was with this in mind that I decided to obtain data on the school social activities. I tabulated all the activities according to date and location from 2019/2020. I then included the staff to student ratios to evaluate if the procedural ratios matched those recommended in the school Staff and Supervision Policy (X School, 2020), and see if policies were 'translated and enacted' (Ball, 2011a p.630). From there I added additional sections to the table to determine whether risk assessments from either the school or visiting locations or both were included within the documentation (See Appendix 4).

Policy documentation however, was not the only information I gathered in order to provide my auto-ethnographical observations with credibility. In addition to these I created an initial survey for the manager in the Zimbabwean school (See Appendix 1). The questionnaire was created in order to focus on questions that did not require this researcher's personal account. Once again utilising Bronfenbrenner's (1990) work primarily his comparative study of the childhood in the USA and U.S.S.R and the ecological lens that was employed to organise, gather and analyse the data. As a result, for the questionnaire I chose to employ some 'cognitive processing interviewing techniques' (Artino et al., 2014, p.470) such as comprehension techniques by including easily presented item stems that not only encouraged participant voice and autonomy through retrieval of long-term memory but judgement and selection of their own responses. Furthermore, an attempt was made to provide greater time for judgement and response to selection through interviews on WhatsApp and the telephone interviews over an extended period of time, to relieve pressure, obtain clarification and discuss updated information on school operations due to COVID-19. This lead to a follow up questionnaire (See Appendix 2). Consequently, by providing a variety of question types, notably multiple choice, closed and open questions, I was able to gain more detailed information (Xerri, 2017) that I could compare to the school documents. Answers were recorded and transcribed, written down throughout in note books and on paper.

Similarly, a semi-structured interview of approximately 90 minutes (with permission from the participant) was conducted in the London school (See Appendix3). However in this instance the questions (Jamshed, 2014) were constructed after having gathered the policy and additional forms of evidence to get an understanding of the manager's input in the school. As a result of the order in which the questions were create after the data it was discovered from the literature that reflexive interviewing questions (Pessoa et al., 2019) would be more suitable to obtain 'depth', 'clarification', 'confirmation', 'explanation on contradictions' in practice and participant 'reflections'. As with the Zimbabwean context, the questions included content on policy documents and inspections.

However, photo elicitation was also used in both contexts but at different stages in the research. In the Zimbabwean context, the survey was conducted first, with follow up questions. After that, collection of the policy and other related documents and then the manager was asked to contribute photographs on the school and clarification or explanation, based on these photographs asked afterwards. According to Do et al. (2021), the aforementioned method of photovoice enables more marginalised groups to tell their own story whilst similarly reflecting on their own practice. Paulo Freire (2005, p.3) astutely mentions this by noting the difference in perception between a human being's purpose and that of animals. He states a human being can transcend, 'a single dimension, they reach back to yesterday, recognize today and come upon tomorrow'. Furthermore, the benefit of such an awakening in human beings should lead them to differentiate between 'swelling' and 'development' allowing them to developing their own information based by seeking out their own solutions from what they already know and have rather than 'importing' a multitude solutions (Freire, 2005, p.26). Ultimately, this corresponds to the literature on community resilience, especially in contexts where aid is not timely, easily or readily accessible and communities are forced to develop into self-reliant ecosystems (Patel et al., 2017, Schoon and Bynner, 2003 and Boatwright and Midcalf, 2019). Whereas in the London context, the photographs, policy and related documents were done first, then questions were created and an interview conducted afterwards.

Although, in the UK setting it could be argued that the opportunity for photo-voice was eliminated under these conditions by taking the photographs myself, gathering the data and condensing the information more cohesively, I felt I was able to get the manager/participant and myself to 'enter the bigger space together' (Hopkins and Wort, 2020, p.166) and look at safeguarding through a professional lens to find 'meaning' objectively (Hopkins and Wort,

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2020, p.197). Moreover, in taking the pictures, I did so aware of the busy schedule of ten manager and was able to consume less of their time (Dewan, 2015). As, in the Zimbabwean context, the interview was recorded with the permission or the participant then transcribed.

In public health research, photo-elicitation in research is viewed as a useful tool for patients to assess their daily self-management behaviours to identify positive or negative contributors to their well-being. An example is in a study conducted by Fritz and Lysack (2014) that asked diabetes sufferers to take pictures of the food they ate throughout the day. As a result, participants modified the worst aspects of their eating behaviours and enhanced the better to maintain positive physical well-being. Similarly, the questions asked could be viewed as an analysis of school wide self-management of their safeguarding systems. As mentioned previously the goal of taking the photographs was to enter the professional space with the manager/participant (Hopkins and Wort, 2020), in order to better understand the policy discourse. A similar goal was desired in the Zimbabwean context in order to gain an understanding on a professional level as a language/language arts teacher which led to the next research question:

How do I contribute to safeguarding in the two schools?

In answering this question, I sought to answer it through my diasporic and indigenous black African female identity as a language/language arts educator. In order to achieve this I used the arts as a means of analysing, explaining and empowering this work. However, the first question I had to ask myself was how I was going present this information to you as the reader, through my language/language arts teacher and poet/artist identities. This was answered through the use of others and my own literature (Deane, 2020. Petrone et al. 2014 and Fialho and Kumizimovz, 2019) or folklore, tools I have and continue to use as a subject teacher for my students.

5.7. Setting and Bronfenbrenner

Stories are memorable, easy to understand, and establish a common ground with others that create credibility. Narratives also create a sense of empathy from a cognitive and emotional position to help us understand the experiences and world views of other.

(Barker and Gower, 2010, p.299)

According to Barker and Gower (2010), organisations are settings within which humans work. Moreover, with continuing globalisation and the usage of diversity in organisational corpora, in order to improve efficiency of this ever changing workforce, companies are being invited to understand the many professional narratives that exist within their contexts. As a result, companies exploring means in which they could obtain these multiple 'world views' (Barker and Gower, 2010, p.299), may utilise storytelling. Barker and Gower (2010) further, argue that in all contexts that human beings are innately attuned to storytelling, making this method a useful means of improving communication, not merely within an individual organisation but multiple organisations. Consequently, in storytelling across multiple organisations, communication difficulties which organisational storytelling aims to reduce occur.

Van Hulst and Ybema (2020) state that events in settings result in different stories being told which can usually be discovered through such research methods as interviewing. Furthermore, events in a setting may impact on another setting, changing the narrative. An example of this can be observed in the Victoria Climbie (Laming, 2003, Cooper 2005 and Taylor, 2008) case. Unfortunately, we cannot get her narrative as a child navigating multiple settings and her perspective on her treatment within them, but we do get the reverse, multiple settings interpreting one child. According to the Laming Report (Laming, 2003), Victoria's death was avoidable for a number of reasons, with the main issues being narrowed to poor practice and interagency communication (Reder and Duncan, 2004). Therefore, from the perspective of organisational storytelling these can be seen as a reason for the resultant changes in law and practice surrounding safeguarding children and young people (Children Act 2004).

However, Masson (2006) argues that reactive policies, regardless of the positive impact afterwards reveal deeply embedded problems that should be dealt with earlier rather than reacted to later. Therefore, reflecting upon this example it can be seen that setting and events within them have an impact on the narratives, of those working within them. As quoted by Bronfenbrenner (1992, p.107) 'human development is a joint function of person and the environment'. As a consequence of observing these interactions from and between micro to macrosystems, a theoretical framework was adopted, primarily using Urie Bronfenbrenner's (1979) work on the Ecological Systems Theory, as it concentrates on the relationships present between and settings with a spotlight on the individual and their narrative. In addition to this Bronfenbrenner's (1979) theory focuses on the development of the child, which is linked to

well-being. As a result the framework assisted in directing the research in areas within the systems where data could be collected that focused on safeguarding and well-being.

X Learning Centre, Harare, Zimbabwe

 The school was officially opened on the 1st of July in 2008 in Harare, Zimbabwe.

The primary goal of the school is to provide an inclusive learning environment where all children are able to be provided with a high standard of education regardless of who they are. This credence is reflected in its motto, which is 'the Foundation to Academic success'.

Student Population

At present X Learning caters to children from early years(from birth) to primary school age children of up to five/six years old. Clients of the school pay for tuition and therefore are able to engage more freely in their children's education, thus further promoting the ethos of an inclusive education. Pupils have come from a vast variety of backgrounds with large populations being from Zimbabwe or the SADC region as well as students, primarily refugees, from Angola, Democratic Republic of the Congo (DRC), Ethiopia, Rwanda and Sierra Leone.

Harare Province (urban) population

According to the Harare Province Census (2012), 64.6% of the population is economically active with 60% of that population being male and 40% female. Of the economically active population, 72% was in the Harare urban area with ages for males ranging from 24 to 97 years old and females 27 to 69 years old.

UNESCO (2018) reported that in 2013, gross enrolment of pre-primary age students in Zimbabwe was estimated to be 42.58% for females and 41.59% for males. Subsequently, in Harare Province (2012) more preschool children both males and females were enrolled in education than their counterparts in higher education. In the Harare urban (2012) area it was noted that 11.1% of males compared to 10.8% of females were attending school. Additionally, for students at primary age, 49.9% of males and 49.7% of females were receiving an education.

Location

The school is located in the residential suburb with a main road that leads to the main shopping centre which has supermarkets, tuck-shops (similar to small newsagents) and pubs.In addition to this, the area is well known for chemical production and has a local transport system which is serviced by local buses also known as Combies.

The area in which the school operates is now known for having a slum population that lives along the main river, nearby. This population in particular has been reported to have a higher rate of individuals with mental health conditions and members who engage in theft and other criminal activity. Families in this area have been monitored over the past thirty years with there being believed to be thirty male dominated households, with no young people of school going age. The settlement was subjected to evictions by law enforcement officers in 2011 but has since returned to the area (Zimbabwe Homeless People's Foundation, 2011).

The English Context (X School of English)

X School of English was located in the Borough of Hammersmith and Fulham, London from 1990 to 2019 but moved to its current location in September 2019 retaining its original name, logo, staff and school motto.

Student population

At present the school caters to pupils from nursery to adulthood. Classes for young learners include the National Curriculum or Content Language Integrated Learning subjects in English. Trinity and Cambridge examinations, and general English classes. Nationalities of pupils are global with a table provided in Figure 41 in Chapter 4.

In addition to this location, X School of English has a residential summer camp which started in 2016 and only caters to students across the primary and secondary school ages.

Physical appearance

The school is within an old church. It consists of four floors. The first floor contains nine classrooms which all have an interactive whiteboard. A teachers' room, a spacious student canteen, student meeting area, teachers' social area, administration office and reception.

The remaining three floors are residential or onsite student accommodation rooms and dormitories, catering to individual or group preferences.

Area population

The school is located in the London Borough of Wandsworth.

The area has children within the same age range as the children from the school. According to the Office of National Statistics (2011), 7.1% of the population are between the ages of 0 to 4 years old. The largest percentage of children are those within the ages of 5-14 years old at 8.8% and 15 to 19 year olds represented by 4.0% of the population. Of the overall population from birth to adulthood 64.6% of the population was born in the UK and 79.8% of these hold a UK passport.

The areas close to the school serve nursery to secondary age students, with seven schools in total. The majority of the schools close X School of English are primarily nursery schools, however there are approximately forty more schools within the area across all age ranges (schoolguide.co.uk, 2019).

Although the area has children within the same age group, students do not have any official contact with them and there are not any formal programs organised to help improve students cultural and linguistic ability in this manner. This could be a possible option for international students who attend pre-university English courses and as the ward's population of students who are in full time education stands at 3.3% of residents.

Location

Students enrolled in the school who elect to stay in offsite accommodation may choose do so either living in hotels or homestay accommodation within the current borough, or previous borough.

The area has a rich history, and many shopping options and historical buildings that could of interest to the students. However, if they choose to not stay in the area there is a reliable bus, overground and underground train or tube service nearby.

For students spiritual well-being the area is serviced by a Catholic Church and Spiritualist church and for their physical well-being health centre and gym are an approximate three to

seven minute walk away from the school for students who either feel unwell or are health conscious.

Crime Breakdown - Sep 2018-Aug 2019
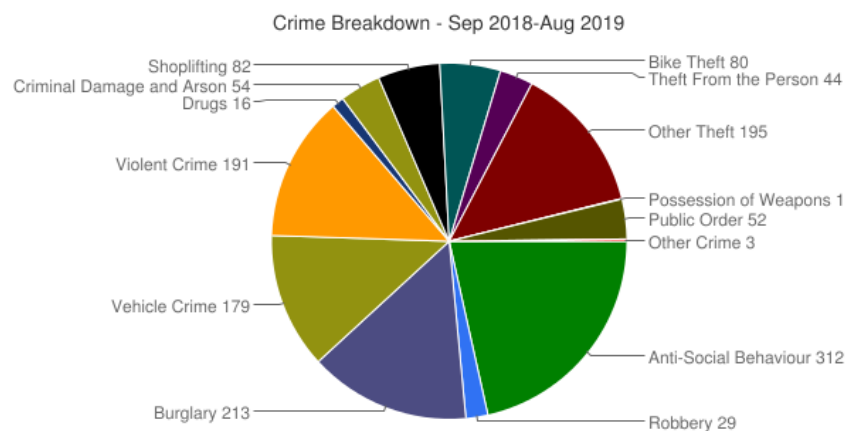
Figure 19: UK crime statistics

(ukcrimestatistics.com, 2019)

As of 2019 the Metropolitan Police (2019) report that the types of crime most perpetrated within the area were those associated with Anti-Social Behaviour, Burglary, Violent Crime (including sexual offences), and other theft and vehicle crime. Within the area in August 2019, 117 crimes were reported, additionally of these crimes 3 occurred on the same road as the school. The reported incidents were 1 burglary, 1 case of shoplifting and 1 vehicle crime (Metropolitan Police Service, 2019).

Participants and Procedure

Participants in the research included myself (Anderson, 2006) as a member in both environments as a both a teacher and teacher/leader and two other participants both members of the senior leadership teams, one from each context. The first in the UK context being the school acting manager, who will be referred to as X Manager, and the second, in the Zimbabwean context, the school principal who will be called X Principal .

Including members from the senior leadership teams was decided upon prior to the pandemic as they are involved in the creation of policy documents within the school (Pont, 2020). Furthermore, school leadership is involved in the implementation of a positive culture within an organisation (Morris et al., 2020), this may be done through their involvement in the

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creation of the school syllabus and their and others interpretation of ways in which the National Curriculum can be embedded into it. Initially, teachers had been asked to participate in the study, but were no longer interested or were no longer available to participate in the research when approached.

As a participant I engaged with the research by making notes, creating poetry from my early assumptions of the thesis then revisiting the poems after reengaging in a poetry course, that I had previously encountered years before. The course had helped me refine and better understand my own creative processed (Writers Bureau, n.d. and Kideckel, 2020), providing structure and discipline. I then visited and revisited written texts both fictional and non-fictional including my own academic work as a child/teenager and journal entries as an early teacher as a reference, to evaluate my self-formation as an educator in both contexts. In the generation of visual artefacts, I walked round the school photographing various signs, posters and notices that I perceived to relate to safeguarding after having cross-referenced these with school policy to determine the ways in which policy was being interpreted(Maguire et al. 2011, Schebell et al. 2018 and Dewan, 2015). After having gained information from the school policy, I took copies of the school syllabus and workbooks to evaluate my own teaching practice and use these in an interview to compare with the X Manager's perspective in the UK setting.

In regards to the participants, in the UK setting I created survey questions based on the policy documents, documents and photographic evidence gathered from within the school. Primary policy documents were the safeguarding, Prevent Duty, health and safety, code of conduct and behaviour policies in the school. These policy documents served as a guide to photographing whether policy interpretation (Lester et al., 2020) was visible within the school and from both these data sources, including school workbooks a questionnaire was created and interview conducted. The interview was recorded and transcribed with the consent of the participant.

Research procedures in the Zimbabwean context proved to be more challenging due to the COVID virus. Initially, a survey had been created to present in person then conduct a semi-structured interview from the answers (Drabble et al., 2016). Instead of conducting a face to face interview on site, a phone and videocall interviews were conducted. Although, this is stated as being inferior (Drabble et al.,2016), especially during participants busy periods, being in different time zones or areas, poor network connections and experiencing power

outages, the flexibility (Archibald et al., 2016) of videocalling allowed for conversations at late hours of the night when the environment was quieter. However, as previously mentioned remote data collection in low to middle income economies does experience high levels of data incompletion, due to the aforementioned problems (Greenleaf et al., 2017) and therefore a follow up interview was conducted, recorded and transcribed.

Fortunately, remote calling is still relatively inexpensive on a number of platforms, allowing the researcher to pursue the data, provided there is time. Copies of policy documents and curriculum were emailed and or sent via WhatsApp, for further discussion. X Principal then took photographs of the school over several visits (Kessi, 2018, Bowles, 2017 and Margulies, 2019). It was from these photographs and in conjunction with the survey, follow up questions and policy documents that informal discussions were carried out, either through myself as the researcher asking questions or the participant volunteering it.

5.8. Ethical Considerations

Rationale for the exclusion of children

Children were not included in this research for several reasons.

Firstly the most significant reason is the young age of the students at both settings available at that time for the research being from reception to early secondary level. It had initially been thought that safeguarding incident documents in both settings would be read and then children interviewed about the process. Consequently, because of the sensitive nature of the study and possible data collected and impact reflecting on incidents or accidents could have on children based on my experience assisting them before and the literature (Harwood, 2010), this was abandoned..

Although, for returning families and children who may have an affinity for the school, participating in research particularly during these difficult times may be stressful for families especially if the institution is of no direct or active benefit to their lives or communities (Khubchandi et al., 2016). Consequently, parents may become suspicious about the nature and purpose of the research especially if they are not actively involved resulting in alteration of research methods, that do include them for example questions about their perceptions of safeguarding and well-being, with answers which may be mimicked by the child (Robertson et al., 2017), raising issues of credibility.

Secondly, the length of study of the students varied and they often went overseas after short periods of study. Subsequently, contact with them would be difficult to maintain and if did occur, it would have to be conducted online. Hokkeet al., (2018) state that recruiting children online for research is cost effective. However, Kaba and Beran (2014) note that co-ordination of ongoing consent and communication of this type should be well conducted and further stress the extensive amount of resources required to undertake studies of any kind. Barriers to obtaining informed assent both at the research context and abroad, can prove difficult in the first instance as parents from diverse groups may not speak English and may rely on the child or another family member or individual for interpretation, with the child possibly too young to understand, or family members or individuals unfamiliar with the research or research context misinterpreting or wrongly translating the work (Andrews, 2013). I was also ware that as all the children lived remotely, virtual interactions with them especially in the Zimbabwean context would be difficult due to the frequent power cuts.

Thirdly, whilst I acknowledge that some (Morrow 2005) have argued for a stronger participant voice in research around topics that impact on Children's lives, I felt that from a philosophical perspective this was a research project about institutional responses to safeguarding. Whilst children may be seen as the ultimate 'client' group to the policies and practices I analyse, they are not the focus of this study, rather it is the school and the various legislative and cultural forces that act upon it, or as Lipsky (1978) succinctly describes it, the Adult Gaze.

Consent and Ethical Approval

An ethics form was completed twice in line with the updated changes in the ethics form and circumstances. Vanclay et al., (2013) state the importance of protecting the rights of human participants in research. This was obtained by providing an information sheet and consent form to participants prior to the research taking place. Participants were informed that their identities would remain confidential by keeping them anonymous. Although, the research involves a family member and criticism of this making the research subjective and biased, it can be argued that as it is a family business and the study auto/ethnographic the parent is already a co-researcher in the project (Shen et al., 2017) and their impact in the story of the life and development of the researcher an important one (Bronfenbrenner, 1979). Participants, faculty and the ethics committee were informed that the data would be kept on a secure computer, that the researcher would only have access to.

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Ethics: Subjectivity, Power and shared responsibility

However, I also recognise that there are wider ethical considerations in such a personal study. Schultz and Legg (2020, p.246) in discussing the nature or power in a/r/tography state that in order to dismantle or discourage the recreation of colonial or postcolonial structures of power imbalance in research participants and researchers become co-'inventors of data' and readers/audience co 'interpreters'. Therefore by creating these juxtapositions the participants and readers/audience are as responsible as the a/r/tographer in the study. Although Schultz and McKeowon (2018) rightly assert that the researcher should present their art in a manner that is accessible to their audience this cannot be construed as unscholarly or simple. Hall (1997, p. 11) argues that complexity occurs in the interpretation of the piece, stating that although individuals hold their own 'private intended meanings, however personal' these meanings 'have to enter into the rules, codes and conventions of language to be shared and understood'. Therefore, the creation of a collaborative a/r/tographic piece involves the participant, researcher and reader/audience in the constant art making process of inventing and reinventing, interpreting and reinterpreting 'co-constructively' (Schultz and Legg, 2020, p. 247), through multiple lenses (Bronfenbrenner, 1979 and Hirsch, 1976).

The concept of establishing co-inventor, participant and researcher relationships in arts-based approaches is key in solidifying these co-constructive workings with Morris and Paris (2022) stating, 'interacting with their participant through arts-related activities; where working with the participant informs the researcher's understanding of the participant's lived experiences and results in the researcher creating scholarly arts-based works (Wang et al. 2017). It is important to note that Wang et al. (2017) state that the creation of scholarly art-based works are the responsibility or the researcher, indeed the research project as a document is authored by the writer. However, the process of a/r/tography reminds the researcher of the researcher-participant-reader dynamic that are responsive, responsible and essential to the creation and interpretation of the final product. However Wang et al's. (2017) and Schultz and Legg (2020) note that as an ongoing process, the onus is on the researcher to determine when the product is complete or when the co-invention, reinvention or co-interpretation and reinterpretation should end in order to pursue other or more pressing topics (Greenwood, 2012 and Irwin, 2013).

Although the power on when the project starts and ends is largely dependent on the researcher, ethically by engaging in a participant-researcher-teacher model of co-construction, power is shared and a 'communitarian model where participants have a say in how the research should be conducted and a hand in actually conducting it,' (LaveJic and Springgay, 2008, p. 72) is created. Ethically, a communitarian model asks questions and answers of all those involved steering the project and making it accessible to all using negotiation, numerous subjectivities and questioning ' not only the material processes by which one can create but also the politics of representation, authority, and voice (who speaks for whom) (LeveJic and Springgay, 2008, p. 76 and Fusco and Bustamante, 1997).

In postcolonial artistry the onus is on reassessing and correcting balances of power, for example in performance art the gentle but colonised, become (not are) cannibals as a form of revenge and being strengthened by the act, recapture their identity and resources (Fusco and Bustamante, 1997). Whilst the possessed in mediumship becomes the possessor when masked, controlling the persona they present to the world (Aguilar and Aguillar, 1994 and Schoffeleers, 1976) rather than being controlled. Postcolonial a/r/tography challenges the artographer and those involved in the artographical process to investigate the arts and their roles in them in discovering or rediscovering this indigenous system of care from a contextual perspective.

Subsequently increasing self-awareness and self-respect results, however, the stresses that occur from embodying the artist-researcher-teacher exist and can be alleviated by the inclusion of the participant and reader/audience. Madrid (2012) however, warns that in this communal a/r/tographic model individuality many be lost and unexpected inflexible power structures created whereby the researcher can even lose their voice to the participant-reader/audience. Consequently, artography accentuates the importance for the participant-reader/audience to recall and act upon the expectation that they too are responsible and must be willing to be both attached and detached, dominant and submissive (Madrid, 2012) to enrich the co-inventor and co-interpreter experiences. Morris and Paris (2022) concur stating that the refining or redefining of attachment and detachment, submission and dominance can be demonstrated to the participant-reader/audience during times of reflection asking them to examine their own positive and negative attitudes to themes or topics that they encounter during their artographical journey.

Interviewing managers

Young researchers who have yet to acquire their doctoral degree hardly stand a chance to be accepted as a competent counterpart in the eyes of managers, irrespective of their actual abilities. In their view, if the university is not going to send a "real professor," the researcher should at least have a PhD. (Bogner et al., 2009, p.211)

Bogner et al's (2009) assessment of participant-researcher paradigm, inspired me to think more deeply about the importance of interviews and interviewing. Throughout my BA and MA studies I had had the luxury of interviewing various managers in X School of English, in contrast to my familial connection with the manager at X Learning Centre.

The statement above revealed to me how much I had taken for granted the unique position I was in in both contexts. In discussions with my doctoral peers (Sithole, 2018), I had discovered some of the challenges they were faced with obtaining access to settings to conduct their research, whereas I already had to. Granted, my positions in these contexts required a consistent level of work and professionalism on my part and I was deeply encouraged to have been accepted on a doctoral program that allowed me to examine familiar contexts.

As an employee however, I became increasingly aware on reflections back to my earlier studies that there were expectations placed not only by me as a researcher on my managers in interviews but also on their expectations on me. In X School of English (Trinczek, 2009), I had been treated as a student but as the years progressed, I began to be looked at as an expert black researcher and teacher as links between my research projects and the contributions they were aiming to make in the industry began to emerge. This growing privileged position of researcher-teacher however, also came with added responsibility as I delivered my finally written work to the managers then embarked on several years of reflection on contribution and application.

Despite this, pressure to perform always emerged and the 'A' in a/r/tography, greatly assisted me calming down (Wiebe, 2008) especially when attempting to make sense of the expectations placed on me by management and the ways in which I could practically meet the demands with the limited resources at our disposal. My managers were the gatekeepers of

knowledge about the context I worked. Although, I did not have to go through the formalities of going through a secretary, I did need to give them information about my studies and obtain their consent to conduct the study in the school, yet again and interview them at a convenient time. As a doctoral student now my questions had to reveal a maturity and understanding of the processes of the organisation that had been lacking over a decade before when I began (Healey, 1993). This was what I thought the manager expected but also what I expected of myself (Bogner et al., 2009).

Obtaining an appointment to speak to X Manager involved several communications. The first was an agreed upon meeting, done face to face in passing in the staff room. The interview date had to be changed a second and third time due to the pandemic and we had initially discussed me sending the questions for them to be filled in online. This idea was eventually abandoned when COVID restrictions were lifted and we were once again able to conduct our socially distanced face to face interview (See Appendix 3 and 4).

In creating my questions for X Manager, I was very conscious that unlike previous managers in the setting who had teaching backgrounds, X Manager's background was managerial (Sithole, 2014). As their employee, I was conscious of their focus on efficiency in the organisation which was highly geared towards student attainment and achieving good inspection results. Therefore, whereby previous questions to teacher-managers had focused on their perceptions and attitudes to the craft, the areas I analysed were those I knew from experience with my manager were a strength or areas of professional interest to them (Even and Hadar, 2021).

Arguably, bias can be seen to occur in my construction of questions due to my personal knowledge of X manager and the position of power that they have. However, from the perspective of a black Pan-African woman artographer, Leggo (2008) argues that although including personal experiences is 'egoism', 'we need to write personally because we live personally, and our personal living is always braided with our other ways of living – professional'. Furthermore, as a black Pan-African woman from the Global South and from a nation routed in Hunhuism, my expression of black excellence would be shown in a determination to have a deep understanding of X Manager's leadership style (Even and Hadar, 2021), knowledge of my position in this dynamic and a respectful acknowledgement

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of these being coupled with the knowledge of creating a work that is academically rigorous but of significance and relevance, especially to my work setting.

Their power as my manager and my knowledge of their interest in productivity and efficiency drove me research areas, documents, visual and textual media selections that would enable us to engage in a discussion where both our positions and perspectives could be seen and respected (Adichie, 2014). The active task of investigating those entities from a microsystem to macrosystem scale (Bronfenbrenner, 1979) empowered me and gave me the language necessary to conduct an interview not as I normally had done using the language of teacher-leaders but a new lexis separate from teaching and aware of profit-service orientated leadership (Adolfsson and Alvunger, 2020).

In summation with regards to data, in the UK setting I created survey questions based on the policy documents, documents and photographic evidence gathered from within the school. Primary policy documents were the safeguarding, Prevent Duty, health and safety, code of conduct and behaviour policies in the school. These policy documents served as a guide to photographing whether policy interpretation (Lester et al., 2020) was visible within the school and from both these data sources, including school workbooks a questionnaire was created and interview conducted. The interview was recorded and transcribed with the consent of the participant and lasted for more than ninety minutes.

My experiences of preparing questions for X manager provided me with a foundation to look at safeguarding in the Zimbabwean not only through an emotional lens as we do in my family but also as a contributing factor towards building a profit-service orientated organisation. As a daughter in a single-parent family run by myy mother, X Principal (See Appendix 1 and 2), I have always been very conscious of the struggles my mother faced and the scrutiny she experienced as female leader in a patriarchal society (Verges, 2021).

My thesis aimed not only to contributing to the family business but also as a woman whose mother defines herself as 'for women but not a feminist' (Sithole, 2012) it aimed to show that she was and is to me a role model and dare I say African version of post-colonial womanism. I say this because growing up I never quite understood, how sensitive I was to my mother's various identities as a professional widowed single-parent in the African context. X Principal's work with children involved safeguarding and working with international and

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local donors, meaning not that she had to behave in ways or portray an image of the saintly, self-sacrificing mother, firstly to be trusted with others money and to not appear as a threat to local men (Crenshaw, 1991 and Diop, 2019).

This reflection, made me realise of how conscious I was of portraying my mother, the family business and what we hoped to achieve in the best light. My discussions with my supervisor (Sithole, n.d.) inspired me to read the work of John Berger who describes the picture of Baccus, Cress and Cupid. In it Berger (1972, p.56) states that the women rarely looks at the male character in the portrait with her but instead 'looks away from him or looks out of the picture towards the one who considers himself her true lover - the spectator owner'. Indeed, this realisation led to three revelations within me. Firstly, I wanted understand how and if at all my mother balanced her duties to the children and her institutions without sacrificing duty of care for the spectator-owner. Secondly, who was this elusive spectator-owner that my mother was so beholden to that the artwork, in my analogy the institution she worked for so heavily relied upon to continue or be viewed as worthy work for attention (Bronfenbrenner, 1979, hooks, 1989 and Lorde 2020). My study as an artographer would make my participants, the institutions and me looking at you dear gentle reader subject of the gaze open to scrutiny (Berger, 1972, Bronfenbrenner, 1979 and Mulvey, 2006). This led to my third revelation and one that I was not openly acknowledging, that I possibly had a feminist agenda. A burning desire to prove the capabilities of the women in my life who had raised me and surrounded me.

Memories however, held me back. Memories of my upbringing in this family structure (Bronfenbrenner, 1990) had me acknowledge the negative post-colonial African sentiments towards feminism and the perceived role of feminists within society that had been embedded in me. The perception of them being angry, men hating colonial, Western inspired women (Adichie, 2014, Creed 1986 and 1993 and Diop, 2019). Memories of my reading and being inspired by Gloria Steinem's biography and the start of Ms magazine, then hiding the article away because after all she was married to South African, David Bale and heaven forbid, a feminist and popular ideas I was warned at that time, that in the Commonwealth after Valerie Solanas, certain 'types of girls' had to be watched (Sithole, n.d. and Solanas, 1971).

 Memories of reading books on African female leaders inspired me, then being reminded constantly we lived in a world of men, sobered me (Sithole, 2012 and Hudson-Weems, 2019).

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Memories of me, being the editor or the school Newspaper trying to encourage the participants of the Miss (My High School) beauty pageant to talk about real issues that affected our communities, rather than simply impressing the boys from our brother school, then being called 'Mr' because I dared to say what competition organisers later agreed should be said (vindication), allowed me to experience what my mother experienced as a manager every day (Verges, 2022).

Africa saw me as a feminist before I even acknowledged being one but it was only as I grew and research in the area of black feminist thought increased as did my access to literature, that I learnt I could define how black African feminism for me would be (Davis, 1974 and 1983; hooks, 1982, 1992 and 2006; Hudson-Weems, 2004 and 2019; Murray, 1970 and 1987 and Crenshaw, 1991) in a safe space. It was my mother's mission to create a safe space (hooks, 1989) and my own appreciation of this, even with the limited resources that fuelled the desire to start a school for all children, boys and girls, which would include like me those who were perceived as outsiders.

My preparation of X Manager's interview questions would allow me to see if the family business did still stand by its constitution of being 'Inclusive for All' but first I had to choose the questions well. Erdelyi (2022) describes the emotive nature of mother-daughter power dynamics, examining two daughters in their relationship with their mother. Erdelyi (2022) notes, that in their interactions the daughters approached their mother differently one was submissive and cautious, whilst the other was more forthright. Clearly this shows the children's distinct natures, however Boyd (1989) argues that these characteristics in older children or adults may be extensions of the mother's personality being projected on the children due to the closeness of the dyadic relationship (Bronfenbrenner, 1979). As a result, although X Manager has overt control, X Principal's extends beyond this to the covert making emotive bias greater.

Johnson (2009) disputes this, claiming the importance of emotions and personal stories in ethnographic studies, stating that they show honesty to the reader and an appreciation and respect for their own experiences. Despite this, dyadic power dynamic (Bronfenbrenner, 1979), Damschin (2014) argues that as a researcher the power in constructing the researcher's own and participants identities ultimately reverts back to them. Arguably, this can be viewed as constant dynamic changes of power, however it should be reiterated that as

an a/r/tographic piece the power and responsibility for co-invention, re-invention and co-interpretation and re-interpretation lies with all those involved in the rhisomatic process, where power in more fluid due to everyone sharing their stories (Leggo and Irwin, 2008).

Therefore, in creation of the interview questions, I chose to take a professional approach aiming to show the competence of X Principal, by having them reflect on their own safeguarding process and thus showing this was also a part of their process as a female leader (Verges, 2021 and 2022). The goal was to show as with X Manager that efficiency and productivity did play a part in the running of the school. External entities like the British Council in the UK were considered when evaluating standards for the children (Mariani et al., 2021) with questions with this focus included. More reflective questions, showed a knowledge of X Principal's belief in sustainable practices that promoted the maintenance of an effective, contextually responsible school safeguarding system (Miller and Miller, 2016), supporting this lens inadvertedly by getting them to look at the school through a photographer's lens, seeing their own policies and procedures in practice (Wilder, 2018).

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and policy documents that informal discussions were carried out, either through myself as the researcher asking questions or the participant volunteering it.

Coding the interviews

Similarly, in establishing co-constructive research partnerships Candela (2019) writes that the research process should be a reflective tool for all. Notably in the a/r/tography process this can be done through the member checking process having stressed that the researcher and even the participant and reader themselves are making a contribution to the literature through the process to the finished product (Candela 2019).

In establishing the sections for data analysis focus coding was used in conjunction with Bronfenbrenner's (1979) ecological systems theory. Table 2 was construct with two columns on the left where macrosystem to microsystem were written, these were for each separate interviewee. It was then that the transcripts were read and any references to each inputted into the table (Thornberg and Charmaz, 2014). Although, data gathering of this nature can be construed as tedious and time consuming especially when analysing more extensive discourses Charmaz and Thornberg (2020) argue that data gathered in this way is more vivid and richer in content. Having analysed the interview data using focused coding, corresponding policy instruments and visual data collected was added as a third column to the aforementioned table then compared to determine if safeguarding policies as reflected in the instruments and photographs (Ball, 2011 and Maguire et al., 2011) were indeed being practiced, encouraged or enforced to be practiced by the interviewees, the staff and myself.

Subsequently, having established safeguarding at the various levels of the ecological system I sought to link my findings from this table to the literature review by cross referencing them to the themes. Mishra and Dey (2022) warn of ensuring that in finding themes or concepts that data captured is not too narrow or broad. This was firstly done by examining issues-based questions which captured the participant's experiences related to safeguarding in their daily work contextualising it (Mishra and Dey, 2022).

<u>Sample</u>

Bronfenbrenner	Interviewee	Textual/Visual data
Mesosystem	Manager X: We keep in contact with the organisers overseas and the parents to ensure pupils are safe	Safeguarding and Welfare Policy Parental Consent Form Needs Analysis Me: Helping students complete the forms and reading the policy documents
Exosystem	Principal X : We work with a psychologist to helps us	Staff and Student handbook: welfare needs

Table 2: Coding Sample

Memoing/Journaling

Triangulating the data in this study ultimately came with numerous challenges most notably the sheer volume of information and my attempt at making sense of it all. Attempts to link my data back to the literature in a scholarly manner in which I could discover themes only started to materialise as I began to make annotations and notes on my work (Sithole, 2018, 2019 and 2020), discoveries and meetings with others (Mohajan and Mohajan, 2022) . These experiences ultimately started to take the form of poems. In my mind this form of reflection was not scholarly.

However, Lisi (2016) writes that in the grounded theory approach memoing can take the form that I had been initially using in notes and diary and additionally, poetry with Lisi (2016) choosing to use drawings to chronicle her feelings and interpretations of her study. Subsequently, this led me to assess my own perceptions of poetry as a tool not only of reflection but also emotion and that emotions or sensitivity in research were incompatible. Birks et al. (2008) disagreed stating that in memoing in whatever format, ' an intense relationship is established with the data, enabling the researcher to feel a heightened

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sensitivity to the meanings contained therein'. This relationship is revealed to you dear reader in the opening poem of this Chapter entitled Method. I came about from my discussions with my supervisory team and panel about articulating my conceptual framework and signposting (Sithole, 2016 and 2021). These two areas caused great confusion and the poem and its form chronicles this confusion and my desire to make sense of them (Blommaert, 2006).

Additionally, in this study I have included journal extracts and reflections from when I was a teenager to adulthood. This has helped me organise my thoughts and helped me understand where I was as opposed to where I am or ought to be. This once again refers me back again to 1 Corinthians 13 dear reader, which challenges me to grow but also use my journal and words as a reflective tool to see if I have indeed grown and developed and barriers or enhancements to myself (Bronfenbrenner, 1979, 1990 and BibleGatewy, n.d.).
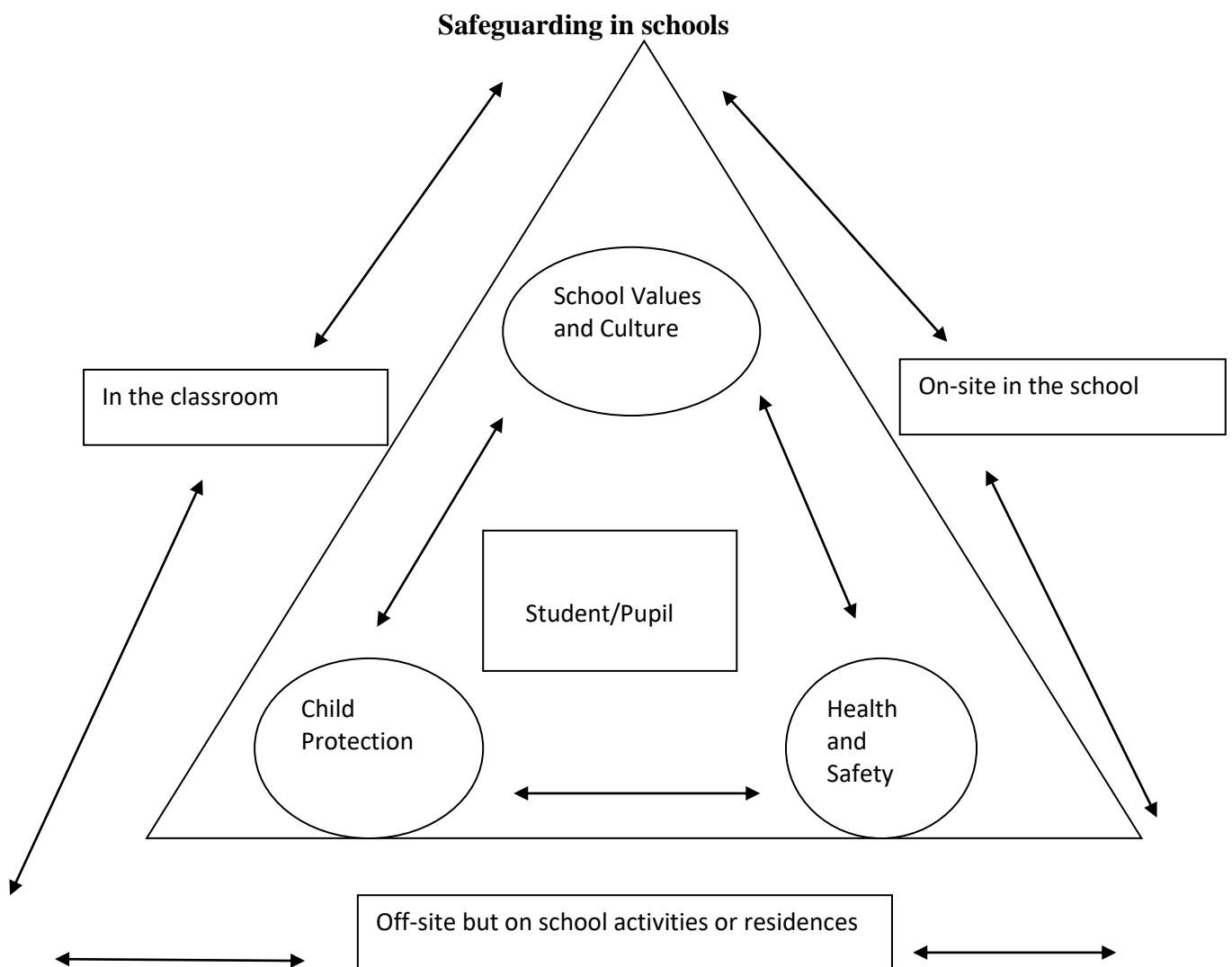
Conclusion

In embracing an arts-based autoethnographic approach I was able to use my training as a language/language arts teacher, interest in literature and social science, primarily in the field of education to adopt a method that would be more readily accessible to an audience with similar interests. Although, the topic is viewed as requiring a more serious perspective and approach and on the surface an arts-based approach may not appear to do that, the literature shows that the arts have been a divisive and unifying force in colonial and post-colonial contexts. The Arts power has stemmed from its ability to provide a narrative and give a voice across a range of genres. In addition to this, it can be accessed by all people regardless of age, race, gender, class, religion, sexual orientation and can be used as a conduit to provide a voice for the voiceless and answers for the genuine seekers (of not only contrived truth but collective wisdom) out there. Therefore reader, by examining both these positive and negative aspects in the study, it is hoped that you, through multiple lenses could come to one or many truths and attain a sense of peace, not at the expense of the suffering of others which is antithetical to safeguarding and well-being but through the collaborative and combined effort of individuals and organisations from two contexts that share a productive and yet deeply painful history with one another. In the next Chapter, I will present the findings and make and analysis of the data collected.

Chapter Six– Findings and Analysis

A Conceptual model is born

6.1. Introduction – An artographical introduction

Safeguarding in schools

School Values
and Culture

In the classroom

On-site in the school

Student/Pupil

Child
Protection

Health
and
Safety

Off-site but on school activities or residences

Figure 20: My conceptual model of the safeguarding system

So intent was Frank upon solving the puzzle of Lemarchand's box that he didn't hear the
great bell begin to ring. The device had been constructed by a master craftsman, and the

riddle was this – that though he'd been told the box contained wonders, there simply seemed to be no way into it; no clue on any of its six black lacquered faces as to the whereabouts of the pressure points that would disengage one piece of this three-dimensional jigsaw from another. (Barker, 1986b, location 19)

Firstly, I very briefly dear reader, I must note that this introduction is expressed through the various forms of my artographical self, from the diagrams, to the use of others words, to its formatting.

As a researcher artographer, the study encompasses my intersectional (Crenshaw, 1991, Davis 1973 and 1974, Douglas and Carless, 2020 and hooks, 1994) journey in uncovering the mysteries of my world and the UK, in relation to my profession. I felt a great responsibility to understanding what was presented to me in both worlds. Thereby in understanding the safeguarding system, much like the Lemarchard Configuration in the Hellbound Heart, I felt this would open me to worlds and indigenous systems of care that I could both honour and use to assist all my students. I hoped as with me, these systems of care would grow into hybridised systems (Harris, 1995, Hall, 1988 and 1990) in respect for each other and their origins.

However, as an artographer interested in my own development and the successful development of my craft, I had had to be aware that this type of complex system like the box would present me with experiences far beyond my own understanding and like Frank I would undergo them with my own team, who at times I must add dear reader when I was most overwhelmed by what I discovered, did seem humorously, now towards the end, like Cenobytes to me (Bronfenbrenner 1975a and 1975b, 1992 and 1988 and 1994, Red Alone Media, 2021, Reed-Danahay, 2020 and Rank and Atkinson, 1989).

Hall frequently speaks of the work of representation (Hall, 1997a and 1997b, 1990, 1993 and 2006) but being black Zimbabwean Pan-African of mixed ancestry, this almost sounds like a transitory state, uninvolved. However, as an artographer, my performance and process of self-expression and solidifying it (Greenwood, 2012 and 2023, Irwin, 2003 and 2013, Irwin et al., 2008 and 2017 and Irwin and Springgay, 2008), in conjunction with those Africans who raised me seems less unengaged and more participatory. A hybridisation not a bastardisation of different complex worlds, with all their histories, beauties and uglinesses, appreciated in one body to make my own.

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Through this complex investigation as a female black Zimbabwean Pan-African artist, researcher and teacher it was discovered that a safeguarding system did exist in both and that actioning did occur.

According to Achinstein(1965, p. 103) 'a theoretical model consists of set of assumptions about some object or system's. In this study Bronfenbrenner's (1979) Ecological theory provided a useful reference in analysing those 'properties' (Achinstein, 1965, p.102) and helped inform the assumptions made about those properties that contributed to an effectively actioned or actioned, safeguarding system.

As a result, as discussed in Chapter 3, despite contentions key concepts and themes were revealed as being interdependent and evident in the construction of a safeguarding system in both schools. It was through my artographic investigations that I was able to discover with others (through text, work and scholarship), make assumptions (Achinstein, 1965) and as a result create the above conceptual model (Figure 20).

The Figure above shows that safeguarding both occurs onsite and offsite drawing on Bronfenbrenner (1976, 1979, 1992 and 1996) and Firmin's (2019 and 2020) work on complex systems and capacity to safeguard. As an educator, I saw my work as extending beyond the classroom, hence the three different location where the safeguarding system ultimately occurs. Imbedded in the safeguarding system those properties (values and culture, health and safety and child protection) that interact with or influence the ways in which safeguarding is actioned for that child or children. The bidirectional movement (Bronfenbrenner, 1979) of the arrows shows the continual movement and constant actioning occurring within an effectively actioned or actioned safeguarding system. Consequently, the study sought to find policies and procedures that provided evidence ofactioning safeguarding within the system with myself as participant and practitioner reflector as well (Singh, 2020, Parsons 2020 and Davidson and Letherby, 2020).

As an artographer the creative process, the creation, the audience and performance are key (Viega, 2019) aspects of the artistic system. In my experience, this perspective has enabled me to see similarities with this and the creative process of policymaking (Ball 1993, 2011a and 2011b), the policies themselves, the audience (myself, the student, all those both directly or indirectly involved in the school) and the actioning or performance of safeguarding (Irwin et al., 2017, Greenwood 2012 and 2023 and Gunes et al., 2020).

As a result, it can be observed, that within these two systems transformational experimentation occurs from an individual or artist level to a macrosystem or rhisomatic level. Bronfenbrenner (1979, location 629) succinctly states that in this experimentation a 'restructuring of established forms and values' occurs and that the systems would be challenged by the 'alteration and restructuring' of these forms or values (Bronfenbrenner, 1979, location 634). Therefore, it can be surmised that actioning the safeguarding systems in these contexts involves a diverse range of transformational experimental interactions (Eccleston, 2012, Ball-King, 2022 and Tangen et al., 2022).

Subsequently in order to investigate the effective actioning or actioning of a safeguarding system in these two schools gain a deeper understanding of them and my own practice, I asked the three questions below. The data analysis sections utilise these question formats in detail, examining each one separately:

1. What policies and procedures are in place in relation to safeguarding?
2. Who is responsible for safeguarding?
3. How do I contribute to safeguarding in the two schools?

False questions to gods

ask questions that never cease.

ask them bloody lipped

filled with reason and fancy

ask them foolishly again

answered yet unreflected

ask until Death claims

Its bitter reward.

(My Poem 5)

The above poem evolved from my years of work and study. In my Masters I had learnt the importance of learning the correct questions to the correct people (Viega, 2019). Therefore,

as an artographer especially one interested in poetry I realised that who I am as a black Pan African Zimbabwean woman, the ethnopoetic traditions I had been exposed to and international academic backgrounds I had made would influence this work (LaveJic and Springgay, 2008, Fusco and Bustamante, 1997, Greenwood, 2012, Irwin, 2017, Schulz and Legg, 2020). My poetry studies revealed the fact that sometimes power lies in the poetry itself being forms of questions and reflection and that in a simple, few words a great deal of impact can be made much like a song (Kideckl, 2020 and Writers Bureau, n.d.).

The poem can be seen as an invitation and challenge to ask questions not only of myself but of others. Additionally, the two lines per stanza elicit both a reflective and conversational tone that from an artistic perspective invite you dear reader to read both with the eye of a Western poetry reader but also an ethnopoetic reader as well (Masengwe and Machingura, 2014 and Makuvaza and Gora, 2014) sharing in centuries old traditions, using inclusion not as weapon of harm or antagonism but magnifier and supporter of underlying effectively actioned or actioned systems of care at play.

6.2. Question 1: What policies and procedures are in place in relation to Safeguarding?

Question 1 of this study involved me investigating 'What policies and procedures are in place in relation to safeguarding in both settings?' When I first decided to embrace this research study I naively thought I would only be analysing the ways in which we kept children safe from harm. However, as Baginsky (2008) notes, safeguarding systems are embedded in all areas of school life. It was a daunting task determining where school life began and ended (Firmin, 2020) and it was only after reading Bronfenbrenner's (1979) work that I began to understand the importance of location in answering this question.

After this I asked myself the types of activities our children engage in everyday and those people they associate with in the 'natural cycle' (Jenks, 2005, p. 36) of their development in school. It was through these two lenses that I was able to construct the locations shown in the conceptual model. In the London school policy documents were found both onsite and online. This was interesting as it showed that the school clearly wanted to present itself as a safe school and one considerate to the psychosocial health or prospective and existing members of the school community. Moreover, at that time the start of the research and prior to COVID, London had been targeted by terrorists with international students being directly affected (Hanson, 2017, Medley, 2016 and Henward and Grace, 2016). However, having read the

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inspection reports, I was also acutely aware that the accessibility of documents may have also been useful evidence of the school's attentiveness to safeguarding, responsible recruitment and care (Rosenthal 2014 and Gaertner et al., 2014).

As an artographer, I enjoyed the ability to employ various forms of artistic mediums to obtain, reflect on and analyse my data. Excitedly, I found the process of obtaining photographs fascinating as I looked at my places of work through new eyes. Unlike Helen in the Forbidden (Barker, 1985), I had a place and responsibilities in the places I photographed. People in context were not merely passers-by, but colleagues, employers, parents and managers whose privacy and craft I had to respect. Although, like her I lacked experience as a photographer, I did however being member of the school community, not feel the same degree of pressure or discomfort obtaining them. Consequently, this allowed me to read more and ask myself more questions about the photographs I already had in order to determine if I should revisit them or take additional photographs from a different area((Hudson, 2013, smith and Mockler, 2015, Mafazy, 2020, Hardbarger, 2019 and Kessi, 2018).

Subsequently, having obtained these pictures as a teacher and researcher, I started to examine the schools presentation and interpretations of the poetry, whilst simultaneously interrogating myself on the ways in which I was interpreting (Ball et al. 2011), engaging with and ultimately presenting them to my students. This was the most challenging and daunting task but a fruitful one as I began to uncover the core of the safeguarding system being presented to me. It was from here that a dilemma occurred on how best to present my early findings to you, the reader.

As a result of the policies and procedures being quite vast in both settings an attempt has been made to present the key safeguarding documents I discovered. Although, the above conceptual model clearly segregates the key concepts I uncovered in my investigations and reading that the documents analysed had the concepts embedded in them. Moreover, as the conceptual model attempts to illustrate, they are often interdependent, influencing one another telling an organisational story (Barker and Gower, 2010).

For example, in the X School of English, despite having a Health and Safety Policy (2020) which clearly aims to ensure the physical safety of students. It also provides guidance on completing schools risk assessments correctly including appropriate lesson content in line with the school's values and culture. Additionally, it focuses on child protection areas reminding caregivers of their position of trust (Walton and Kerridge, 2014), their

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responsibilities to children and appropriate procedures to follow if a serious incident occurs. Evidence of this is shown in Appendix 14 of the Policy, where they provide samples of emails and texts that could be used in the event of a terrorist attack, which the students did directly experience in 2017 and 2018. These samples, are designed to provide the students and their families with reassurance contributing to their overall health and well-being, not only during their stay but from the moment of admission (Hanson, 2017) when the policies and procedures are also made available to them.

According to the World Health Organisation's (2020) constitution's definition of the word health, it is seen as 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.' As a definition, restricting health to merely examining the physical aspects of it, this following section will attempt to discuss how these schools in both contexts have aimed to improve and maintain students' physical, mental and social well-being, through their various policies, procedures and service. Subsequently, a school that caters to the health and well-being of students displays its values about care. In these contexts they place an emphasis on inclusivity and excellence, despite being faced my many challenges (Tikly, 2017).

Health plays an important role in safeguarding children and young people according to the amended (at this time) Keeping Children safe in Education guidance (DfE, 2021) which has been updated to include preventing impairment and barriers to development on children's physical and mental health, with an amendment to the COVID-19 guidance, accommodating the changing nature of the virus .

Key documents and who they serve.

Zimbabwe

The Principal of X Learning Centre who will be referred to as X Principal, has been in their current welfare position for between five to ten years and has been school principal for over ten. They are responsible for and qualified in safeguarding adults and children with additional training and experience in nursing and counselling. The key documents in the school that explicitly discuss the health and well-being of staff, students and parents, are the school's Constitution (2008), the School Code of Conduct (n.d.), the Health and Hygiene Policy, the Child Protection Statement, the Toys and Equipment Policy, the Staff Handbook (n.d.) and Curriculum (n.d.) and Special Educational Needs Policy (n.d.) which was under review at the

time of this study. Additionally the school has a health register certificate which adheres to the Zimbabwe School Health Policy (2018).

As stated by Cullin (2022), it is practitioners' responsibility to reflect on the purpose of the safeguarding system itself and to determine if children and young people's needs within this system are being actioned or effectively actioned. The physical presence of the documents clearly reveals that the purpose of the system is meant to align with and support the school's goal to be inclusive (Leventhal, 2003). According to the school's constitution (X Learning Centre Constitution, 2008, paragraph 1) it's vision and motto is 'Inclusion for All. In an interview the following question was asked:

Researcher: According to the school's constitution you aim to be inclusive to all and reduce society's fear of human differences, accompanied by increased comfort and awareness. What do you mean?

X Principal: um we are looking at you know a situation where we are trying to eradicate child abuse um because like I said um you know in our country at the moment because of the economy because of the economic issues you know children tend to um suffer the most this is why everybody now they are trying to protect the children as much as possible because I am a registered general nurse myself and a midwife. I also help pretty much and to see if I find that there is a problem with a child sometimes it's nothing to do with the school really it's something emanating from their home

It is evident from X Principal's answer and experience working as a nurse and safeguarding that a primary goal of the school was to eradicate abuse, especially in an environment that is vulnerable to it. Furthermore, their experience in working with children and young people who are vulnerable abuse would make this a focus for them, thereby explaining their answer. As a result, the policies clearly show a leaning towards preventative measures (Colizzi et al., 2020 and Boyd, 2013) against abuse and violence across the nested system (Bronfenbrenner, 1979). However, in regards to identifying types and manifestations of abuse, neither of the policies explicitly describe what they are or how to identify them. Subsequently, for those staff with limited experience or from contexts other than Zimbabwe, 'abuse' would be open to a broad range of interpretations (Jenks, 2005, Aries, 1962, Adeniran et.al.,2015 and Hamby, 1997).

Moreover, the significance of X Principal's words on the problems emanating from 'home', also highlight the issues students from overseas may carry into their new context. Children's own experiences and perceptions of childhood (Garlen, 2019) may conflict with the expectations being placed on them in their new environment. Expressions of play and childlike behaviours may manifest differently, namely for children from war torn countries or where adulthood is expressed at an earlier age (Taylor, 2013 and Beber and Blattman, 2013, Makuyana et al., 2020). Therefore, a separate Toys and Equipment policy was create to promote safe play, but this was only implemented several years after the school opening and from observations and feedback from and by staff on the playground.

As an artographer physical expressions of self are very important to me and the messages or language we communicate through the body to and with others (Chapepuka, 2017, Aguilar, 1995, Korpela, 2011 and Vanuta, 2015, Adisa, 1995, Cronin, 1988, Hunter, 2002, Vershbow, 2010, Marangwanda, 2022, Simpson, 2009 and danceask.net, n.d.) led me to researching this policy further. In collaboration with X Principal and the staff at the school the policy has been readapted to suit the changing school population. The policy encourages play not only for health but also for educational purposes, with a development of play language that is not harmfully violent (Hamby, 1997, Storli and Sandseter, 2019 and Sandseter, 2007).

 Adult interactions and communication are other ways in which the school aims to acculturate children. Staff behaviours onsite are explicitly mentioned in the Staff Handbook with them being encouraged to be role models (Leventhal et al., 2003). For example, smoking is not permitted on the premises and unlike kitchen staff in their duties, teachers have set times for meals, encouraging not only healthy eating habits but a culture of communal eating with all people in the school community. The importance of this communal eating also enables staff and myself as the artographical researcher (Leggo, 2008) to observe children's interactions amongst themselves and others. As the children in the school are young, if there are any concerning behaviours or questions they may have but are too shy to ask, the lunch table is the best place to tell a proverb or story that may resonate with them, encouraging discussion. In my own experience, I have found children engage well with this approach and often add stories of their own (Grimm and Grimm, 2001, Diop, 2019 and Pulimeno et al., 2020).

Moreover, reflecting on the School Code of Conduct and Staff Handbook, the lunch or break times are also opportune moments to see staff's interpretations on Hunhu and the ways they model this to children, examining children's interpretation and enactment of these values

(Baten and Maravall, 2021, Walsh, 1990 and Das, 2003, Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020). This was particularly important especially for those children who struggled with such concepts as tribalism and Pan-Africanism (AU, 2015).

Discussing their views on Huhnu X Principal was asked:

Researcher: *An educator or school with Hunhu? What do they look like and behave like?*

X Principal: *they behave like you know, exactly like how I've just explained because their curriculum when they train that is included in their curriculum as well. So, when they come they are already um what is the word I want (hesitates to think) they already know how, what the culture you know expects from them. How a child you know in totality. How a child, they are supposed to behave, the teachers themselves, the teachers in the school you know how they interact amongst themselves, you know they are exemplary (sic) to the children. We try to encourage this Ubuntu, it involves a lot of things in it, you know. You'd really need to be somebody who has um had a bit of experience living with the African people and also you know living with the white people. We try to encourage a multi-cultural society as it were from very young as the children grow up.*

In this extract X Principal states that in teacher education in the country, Hunhu is included in the curriculum and that they would expect teachers to already know ways to incorporate this into their daily teaching. In regards to the safeguarding model, on the surface students appear to be receive the same values based education with few misinterpretations, however without frequent observation, involvement in lesson planning and teaching this would be difficult to evidence. Thomas (2010), similarly states that in practice values based education is open to multiple interpretations in practice. The school lacks a policy that promotes inclusive practice and does not provide guidance on the ways in which diversity should be displayed or taught in the school. This would be advantageous to children who are not Zimbabwean as they may be able to draw similarities between their own cultures and the Shona culture enabling them to acculturate (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne's, 2016, Thomas, 2010 and Pattinson, 2020).

Zimbabwean culture puts an emphasis on respecting adults and the concept of ngoziyaamai was considered when creating the Staff Handbook. The belief centres on the curse of the mother if she is disrespected cruelly, showing clear distinctions between amaiguru (big aunt/mother) and amainini (small aunt/mother) and the importance of young people

respecting the women in their lives. As a result it is apparent that this may leave children open to abuse from trusted adults (Green, 2017 and Hamby, 1997). Adults in the school, because there is no policy detailing the types of direct or indirect abuse may not be aware that their behaviours are abusive or violent (Bronfenbrenner and Terkel, 1970 and WHO, 2019) excusing their own and others behaviour as merely being part of the culture. Consequently, within the landscape of informal education, these behaviours maybe normalised and become interpreted as part of the care system by children foreign to the Shona context. Arguably, any issues in this area can be reduced by establishing an effective organisation-person fit from recruitment (Stephenson et al., 2018) which is stressed in the School's Code of Conduct.

As previously stated, Hall (1997a and 1997b) and Yuval- Davis (2006) clearly address the complexity of identity, values and performance in post-colonial contexts with these being influenced by school staff in informal educational interactions with children leading to later contentions on the nature of Zimbabwean Africanness as they grow. In circumstances where this may arise, foreign children and families without clear guidance or conflicting representations (Hall, 1997c) by staff may choose to construct their own Shona identity, creating new forms (Robertson, 2016, hooks 1982, 1986, 1986/87 and 1992, Davis, 1972 and 1974 and Hudson-Weems, 2004 and 2020). Subsequently this reiterates Williams (1998, p.53) words on clan formation and identity that, 'one generation will train its successor' in the cultural patterns and structures of the clan, possibly 'reproducing many aspects of the organisation' but ultimately creating a new 'structure of feeling' in accordance with their own personality.

In addition to teaching formally, informal values based education outside the classroom may put additional pressure on the teacher (Rosenthal, 2014 and Gaertner et al., 2014), especially if there is no clear policy guidance. As a teacher myself, I have often reflected on this aspect of my teaching, finding that a policy that describes the schools vision, values and culture assist me well with my teaching and lesson preparation (I will provide examples of my work as a teacher through an A/r/tographical lens throughout). Although, the X Learning Centre aims to be Inclusive to All with the goal of minimising discrimination in the community as stated in its Constitution, it does not fully state in any policies operationally the ways in which the diverse student population should be celebrated or cared for.

As mentioned in the Theoretical Perspective, Allaire and Firsirotu (1984), succinctly report that an organisation's culture encompasses its core values and beliefs across a period of time

based on the influences impressed upon it by individuals and groups. The Policy Instruments had not shown reflections in changes to student populations or staff, and their influence since 2008, despite some operational daily and termly accommodations. Consequently, the inability to review policy instruments may be due to time and financial constraints which according to Stiefel and Berne (1981) and Rubenstein et al. (2007) may even hinder the most well intentioned under resourced schools.

Although, the Centre's Constitution (2008) states that the care of the children is paramount, their well-being ultimately hinges on the well-being of its most important resource, its members of staff. At the time this data was created, the staff team included two teachers also activity leaders, an assistant, the deputy principal/activity co-ordinator, driver, a cook, housekeeper and welfare officer (which also included the principal).

 In the school's Curriculum and Development Manual it is noted that working with early years and primary children can be very 'demanding' on the teacher's physical and mental well-being, and that this can be alleviated not only by patience and creativity on the part of the teacher but those at all levels by those who support them in their duties (X Learning Centre, n.d. p1). Management in a school, according to X Principal, recognises the stressful nature of education as work and states, they try to assist staff psychosocially when they are on the premises with one-to-one well-being sessions, an open door policy, and weekly staff meetings. Moreover, externally they can now get free training and membership to the Nursery Teachers Association of Zimbabwe, their workshops and various support networks (which were not present nearly eight years ago (Sithole, 2015). Subsequently, in the literature it states the importance of viewing the definition of quality education contextually (Tikly, 2017). Although, the school does not have access to additional resources to support staff, within context the presence of a healthcare professional (Balderstone, 2019) with counselling skills is advantageous.

Although, staff well-being is not explicitly sectioned in the Health and Hygiene Policy, it is an aspect mentioned in the Zimbabwe Health Policy (MoE, 2018.), which informs it. The government document defends caring for members in the school community in the Tips to 'support learners and staff in recovering and building resilience after something terrible has happened' (MoE, n.d.) guidance, which encourages schools to make this a focus as either positive or negative teacher well-being can enhance or disrupt the 'quality and effectiveness of learning' (MoE, n.d., p.2). The guidance explores the notion of supporting children's and

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staff members psycho-social well-being by empowering them through creative self-expression in the arts, sport or play, building resilience through 're-building' (MoE, n.d., p.12).

Further sections in the guidance provide suggestions on activities on activities to assist school communities to help in their psychosocial development, notably it provides additional advice on rebuilding before, during and after traumatic events. Although, the COVID-19 pandemic is not explicitly mentioned, epidemics are a feature supporting resilience studies that discuss the importance preparedness or intervention (Quinn, 2008, Turan and Sahin, 2012, Harney, 2007, Schoon, 2006 and Schoon and Bynner, 2003). X Learning Centre, however does not have a COVID Policy but instead relied on government letters and online information to help them implement their COVID-19 procedures. Despite, lacking in this area, according to Schoon's resilience model, the school's initiative to follow government advice conforms to its concept of adaptation allowing staff to research trends in the school population and virus spread both on and offsite to determine the correct measures to take thereafter (Schoon and Bynner, 2003, Shaw, 2012, Davoudi, 2012 and Faulkner et al., 2018). Moreover, Schoon and Bartley (2008) argue that resiliency does not involve there not being setbacks but rather extends this further by stating organisations are able to function even better than anticipated after they occur when issues may occur procuring state funding (Haider et al., 2012; Fungfeld, Perera-Mubarak, 2014 and McEvoy, 2012.

Conversely, Shaw (2012) states, that this more progressive approach to resilience building, despite encouraging self-reliance, may not be viewed in a positive light by the State or local authorities (Perera-Mubarak, 2014) who may want to participate in the management of or resourcing to problems. Collaboration between entities and the local authorities in resilience assessments enables both to communicate and discover issues and patterns in behaviour that may not have been previously explored. State funding may allow local organisations to investigate community behaviours and those elements that both impede and encourage community resilience (Haider et al., 2012, Fungfeld and McEvoy, 2012). Subsequently, these discoveries may lead to policy on a local and regional level to be modified to best serve the community (ies) affected (Haider et al., 2012). Local knowledge in community resilience building also serves an important role. Being familiar with the entity or entities under investigation enables, policymakers and policy enactors to create and perform procedures and practices that enhance resilience and improve overall well-being and promote development

(Wilkinson, 2012). As a school this collaboration occurs in the form of fortnightly inspections by City Health, Harare, which will be discussed later in the chapter.

Although at the time of this research data collection the Inclusive Education department and SEND policies were being restructured and amended within the s school, experience from creating the Health and Hygiene Policy using the Zimbabwe Health Policy (2018) provided a good foundation, referencing Zimbabwe's Ministry of primary and Secondary Education Practical Inclusive Education Handbook (MoE, 2015). Caution was also being taken to ensure, the restructuring and amendment of policies were informed by the Zimbabwe School Health Policy (MoE, n.d.) which in turn is informed by the WHO, UNESCO and UNICEF's child friendly school framework, that encourages schools that adopt it to promote 'both the physical and the psycho-socio-emotional health of teachers and learners' (UNICEF, 2021, paragraph 9).

According to Bronfenbrenner's (1979) theory, the bidirectional relationship in the nested structure can be observed within this policy system. The school's constitution, describes the aim of the school to be inclusive to all and cater to the psycho-social, physical and emotional needs of its students whilst simultaneously providing them with an education (X Learning Centre Constitution, 2008). This in turn is informed by the Zimbabwe School Health Policy (MoE, n.d.) which is informed by international treaties.

The United Kingdom

Health and well-being is embedded in X School of English's many policy documents. The documents serve all members of the school community to support learning and teaching, in daily operations, however they have evolved in recent years to accommodate those extraordinary or unexpected safeguarding issues external to those that they were advised to focus on by educational regulatory organisations such as the British Council (2018). The following section presents to you dear reader the documents that support actioning or effecting actioning in the school's safeguarding system.

The first evidence of actioning within this safeguarding system dear reader is my use of the Policy instruments to inform my practice. In a/r/tography and especially as a black African woman in a foreign environment these policies have given me an insight into my own evolution as an educator in a foreign country (Reed-Danahay, 2020). Much as I would in practice, I frequently revisit policies, documentation and both academic and non-academic

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literature in order to consolidate my own understanding and defend my positioning on educational approach (Yuval-Davis, 2011), reminding myself in the gentlest and most intellectually rigorous way I can in order to understand the safeguarding system I aimed to discover in this context.

In line with the WHO's (2020) and Keeping Children Safe in Education (2021) definitions of health, which includes ensuring the physical, mental and social well-being of its students, X School of English has created a number of policy documents, which serve all members of the school community and which are reviewed annually, according to X Manager.

Firstly, the Health and Safety (X School of English, 2020) policy which is a detailed document that discusses the health and safety features, of the school's physical building and procedures for ensuring it is well maintained, such as electrical maintenance and fire hazards. In addition to this it presents to the reader, details of the various risk assessments that not only focus on the physical building but on student-social activity leader risk assessments as well(Ball-King, 2022). Moreover, it also provides advice on practical ways to communicate and provide support to students and families during a serious incident. By concentrating on the holistic well-being of the child the Policy acknowledges the impact these events may have on a child's development. Access to all the documents can be both found online and in person for various stakeholders to read via the school website. As a result this supports research trends that affirm the benefits of establishing community trust in school partnerships through transparency and information sharing (Wheeler et al., 2018 and Kukkurainen et al., 2012).

A second policy document created by the school is the Safeguarding and Welfare Policy (X School of English, 2020) which discusses, types of abuse, identification and mitigation which is useful for all members of staff and host families before, during and after school hours. The third document is School Discipline and Exclusion Policy (2020) that clearly states the behaviours that are unacceptable and the consequences that come as a result. In safeguarding and addressing school culture, behaviour management is often referred to as a catalyst or contributor to the creation of school values (Firmin, 2017b and 2019b, Lloyd 2019 and 2020 and Lloyd et al. 2020a). Poor or good behaviour according to the literature can be influenced by the members of the school community at any given time and for any duration (Allaire and Firsirotu, 1984). Therefore, in establishing a consistent culture to uphold its values of excellence the school has the Anti-Bullying Policy (X School of English, 2020) and the Discipline and Exclusion Policy (X School of English, 2020).

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Behaviour management is a fundamental component of teaching and in the Teacher's Standards (DfE, 2021) it is highlighted that appropriate techniques be adopted to at all key stages. However, these behaviours are seemingly more difficult to control when dealing with large groups of unsupervised children who may speak in a different language and feel free to abuse a peer especially when the language is not understood by the trusted adults(Firmin, 2020). In such cases it is important that an adequate staff to student ratio is maintained which is shown with the school's Staffing and Supervision Policy, an area which is also subject to stringent recruitment and retention procedures, in order unnecessary safeguarding problems and unfair accusations (Campbell, 1998) and dismissals. Moreover, as stated in the literature to reduce incidents, schools as high reliability organisations would rely on the information of staff to keep their systems actioning effectively (Allaire and Firsirotu, 1984 and Lekka and Sugden, 2011).

X School of English requires it students to adhere to a Code of Conduct (2020) which accompanies the student handbook and is handed out on the first day during induction. The code is displayed in classroom around the school as a reminder to students of the results of their actions using a simplified traffic light system. This method makes the behaviour policy accessible to students of different language levels and ages adhering to both a/r/tographical and language learning recommendations on making content accessible to readers (Irwin, 2017, Greenwood, 2012, Viega, 2019, Das, 1965, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986).

The Code of Conduct focuses on the areas of Punctuality and Attendance, behaviour in Classes, Smoking, drugs and alcohol, respect and Health and Safety (2020). This links to the literature in connection of transparency in the school. By displaying behavioural expectations whilst expecting the highest standard of outcomes by students the school consolidates its culture on providing excellence in both teaching and learning (Wallenius et al., 2018, Tikly, 2011, 2017 and 2022, Scott, 2017, Hassen, 2020, Griffiths, n.d. and Sardinia, 2022). As a teacher I often use the Code as a supplementary tool in lessons centred on rules and modal verbs (Sithole, 2019).

In addition to this extremist behaviour is addressed in the school's Prevent Duty (2020) which assesses risks annually or as specified, when necessary. The focus of the Prevent Duty is to

support the Safeguarding and Welfare policy to identify types of abuse and procedures to report them. The policy instruments are lacking in that they do not address the influence of the media on the development of children and young people. As a result, children and young people from different social landscapes may be unaware of the dangers they may encounter. Monitoring and censoring practices were not observed as a policy was not found that addressed this (Glabel and Paula, 2020, Rich et al., 2015, Reyes, 2016., Andersen et al. 2020., Scrivener et al. 2021b and Scrivener and Christensen, 2021).

The School runs classes and social activities from nine am to five forty-five pm in the afternoon. For the classroom sessions students are required to attend classes. Children and teens classes (up to the age of sixteen years old) are half an hour longer than adult classes in order to provide young learners with 'concentration breaks'. Adults are not permitted to enter the class if they are more than ten minutes late and have to re-enter after the first break. However, for safeguarding purposes, young learners have to be let in regardless of how late they are as specified in the school's School Attendance Monitoring Policy (X School of English, 2020). Good school attendance is believed to be a prerequisite to good student attainment and the importance of monitoring and investigating student progress across levels and in weeks is discussed in the Student Progress Policy (2020).

These procedures and practices are in line with the British Council's (2018) expectations regarding safeguarding and UK legislation. The British Council Inspection Criteria, S1 (2018) states schools should operate where, 'there is a safeguarding policy which specifies procedures to ensure the safety and well-being of all students under the age of 18. A named member of staff is responsible for implementing this policy and responding to child protection allegations'. The school in Safeguarding and Welfare Policy and on the school notice board students are provided with the pictures and job roles of the Safeguarding Lead, Safeguarding Officers and Welfare Officer.

A further document is the school's SEND Policy (X School of English, 2020), which discusses inclusion and reasonable adjustments with reference to the Equality Act in Schools guidance (DfE, 2014). The SEND Policy is supported by the Admissions form which provides an option where pupils can choose to disclose any SEND, they may require support for. In my SEN PGCERT (Sithole, 2016) case study at the school I discovered that not all students disclosed their disabilities due to it not being a concern around stigma and social acceptance (Brandon, 2016). Although, the school encourages a social model of disability,

the reluctance at disclosure reveals a concerning trend in pupils perceptions of foreign education systems with a lack of preparedness in resiliency studies being evident in students not receiving alternatives for disclosure(Bronfenbrenner, 2001., Schoon 2006.,Schoon and Bynner, 2003 and Schoon et al. 2002). Consequently, this caused me to raise questions on whether pupils' needs were really being met and if there are systems in place to support them effectively (Perrow, 1999). However, as the school is a for profit school and reliant on fees and fundraising, reasonable accommodations would be restricted by these factors.

The final document is the student handbook, which describes to both the parents and most importantly the student the responsibilities the school has to them and they have to the school community.

Figure 22: The Black Phone (2022)

Although the school caters to children from as young as four to adulthood, the awareness and simple language used in the handbook shows that children would be aware or made aware that childhood may be the same or differently practice to their own in their countries and that the handbook serves to raise this awareness or consolidate it (Jenks, 2005, Tobin, 2013 and Aries, 1962).

The following extract is taken from the Black Phone (Blumhouse Productions, 2022) an adaptation of a short story of the same name by Joe Hill, the non-de-plum for Stephen King's son Joseph King. Like his father's work, the protagonists are children experiencing and living their childhoods in their respective contexts often battling monsters who do not view childhood in the same way as mainstream society does. However, unlike the IT monster the antagonist in the movie defends their actions as a defence of childhood attacking children who display characteristics they deem as unchildlike, appearing to provide a service (Densley, 2012 and Pitts, 2020).

> *Only Bruce didn't kill the Grabber, the Grabber had*
> *killed him, like he had killed three others, and like he*
> *was going to kill Finney. Finney was one of the black*
> *balloons now. There was no one to pull him back, no way to*
> *turn himself around. He was sailing away from everything he*
> *knew, into a future that stretched open before him, as vast*
> *and alien as the winter sky.*

(Hill, 2004, p.9)

Although, the handbook does not explicitly mention types of abuse children may encounter, after having being directly affected by the Parsons Green terror attack and the COVID - 19 epidemic the handbooks, policies and orientation briefings were readapted to make children aware of the dangers or assist them manage the distress they experienced having encountered them, like Finney in the story (Hill, 2004).

> *"Did the phone ring for any of the other kids?"*
> *"Ask not for whom the phone rings," Bruce said, and*
> *there came soft, childish laughter. Then he said, "None of*
> *us heard it. It rang, but none of us heard. Just you.*

(Hill, 2004, p.26)

The story continues on by addressing discussions in the literature on children and young people's responsibility towards their own and others safety and well-being. Research into child protection often states that safeguarding is everyone's responsibility, however little emphasis is placed on the role children are required to play to ensure their own safety and the safety of others (Arafa et. al , 2020, abu-Hayyeh and Singh, 2019). The above extract raises

questions centring on this debate whilst also establishing the importance of adaption and preparedness, as discussed in resiliency studies which enabled the protagonist of the story to both survive and thrive Bronfenbrenner, 2001, Schoon 2006, Schoon and Bynner, 2003 and Schoon et al. 2002). The student handbook places responsibilities on the students by placing expectations on them both on and offsite.

Health and outdoor spaces

Although, the literature on for-profit schools clearly demonstrates an organisation's policies to gear towards pleasing its fee paying demographic, little research in the Global South has been conducted on those schools that whilst fee paying, also have families who struggle to pay and therefore the school is decidedly lenient, reducing or eliminating fees and the impact this ultimately has on its systems, services (Linebarger, 2013, Henward and Grace, 2016 and Medley, 2016) and staff attempting to deliver this service. Tikly (2004, 2011 and 2017), however does argue that in determining quality of education globally a formal framework aligned in understanding the context could be used.

In the Zimbabwean context X Principal states that in the event a family cannot afford to pay the school fees, the school carries this financial burden until payment or partial payment is received. On the one hand as a student in a country that is not my own, once attempting to gain citizenship and honest work I can understand the position of these families and the financial strain. On the other hand as an artographer, I am aware educators often require money to pay for tools of their trade, researchers need financing to conduct their research and unless you are one of the few, artists need a steady and reliable income to securely pay their bills (Singh, 2020 and Schoon et al. 2004).

As a result, in the Zimbabwean context, before and during the pandemic the school aimed to fund itself through various agricultural endeavours, for example, rabbit farming (which were stolen, with only one female left behind), mealie (maize meal) and chilli farming, for sale whilst also renting a space to the Seventh Day Adventist Church for their worship services (Please see photographs below). According to resiliency studies scholars, communities and organisations which are prepared for expected and unexpected events, although unable to avoid issues completely are able to adapt and recover from them better (Kitson, 2020, Schoon et al., 2002 and 2004, Quinn, 2008 and Schoon and Bartley, 2008)

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According to X Principal, these projects help, even though the school is registered by the State but not funded by it (Boyd, 2013). An additional factor in the ways in which childhood is performed in these two contexts is evident. Research on the Global South demonstrates childhood as lived adulthood in some instances gaining life experiences earlier and financial literacy differently from their Western peers (Schoon and Parson, 2002, Schoon and Bartlet, 2008, Makuyana et al., 2020, CRAE, 2016, Aruma and Hanachor, 2017). In X Learning Centre, children are sometimes involved in these projects which are incorporated into their learning (namely the agricultural and animal farming) during term time, with money going towards the buying of groceries for school food or agricultural supplies and more positively children get to eat some of the food they have grown.

Arguably, this may be viewed as child labour, however the school maintains a large percentage of its curriculum is supported by academic learning. Agricultural and animal farming projects are used to support children's well-being, whilst formally and informally embedding values based Hunhu education (Cheung, 2020, Cubuckcu, 2012, Brown, 2012 and Blair et al., 2015). For children who struggle with language, psychosocial difficulties and acculturation (Das, 1965, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986), the hands-on and animal caring aspect of the curriculum may help them understand philosophical concepts, like Hunhu better. Hunhuism connected to totemism teaches a respect for the natural world, according to scholarship and my own experiences (Adams et al., 2016, Bennett and Hay, 2007, Clark et al., 1991, Clemence and Chimininge, 2015 and Mazire, 2018).

Despite this, research into informal and values based education does state its subjectivity and without a consistent written record of lessons conducted outdoors or informal conversations had with the children the school is unable to monitor children and teachers progress in teaching and learning, especially about different tribal groups (Lindgren, 2004, Palmer et al., 2015).

During my discussion with X Principal, it was observed how children engaged well with all the rabbits when they were still there, playing with and learning about them. As a part of the school's Science and Discovery syllabus, the children learn about living things primarily humans and animals and how they live (X Learning Centre Curriculum, n.d.) building in them a sense of community and awareness of conservation and the various ecosystems the students inhabit, which is also a principle of Hunhu (Foggin, 2021) and a part of the Pan

Africanist philosophy of building a common identity (AU, 2015). Moreover, the curriculum states that a learning objective for the children is to recognise the 'differences associated with a variety of plant species' and to enhance their awareness of and understand the 'role of the various plants they see around them' (X Learning Centre Curriculum, n.d. p.2).

By including sustainable development and environmental objectives into its curriculum, the school contributes towards creating model Zimbabwean citizens who may in the future contribute to the socio-economic development of the country as envisioned in the Ministry of Education's mission (MoE, 2021). Furthermore, according to UNESCO's (2016) Sustainable Development Goal:4 Guide, incorporating sustainable development into education, creates a sense of 'responsible citizenship' (UNESCO, 2016, p.14 and Etherington, 2013) which according to its key features moulds, in this instance children and young people, into those who heroically strive to eliminate hunger and poverty (Campbell, 2008), are environmentally responsible, flourish and live fulfilling lives whilst living in peace with others and working in partnership with them (Maslow, 2011).

For children from non-Shona settings, allowing them to experience alternative forms of childhood, enables me to observe, as an atrographical researcher and teacher, children's responses to, experiences with and interpretations of these different childhoods (Mulvey, 2006, Mehra et al., 2019, Mizra, 1997, 2009, 2015 and 2018, Bedi, 2008, Mizra and Gunaratnam, 2014, Lorde, 1977, 2019 and 2020, Hudson-Weems, 2004 and 2020, hooks, 1982, 1986, 1986/87, 1992 and 1995). As a result, as X Principal stated, children become appropriately socialised during these interactions.

Initially, as the children spend a significant part of their day in the school setting and with their peers, they are able to develop their social skills, engaging in a number of dyadic interactions. However, as they become more comfortable in this environment they create N+2 systems (Bronfenbrenner, 1979), or more complex interactions, such as with their peers, staff, social activity providers and other school stakeholders. These interactions may come through play an important feature of child development. Moreover, play (Sandester, 2009a, 2009b, 2012 and 2014) is a creative process and as with artistic creation from an artographical perspective children, their peers and adults become co or reinterpreters and inventors of their own identities (Park, 2013, Asuro, 2020, d'Abdon, 2014, Kaschula, 2007, Atkinson and Carver, 2021, Hudson-Weems, 2004 and 2020 and Rothenberg, 1970).

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Furthermore, children's positive socialisation, is enhanced by providing them with 'needed information' advice or material resources, reinforcing initiatives' (Bronfenbrenner, 1979, location 1132). An example of this in the school setting could be a teacher providing subject knowledge, ancillary staff serving meals and management describing agricultural initiatives to parents and the children's role in helping grow, being responsible for their own plants and the financial incentives that will be reaped for both the children and the school (Enslin and Horsethemke, 2016)

Figure 22: Agricultural Project 1- chillies

Figure 23: The child-friendly rabbit

Figure 24: Agricultural Project 2 - mealies

Figure 25: Seventh Day Adventist worship area

According to Sustainable Development Goal: 3, and the 2030 agenda, (WHO, 2018) play and physical activity, play an important part in health, well-being and the socialisation process (Sandseter, 2021). Moreover, SDG3 aims to ensure all children and young people in schools,

have access to spaces or areas around their schools that allow them to remain 'physically active' (WHO, 2018, p.33). The WHO (2019) continues by advising members of the global community who care for children to provide infants with 30 minutes of physical activity, children between the ages of 1 to 4 with 180 minutes physical activity with the 3-4 year olds encouraged to spend approximately 33.33...% of this time being vigorous. Physical activity, helps develop young children's motor skills (Zeng et al., 2017), significantly reduces the incidences of childhood obesity which was reported to affect an estimated 41million children, under the age of 5 globally in 2014 (Tilenius, 2018). Furthermore, according to Vygotsky, physical activity serves as a foundation for abstract processes as they get older (Christie and Johnsen, 1983) and can also function as tool for a child to express their mental state (Tahmores, 2011) and enhance their social skills.

Bronfenbrenner (1979) in regards to children's mental states and behaviours reports that caregivers are in a position to understand the behaviours of children, if the observe them in daily situational environments including the playground (Please see picture below). Playgrounds offer, an array of areas for children to play, either as a group or by themselves. According to Bronfenbrenner (1979, location 659) 'molar activities' are a continuing process and could include many activities observed in the playground. Sandseter (2007) continues by stating that these activities can be enhanced by the objects children use in their play. X Principal in this setting, reported that when selecting toys and equipment as, prescribed in the school's Toys and Equipment Policy that they not only be fun but educational as well.

The policy however, does not address the importance of defining risky or physical play and its performance (Sanders, 2016, Sandester, 2009a, 2009b, 2012 and 2014) or 'activities' Bronfenbrenner, 1979, location 659) in safe manner for staff. Subsequently, this supports current research that does not seek to redefine health as presented by WHO (WHO, 1948). Notably, in this school setting where children come from a range of backgrounds physical play may be defined differently and a lack of records and observations of play to place in the policy fails to contextualise or specify the characteristics of healthy and safe play (Ottawa Charter, 1986, Morgan, 2009 andOleribe et al., 2018). Moreover, lack of examples for staff may lead to children engaging in behaviour, antithetical to the school's goal of embedding Hunhu, resulting in the need for a school behaviour policy (Hamby, 1997, Firmin 2017b and 2019b, Maguire et al., 2010 and 2020).

In the school playground, children have access to, for example a jungle gym, swings, a merry-go-round, toys, books and chairs to entertain them (Please see picture below). Although the playground accommodates a wide variety of functional play activities, that encourage large amounts of risky play (Storli and Sandseter, 2019), the large space with toys, books and chairs provides those children who want to engage in non-physical play activities with the opportunity to do so (Dyment and O'Connell, 2013). Children are allocated and hour in the playground after nap time which complies with the WHO (2019) advice on physical activity and sleep for the under 5 age group.

Figure 26: School playground

COVID-19- Zimbabwe

In an effort to ensure the proper educational, physical, psycho-social and emotional development of the children, with the emergence of the coronavirus pandemic (Notley et al, 2019) the school although aware of the financial and academic implications, as stated by X Principal chose to temporarily close its doors, moving lessons online, with the goal of reducing the spread of the virus, on the 30th of March 2020 only resuming its face-to-face services in the first term of 2021.

Interestingly, in future lockdowns the Principal stated that they monitored the behaviour of families which led them to reverting to their WhatsApp and Goggle classroom lessons without prompting from the government. From these actions it can be seen that the driving force for behaviours at the school originated from mesosystem and exosystem interactions (Bronfenbrenner, 1979). Bedi (2008, location 876) states, that 'Today with women coming into positions of power equally need to remain sensitive to others' needs'. Therefore, by carefully monitoring the behaviour patterns of those in their community, the school's SLT was possibly able to reduce the threat of infection by safeguarding those within it and potentially others who came in contact with them (Leventhal et al., 2016).

Researcher: So your reason for going online was not because of lockdown but because of a worry of an increased spread?

X Principal: there was lockdown and then also, when they opened up the lockdown increased spread

Researcher: So, the online learning was not a reaction to lockdown?

X Principal: Spread

Although, the school does have a Health and Hygiene Policy, it had been created prior to the pandemic and responses as with other institutions were based on information they received from local and international health officials (Baginsky and Manthorpe, 2020).

As observed in prevention studies (Colizzi et al., 2020 and Boyd, 2013), X Principal was assessing the situation of the local school community closing the school, not in response to government intervention but school community behaviour. Furthermore, these preventative measures support research advocates who state health should be defined at grassroots level based on need, rather than top down (Ottawa Charter, 1986, Dahlgren and Whitehead, 2007

and Maslow, 2011). However, prevention scholars similarly argue that these measures can be costly and this is evident with the school supporting itself with additional projects and waving fees or being lenient with families who cannot pay on time (Colizzi et al., 2020 and Boyd, 2013). The timeline below provides a brief outline of the activities of the school.

Timeline

30/03/20 (Centre closes -face-to-face educational services postponed)

2020 (lock down) (On-line - WhatsApp and Google Class: educational, agricultural and Church based services provided)

15/03/21 (Centre reopens - face-to-face educational services resume full-time)

Prior to reopening the school, a government letter (MoE, 2021) was distributed to all school principals advising them of the procedures prior to reopening and once opened. In addition to this, schools were advised to consult online government resources for best practice during COVID (Naughton et al., 2021).In compliance with government guidance, in the Standard Procedures for the Prevention and Management of COVID-19 (MoE, 2020), the school according to X Learning Centre Principal at present attempts to control the spread of the virus in a number of ways.

Firstly, the school provides a door to door minibus service with two buses. This service was initially put in place to help busy parents and monitor student well-being and behaviours, prior to the pandemic (Lloyd, 2019). As a service, the buses enable supervising staff to become accustomed with children and their lives in the closet way they can offsite. Although, it could be argued to be intrusive, community cohesion and awareness of children's well-being outside schools supports research that stresses the importance of gaining a holistic understanding of children's life in order to safeguard them more appropriately, through informal or formal information gathering (Lloyd and Firmin, 2020, Lloyd et al., 2020, Contextual Safeguarding Network, 2020, Cheung, 2020, Cubuckcu, 2012, Brown, 2012 and Blair et al., 2015).

The service has proven to be beneficial to the school during pandemic, following government guidelines. In response to the Ministry's Standard Procedures for the Prevention and Management of COVID-19 (MOPSE, 2020), the school ensures social distancing is observed in transit and that the service is staggered. According to X Principal, when bringing the

children to school, primarily those who are not left by parents, the school uses social distancing in both mini buses. However, at the end of the day a staggered service is provided with children whose parents may still be at work being dropped off in two journeys, the first group, those who live closer to the school and the second group living further out.

Secondly, the school attempts to provide child appropriate sanitation facilities throughout the school. The school ensures that at access points outside the school, such as at the entrance and when re-entering the school or on the playground that child-height sized hand wash buckets are available in addition to the other washroom and toileting facilities, (with water from both being retrieved from a piped and borehole water source) for students to wash their hands, reinforcing proper hygiene habits, as stated in the school's Health and Hygiene Policy. These good hygiene habits are supported by children being encouraged to sing a hygiene song that helps them remember and develops in them a sense of autonomy and responsibility in caring for their hygiene and those around them (Krisnana et al., 2020).

The notion of taking care of their own health as a form of social responsibility supports literature on culture being solidified through performance. Within the safeguarding care system, actioning good health practices through the use of cultural artefacts such as song contributes to the development of an indigenous care system where health and quality of health is contextually defined (Kehily and Saunders, 2019). Tikly's (2004 and 2011) research strongly suggests that in determining quality of education, context should be considered and by embedding health in song, with social responsibility Hunhuism becomes a lived or actioned experience emulated by adults and those in the children's environments (Bronfenbrenner, 1990, Terkel and Bronfenbrenner, 1970, Tan, 2017, Chimbunde and Kgari-Masondo, 2021, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013).

As an education provider, the school offers both indoor (within the school) and outdoor (next to the playground) washroom and toileting facilities. Both the indoor and outdoor facilities contain, showers, washbasins, and toilets and are separated for boys and girls in the 4-5 age range. This shows the school's growing intention to be accessible to all children, although no disability accommodations can be found, a school assistant is available to help (Featherstone, 2018). Babies have a separate play, sleeping and washroom area, separate from the older children. This is in accordance with the Zimbabwe School Health Policy (MoE, 2018) that states, schools should have child-sized or age appropriate sanitation facilities on the premises.

As with UNESCO's Sustainable Development Goal: 4(UNESCO, 2016) which aims to ensure children and young people develop into responsible citizens, the WHO/UNICEF Joint Monitoring Programme's Water, Sanitation and Hygiene initiative (UNHCR, 2016) aims to ensure that people around the globe have access to adequate, drinking water, sanitation and hygiene, regardless of whether they are in rural or urban, developed or developing areas (Morgan et al., 2017). Consequently, appropriate access to these reduces the risk of children getting infections from water borne diseases, poor sanitation and hygiene standards (Njambi et al., 2020). Infections as a result from receiving inadequate WASH facilities can negatively impact on students' health, in some instances resulting in an absence from school leading to poor attendance which may impact negatively on their academic performance (Aschale et al., 2021), causing school's to fail to meet parents (Henward and Grace, 2018) and stakeholders academic expectations. However, poor sanitation may not be the only reason for a child's absence from school.

In an interview with X Principal a question was asked regarding, concerns about pupil well-being outside the school:

Researcher: In your Child protection statement you state that 'if we have concerns about the care a child is receiving away from this setting (school)' you are duty bound to inform the relevant child protection agencies. Please talk us through the reporting procedure in these cases.

X Principal: um First of all we do our own prior sort of, we've got an arrangement maybe if it's a child I've noticed you know children from, I keep talking about children from step parenting situations. Those are the ones I've worked with the most who have problems or children who have some slight disability. What we do like I said is that we send them for an assessment. Usually when they go for an assessment um they are taken through maybe through 2, 3 or maybe 4 departments depending on what because normally they go to a clinical psychologist first.They'll pick up whatever they pick up they recommend. They are the ones who recommend that this child... (Stumbles) that they are seen in the different departments and then a staff conference is held on that child and then a decision is taken ah on what is the best way of assisting that child.

As evidenced from these procedures, the school aims to work with external agencies in order to safeguard the child, revealing the interdependence between all concepts in the conceptual model. Moreover, bidirectional communication between schools and local authorities helps to

reduce the instances of child maltreatment, resulting in safeguarding systems that are more proactive than reactive (Lord Laming, 2003). Furthermore, internally by working as a team staff are able to assess if the measures put in place are of benefit to the child and provide external agencies with feedback and in their absence (Kitson, 2020)learn and become more self-sufficient.

Despite this, once again contention arises on the way the school assesses a child they view as being maltreated or experiencing significant harm (Baginsky, 2008, Campbell, 1988 and Laming, 2003). As previously stated, the school does not provide examples of types of abuse and signs to look for in their policy instruments and like X Principal relying on their own experiences to define this.

As an artographer, the reference to step parent families although realistic reminds me of an adoption of the archetype of stepparents as full of malicious intent as in fairytales (Grimm and Grimm, 2001). However, in this study as mentioned I have chosen to look at both the victim and the perpetrator, the threatened and the monster (Grafius, 2017, Tann, 2017, Tucker, 2013, Scrivener et al., 2021a and 2021b, Scrivener and Christensen, 2021) to understand and challenge my own biases and perceptions, which I know are influenced by my experiences (Bishop Hall et al., 1720, Thomas, 1982, Wilding, 2020 and Meyers and Rugunanan, 2020). Similarly, X Principal, clearly states their experiences influence their assessment of a child being maltreated.

On the one hand, this experience is valid, as their knowledge of child protection, child protection systems and services, strengthens this area in the safeguarding system's (Schaffer et al., 2012, Lekka and Sugden, 2011, Bester, 2015 and Perrow, 2006) conceptual model. However, on the other hand, these experiences may be narrow and influenced by cultural and personal interpretations of safe childhood, resulting as Jenks (2005), Holmwood and Aitlhadj, (2022) and Campbell (1988) note in the incorrect assessment, reporting and referrals of cases without complete knowledge of the bidirectional relationships in existence and research that evidences the benefits of stepparents to some children's lives (Bronfenbrenner, 1975, 1976, 1979, 1994 and 2001).

Bidirectional interactions are also evident on an international scale with the Zimbabwean government being a participant in the Sanitation for All partnership scheme which aims to collaborate with 90 other countries and the UN, in achieving Goal 6 of the Sustainable Development Goals (UNWater, 2021) in aims to provide basic sanitation services to local

communities. According to the 2020 (Sanitation and water for all, 2020) report, 60% of the Zimbabwean population, has access to basic drinking water with 88% of that amount being in Harare. However, in the same report only 37% of the population has access to adequate sanitation services with 40% of this population being in Harare. Basic hygiene services in the report was classed as premises having access to mobile or stationary handwashing facilities and toiletries. The report states that 64% of the population has access to sanitation services with 71% of the total being in Harare.

According to X Principal, when the students arrive at the school, they are asked to wash their hands. Prior to getting on the bus the school reinforces the need for face shields, which X Principal says the parents provide. In addition to this, students queue to wash their hands at the toilets and are always supervised by an appropriate male or female member of staff to do so, singing a song. (Please see picture below). A housekeeper cleans the older children's washrooms at the beginning of the day and after every use and the toilets throughout the day when necessary. The younger children or babies area is cleaned after use or when required.

Figure 27: Hand wash bucket station at entrance of school

Figure 28: Hand wash bucket station next to toilets near playground

Thirdly, the school has incorporated into the children's daily routine in conjunction with the school register, temperature checks and sanitising stations on arrival at the school. X Principal, emphasised that baby wipes and soap gentle on babies skin is used instead of sanitiser gel. Children are additionally reminded to always wear their face shields, which parents are required to provide them with daily before school. Readapting or maintaining routines for children especially during difficult periods both at home with their families (Malatras et al., 2016) and in more formal settings (Arlinghause and Johnston, 2019) such as school can help children adjust and limit any negative internalising or externalising behaviours.

Figure 29: School entrance sanitising station

Lastly, social distancing measures in the school, e.g. in the classroom and dining room have been implemented and online classes on the WhatsApp platform and in Google classroom were provided (online safety), during lockdown. According to X Principal, students were provided with materials which their parents were meant to help them with at home. After this, once a week in a group of three or four students with the parents they would log on to the WhatsApp platform or Goggle classroom and discuss their work as a class. Parental involvement online is stressed by the school as a form of safeguarding, with some parents assisting with technology use and shadowing classes (Nutbrown et al., 2017) As these were online and smaller groups, there was less emphasis on pedagogy and more emphasis on feedback. This is evidenced by the length of the classes with X Principal reporting, 'because they go online, things are explained they are sent work to do...um I would say on average per day they would have 40 minutes'.

Hash (2021) observed, shorter sessions and an emphasis on feedback were common features of remote music teaching and learning online during the pandemic. Reasons for this stemmed

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from their being issues with Internet speed and sound and additional research into teaching pedagogy noting the importance of short but engaging lessons for younger children. Similarly pupil responses to studying examinations online, may be met with confusion as expectations are largely unknown (Reedy et al., 2021 and Elaslem et al., 2020). In addition, to X Learning Centre's course materials, students could supplement their learning with radio lessons from the government website (MoE, 2020) at their own leisure. By merging their courses with other organisations, schools aim to maintain high expectations in learning and teaching (Mason, 2003) for their students especially in the area of results and attainment.

Within the classroom and in other areas of the school as well (please see picture below), social distancing measures were being undertaken. Instead of two children sitting on a side, one child was placed on a side, with four children around the table altogether, as advised by the government's procedures (MoE, 2020). Although, the children are young, face shields are required for those children who can wear them. Despite research concerns (Esposito et al., 2021) on whether children are capable of wearing masks for extended periods of time and whether this has an impact on their learning, all parents at the school provide them.

Figure 30: Social Distancing in the classrooms

Scholars in resiliency studies have spoken of the empowering advantages remote or small communities could obtain from being members of the digital community (Lacasa et al., 2008 and Fitzgerald and Lowe, 2020, Meyers and Rugunanan, 2020, Wilding, 2020) and the benefits of using it as an educational tool. Furthermore, for the children who find it difficult to engage with their peers directly in adapting to more tangible cultures, digital technology allows for great self-expression (Crowe and Bradbury, 2006 and Crowe and Watts 2014 and 2016). As an artographer, I have found this to be true as technology during the pandemic enabled me to continue with my academic and writing studies online and to connect with existing and new writing communities globally too (Sithole, 2020 and 2021). Despite, this interconnectedness, I became acutely aware of the dangers and vulnerabilities children may face online researching the greater dependence we had during the pandemic. As an artographic researcher, I discovered the school prior and during the pandemic did not have an e-safety policy and solely relied on parents being present during online sessions (Children's Commission, 2017).

Although, actioning occurs in the Zimbabwean school across the conceptual model but primarily in health in this instance, no documentation is kept to show an analysis of and the impact of safeguarding policies and procedures (Glossop and Simoniti, 2022 and Masson, 2006). In studies on zero-incident or error free safeguarding systems, it was reported organisations were this way due to high reporting of incidents by staff. In resiliency studies recordings of adaptations and their impact can contribute towards reducing incidents within each section of the conceptual model, working towards a zero-incident indigenous care system (Schaffer et al.,2012 and Lekka and Sugden, 2011). Additionally, in the school an emphasis is not placed collectively on reviewing the safeguarding system by the school community. Subsequently, this may not be due to indifference by staff but a reliance on the fortnightly inspection visits by the City Health department.

Health and those who enforce it -The United Kingdom

I think policies, procedures, the way you do things is not a fixed thing. It changes with procedures, it changes with the experience, it changes with the situations that are happening, especially now with COVID as it changes the whole thing. Understanding of the situation, depending on who the students are is a big part of it. Yes, you have the policies and the procedures and that provides the structure but depending on what is happening at that

physical time, as I said, the student numbers, the group leaders, the whole environment around you and I think that comes down to it as well. And experience and training because a policy is a policy. It is a document but putting things into practice is a different story. So, I think the training and the support from management is key to implementation of all of that structure (X Manager, X School of English, 2021).

The school's Safeguarding and Welfare policy (2020) succinctly defines the different types of abuse and how to recognise them, with it being available for all members of staff along with safeguarding training which is done at the beginning of employment and once a year by an external company. The Policy emphasises that the school population constitutes of a large variety of students from differing cultural contexts who may have alternative views regarding specific practices and to be alert to this.

Religious practices such as FGM or forced and child marriage (Sabbe et. al., 2013), are performed in some of the contexts where the students originate from with the Policy acknowledging these practices being considered cultural (Sidebottom, 2019) and acceptable behaviours (Meetoo and Mirza, 2007). However, the policy clearly states that according to UK law such practices constitute harm and are subject to arrest and or prosecution. The following graph shows the various nationalities within the school, justifying the school's Safeguarding and Welfare Policy's reasoning for explaining why some practices under UK law are unacceptable.

Nationality Report –2019

Asia	Latin America	Europe	Middle East	Africa
Korea 4%	Brazil 4%	Poland 3%	Iran 2%	Egypt 3%
Japan 2%	Colombia 5%	Germany 2%	UAE 2%	Tunisia 2%
Thailand 2%	Panama 1%	Italy 7%	Saudi Arabia 3%	Algeria 3%
Taiwan 3%	Chile 2%	Russia 4%	Libya 3%	Morocco 3%
China 3%	Venezuela 5%	Ukraine 3%	Turkey 4%	
Philippines 1%	Peru 2%	Portugal 2%	Azerbaijan 3%	
Vietnam 1%	Mexico 2%	Austria 1%	India 2%	
		France 2%	Kazakhstan 2%	
		Switzerland 1%		
		Spain 4%		
		Lithuania 2%		

Nationality Report 2019 – The Burlington School of English

Figure 31: X School of English Nationality Report

Clark et al., (1991) describes the influence a parent culture may have on a subculture. Pupils new to a context and unfamiliar with it values and customs, when unsupported may cause or encounter safeguarding issues (Baginsky, 2018). Therefore, in reading the policy it is evident that they are trying to make staff aware that pupils can be both perpetrators (Firmin, 2017) and victims. Similarly, cultural differences may also be used as an excuse to make unlawful behaviours acceptable without there being any accountability (Armitage, 2017).

In regards to its content, the Policy draws its wording from the Children Act (1989) which defines significant harm as ill treatment of a child that can impede on their health and development. However, as previously established, behaviours that are unacceptable in this culture may be acceptable in another.Meetoo and Mirza (2007) provide an example in community justifications for committing honour killings in order to maintain respectability with communities. As a result, the policy, in being aware of the cultural differences asks pupils to be aware of subtle and overt signs staff should look for when this ill treatment has occurred.

Conversely, research into multiculturalism and identity, clearly analyses the opposition that may occur between acculturation (ETHNOS, 2005a and 2005b) and multiculturalism ((Platt, 2013, Nandi and Platt, 2018) and the hybridising new identities (Hall, 1988, 1990, 1997a and

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1997b) that may form in an attempt to harmonise environments. As an educator from a different culture I am aware of the cultural differences and the fact that I have to adapt my own practice to my new environment. For example, until recently and still in some parts of Zimbabwe, disciplining a child by hitting them is permissible. I was no stranger to the cane or flexible slipper myself growing up dear reader and my interview with X Principal highlights this UK, Zimbabwe divide:

Researcher: In your Behaviour policy you highlight bullying, rough play and **flogging. Why are these important to include? Is flogging a disciplinary measure? Why/why not?**

X Principal: we are just trying to encourage good behaviour of the children, and the fact that children should be sensitive to each other um encourage children and staff you know the word is...really is empathy. You know when you work with children you work with parents um you want to be a really, a special person especially in our environment where we work with some very young children you need to be um that type of a person and we have staff meetings like I have said. Now we have them on Zoom, where we give each other advice on you know what to do.

It is however important to note that with this type of discipline meetings between staff and parents are held to discuss the most appropriate course of action. Flogging or disciplining a child through hitting is not a first resort but it is an option as in countries where some of a children come from it may be the first and as a school we want to raise awareness, that although we do practice it is not our primary behaviour strategy (Maguire et al., 2010 and 2011) and that other forms may be similarly effective and not viewed as weak (Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013). As a result, as in the UK setting safeguarding becomes everyone's responsibility.

According to X Manager safeguarding in the school is everyone's responsibility but at different levels. The school employs four members on its safeguarding team, two designated safeguarding leads, one safeguarding and welfare officer and two welfare team members with the four members filling two roles, for example the welfare officer also served as the designated safeguarding lead, with the role ultimately being viewed as one. Safeguarding training ranges from specialist to advanced, across the school, contributing to the safeguarding system (Eck, 2011).

The welfare officer is distinctly tasked with monitoring student attendance, ensuring student and staff welfare and well-being and dealing with external host families or agencies directly or indirectly responsible for the child and young person's welfare and well-being. Although, three of the four members of the safeguarding team no longer worked in the school due to COVID closures and staff cutbacks, information on their roles can still be found on the school noticeboards, in the student and staff handbooks and in the school safeguarding policy.
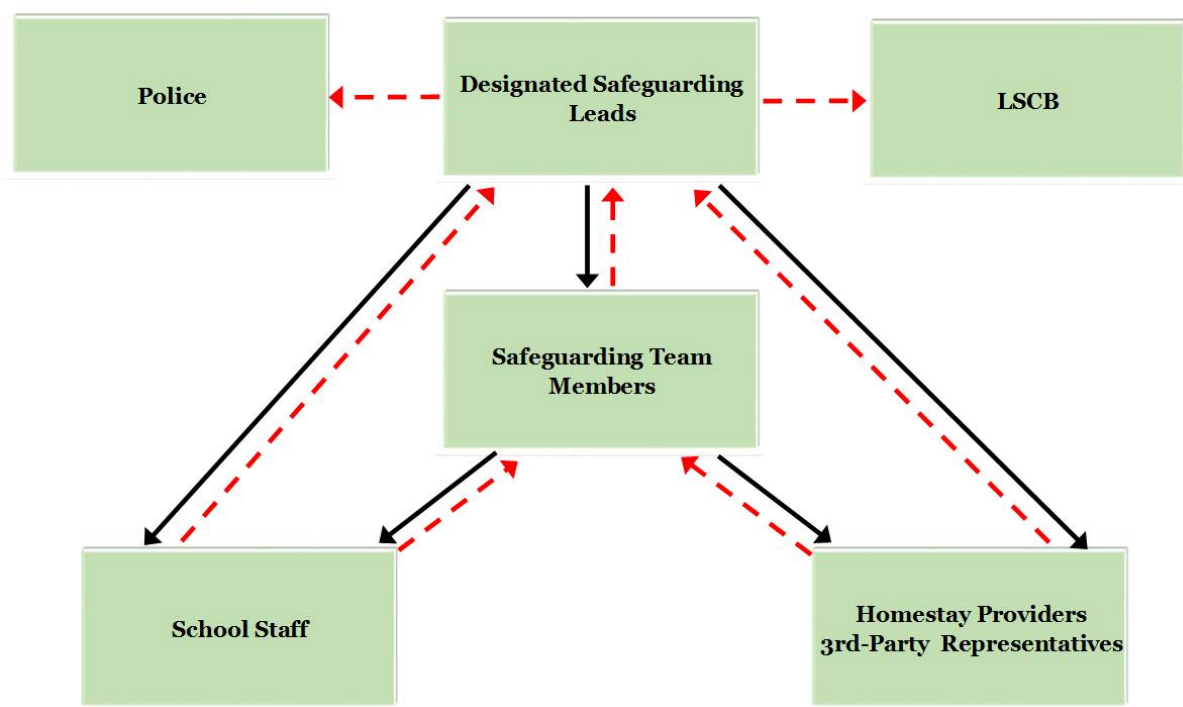
Figure 32: Appendix 1 Safeguarding and Welfare Policy, 2020

Red dotted line - reports made

Solid black line - information passed along

The above diagram documents the process of reporting a safeguarding, well-being or health concern. Issues students may report could range from those that affect their physical, mental and or social health. Although this is not indicated in the diagram students can directly go to the safeguarding team members and report a medical health issue. If it is a physical health issue they are referred to the local health centre where they can use their international health insurance or if they live locally visit their GP surgery.

If the condition is one where they fear for their psychological well-being (Belderson, 2019) they can schedule an appointment with the welfare officer who can advise them. It has been observed that the role of the welfare officer is multifaceted and covers a broad range of duties related to student well-being. As the school deals with a large population of students from overseas whose parents primarily desire them to learn English the welfare officer is accountable with teachers, to ensure student attendance is kept exceptionally high and reducing the levels of truancy (Reid, 2006),as stated in the schools Attendance Monitoring Policy.

In addition to a school attendance officer role, the welfare officer is also responsible for being a school counsellor (Brown et al., 2019), scheduling appointments and monitoring their mental health. Erchevik (2019) discusses the dangers of school well-being officers being susceptible to secondary traumatic stress, whereby the counsellor experiences counsellor fatigue which can negatively impact on their physiological and mental well-being especially when overwhelmed by work. The Student Handbook (2020) shows members of staff responsibilities and the ways in which they participate on other roles.

For example, the welfare officer, experimentaland briefly served in a multi-role capacity. During this time they served as the safeguarding lead and a student attendance officer and counsellor, while simultaneously working as the school academic manager in charge of designing the curriculum with senior management and regulating teaching staff. According to Blake (2020), role ambiguity is not uncommon for those who work as psycho-social secondary or postsecondary school counsellors. However, doing this justified the permanent inclusion of a four member safeguarding team, supporting the skills they already brought to the organisation (Stephensen et al., 2018) and annual safeguarding training.

As previously mentioned, students can report directly to the safeguarding team, however in cases where abuse is suspected or recorded the lines of communication and procedures stipulate that staff document their concerns then, as shown in the diagram (please see above: Appendix 1: Safeguarding Policy), report this to the safeguarding team who report it to the designated safeguarding lead. Thereafter, these concerns are reported to the police or London Safeguarding Children Board (LSCB). The LSCB (LSCB, n.d.) which provides guidance on safeguarding concerns and how to manage them with contact details in the policy.

As an educator, the procedure for following the safeguarding policy has been far more structured, as also mentioned by X Manager above in the policy instruments as opposed to

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the Zimbabwean school. This may largely be due to the transitory nature of the students, however as students and families may not have established close ties with the school disclosure of issues may go unnoticed or unreported. For example, examining reasons behind student absences may go unreported especially for those who may have gone on holiday or never return (Joynes and Mattingly, 2018, Baginsky, 2008, Glossop and Simoniti, 2022 and Malen and Basson, 2006). Similarly, staff on short-term contracts may under or over report issues without adequate opportunity to become familiar with their students, creating incomplete safeguarding records.

Seer

My goal is not to say I am better than you,

But I am better at understanding myself than you do.

My words have not been created to undermine what you believe

But to help me understand and articulate all the intricacies that are me.

I am not going to destroy you, I know this fear I have been there too, it is

For you,

To see me too.

(My Poem 6)

As an educator in two contexts working with and for families from contexts different than the ones they come from, I as a student am aware of the concerns they may have regarding my interest in their own well-being and my capacity to fulfil my duties towards them(Thiong'o, 1986., Mungazi1989 and1991 and Kachru 1985 and 2005). Firmin's (2020) work on safeguarding clearly articulates this capacity to safeguard, with the poem showing that at times for various reasons actioning may not be as they want.

As both an educator and a teacher I ask to see and be seen, to be acknowledged as being part of a system. As an artographer, educator I have become aware that I may be viewed in

opposition to my students and their families as I work in a system that they feel may overlook them or be indifferent. These feelings may come from both those students who are exposed to an incident (directly or affected) and those who perpetrate them (Reyes, 2016., Andersen et al. 2020., Scrivener et al. 2021b and Scrivener and Christensen, 2021) and the implications this may have for both them and their families once I have reported it.

I acknowledge in this poem the presence of fear that may arise from my reporting and recording the incident for both groups, reminding them I am an instrument to some degree in this system and that it is my responsibility, as uncomfortable as it may be for me sometimes (Sanchez, 2020 and Clark et al., 1991). However, as an artographer I place responsibility on them as readers of me in the school setting too. In A/r/tography (Irwin, 2017, Greenwood, 2012 and Viega, 2019), audience/reader participation is an expectation and I ask them to understand the intricacies of the systems in which we all work as they expect me to and their responsibilities in it, as they are far greater than we could comprehend alone.

According to Bronfenbrenner's (1979, location, 3347) theory schools with the 'greatest gains were located in neighbourhoods having the most highly developed social networks'. Exosystem support systems maintain students' holistic well-being. X School of English provides students with details of the local health centre and gym whilst also consulting various bodies such as the aforementioned LSCB, Scope, ELTWell and the Police. As a result, forming support networks (Evans, 2010) such as these are important for the school as they do not receive funding from the local authority. Funding in the school largely originates from the courses students pay for and through the accommodation they provide.

Student enrolment, accommodation and well-being

Healthy development of the child is of basic importance; the ability to live harmoniously in a changing total environment is essential to such development (WHO, 2020, paragraph 6).

The health and well-being of students is paramount to promoting healthy development. Safeguarding (DfE, 2020) is also defined as ensuring this development occurs in a safe environment, where the student's physical, mental and social well-being are catered to.

In an interview when asked to describe the process of enrolment of a new student and the role of safeguarding,   X Manager stressed that safeguarding begins before the student even

arrives at the school. In the school's capacity various amounts of information are gathered, with the school having a series of documents to assist them in this information gathering process. For new and re-enrolling students or those who had been at the school before, student details are kept up to date on the school system (CIM, 2015). Information on this system is collated from students filling in a Needs Analysis form, which not only includes details of their previous academic history, but also their goals and expectations regarding their courses and level of English when they arrive at the school, which determines their choice of accommodation and course (Khambhaita and Bhopal, 2015).

In addition to this, student information is gathered from a Student Details form. The form contains information about the child or young person's next of kin or guardian both in the UK and in their country of origin. Additionally, students include information about any dietary restrictions they may have or any health conditions or special educational needs, these details allow the students to feel more at home in order to facilitate their learning in a safe and nurturing environment ensuring they achieve academically or graduate (Peters et al., 2018).

Moreover, the Student Details form entreats parents and schools from the student's country of origin to disclose any health related vulnerabilities which students may have such as addictions or substance abuse issues they are or may have experienced (Hepworth et al., 2018), especially from countries where students purchasing and drinking ages (Juliff and Dara, 2020) or drug laws (Lyke, 2018) are dissimilar to the United Kingdom. Once again as in the Zimbabwean context this leads to contention regarding childhood across different contexts and the enforcement of the behaviour policy which was asked (Tobia, 2013, Jenks, 2005 and Aries, 1962).

Researcher: It was observed that from your stop light system that the rules for the school and school residence or placed into one sheet? Why is this and why aren't they done separately?

X Manager: I think because it (the rules) represent the school. Whether they are in the school, whether they are in homestay, the rules represent the school. It is 24 hours basically, regardless. Whether we are in the school or not.

Although, the stop light system does give an indication of the serious of impoliteness, discrimination and damage to property which can be transferable from the classroom to residences and the sanctions as a result (Maguire et al., 2010 and 2011). It does not specify

enforcement of policy on public sites explicitly, thereby leaving children with consent from parents to travel on their own to engage in activities on public sites which though legal in their countries, may not be child appropriate or legal in the United Kingdom (Hepworth et al., 2018, Juliff and Dara, 2020 and Lyke, 2018).

In regards to, medical and dietary disclosures families are encouraged to alert the school to any medication the child may be taking, resulting in more efficient medication monitoring (Anderson et al., 2009). Monitoring practices could include, noticing physical or behavioural changes in the child as a direct reaction to their medication, such as symptom reduction for example.

Parental consent and guardian or parental supervision at all stages of the child or young person's visit is greatly encouraged by the school (Brandon, 2020). As a result the school has a Parental Consent form that supports activities that involve them. Parental and guardian consent, permits the school tocollaboratewith them in order to provide or give access to services in their absence. A health related examplewould be determining whether parents permit their child to receive a telemedicine or face-to-face medical consultation in the event of a health related incident whilst they are in the United Kingdom (Narum, 2016). Parental consent will also be sought to determine if their child, primarily those who are 14 years old and above, is permitted to travel to and from the school or social activity locations without adult supervision. Once, all the relevant data on the student is gathered, this is used to match the student to the host family, if they decide to use this instead of the school accommodation or hotels and hostels.

In the interview, X Manager stated that regardless of whether the student is in the homestay or not, this accommodation option is inspected once or twice a year, and they stressed this is very important for under 18s. Each host family home is inspected by the school and expected to have fire risk assessments and a gas safety certificate. Moreover, host families are required to be DBS checked, regardless of occupation (Ackerley, 2014), preferably more recently and to provide information on who else is living in that household. The latter information is checked to ensure no one else has moved in or is living there. Moreover, this information can also be double checked informally through conversations with the student when they are escorted to and from school or when having discussions with the host family during these periods. Furthermore, discussions such as these ensure that the child or young person feels

welcome in their new environment, including not feeling discriminated against (Johnson et al., 2020 and Harrington et al., 2014) for any particular reason.

Staff at the school prior to the lockdown were from both the UK and EU. Safer recruitment measures are used in the school to recruit safely. New staff and existing staff receive updated or 'appropriate Staff handbooks' as stated in the School Recruitment, Selection and Employment Policy (X School of English, 2020, p.11). Additionally, self-disclosure forms are given which state that staff have not been disqualified from working with children anywhere (DfE, 2020) else in the past or recently and are not on a Prohibited List for life. This is supported by an Enhanced DBS check and evidence to show staff are suitably qualified and trained to undertake their work with children and young people. As staff are in contact with students both inside and outside the school, supervising them, parents would find this important.

On arrival to the UK from their country of origin the school may have organised an airport transfer for students. In the interview X Manager stated that some airlines may allow students to travel alone if they are 14 years old or above. Examples being British Airways (British Airways, 2021) which allows children to travel alone from 14 years old and above or VirginAtlantic (VirginAtlantic, 2021) where children from the age of 12 to 18 years old may use a service catering to their needs. Prior to this however, the school would have obtained parental consent allowing the child to travel alone and utilise these services. The school checks that airport transfer drivers are DBS checked and prior to arrival of the child obtain the passport and contact details of those who will be picking them up and caring for the child in the UK, including relatives.

Simultaneously, prior to the students arrival in the UK student details are passed to the host family such as, age, times of arrival and departure, health or dietary requirements. Upon arrival children are checked in and told of the rules, X Manager notes that these include what they can and cannot do, such as showering times when sharing with another under 18, and bedtimes. According to Card and Thomas (2018, p.577) this allows students to 'construct and negotiate relationships,' which develops their prosocial skills, creates a learning space within the homestay environment and contributes positively towards their mental, physical, emotional and social well-being. In my own experiences moving to a new country, I have found this to be true with the most benefits sharing houses with other art students and artists, artographers themselves, both officially and unofficially ((LaveJic and Springgay, 2008,

Fusco and Bustamante, 1997, Greenwood, 2012, Irwin, 2017, Schulz and Legg, 2020), adding to my cultural capital.

For students new to X School of English, by providing homestay families with details about the children's' health and daily activities, host families could receive training on being able to recognise any symptoms of underlying health concerns that the student may have or may have recently received. Lopez et al., (2018) provides an example of students who frequently participate in risk taking behaviours or extreme forms of risky play, who may hurt themselves or others unintentionally. In the study of play amongst children, research states that it is important to help children understand safe or constructive play (Storli and Sandseter, 2019 and Storli et al., 2020). This is especially true for children from diverse backgrounds in multicultural environments (Meetoo, 2020, Nandi and Platt, 2014, Platt, 2013 and Bryne, 2017) who have different experiences of childhood and play (Tobia, 2013, Jenks, 2005 and Aries, 1962), constructing new forms of play in an unfamiliar context.

According to X Manager, the enrolment process can be particularly time consuming especially during busy periods. For example, getting student details or processing an enrolment may take an hour or two, inspecting a host family may take a couple of hours (visiting the host family, writing up the report, chasing the host family for all the necessary documents).

Consequently, within the conceptual model this reveals increased workloads, with access to information and time being elements that can impact either positively or negatively on a safeguarding system or any service of this kind (Bywaters, 2020). Arguably, from my own experience assisting students with enrolment and my postgraduate SEN studies on disclosure (Sithole, 2016), I have found the process to be time consuming and difficult especially for much younger students or those new to the language. In regards to meeting inspection criteria, the documentation is thorough however, inspection reports do not report on the quality of information provided by students and therefore the accuracy, to assist in effectively actioning or actioning, safeguarding (Rosenthal, 2014 and Gaertner et al., 2014).Despite this, X Manager believes that safeguarding has developed in a positive direction.

Onsite versus offsite accommodation

The school in the new location has three floors of residence as opposed to two in the previous location. Each floor has a separate fire marshal, as observed in the school Health and Safety Policy (X School of English, Appendix 10, 2020), but a single houseparent for all floors and rooms for group leaders on each floor, depending on the size of the group. Students who are not part of a group, also known as 'individual students' by the school are placed into these rooms as well, if allowable to help them assimilate (Firmin, 2018). X Manager stated that in order to accommodate all students they look at how the residence is designed in order to decide on placement.

Researcher: How does a person's culture or nationality affect how you provide services to them as students? How they expect services to be provided to them? Please give two examples e.g. Saudi students and the school's approach to prayers and Ramadan etc.

X Manager: I don't think we change the service regardless of who they are and where they are from and I think everyone is treated equally. Obviously people who come from different countries may have different requests, such as can I have a female only host family or dorm or something like that. I only have halal meals and I need somewhere where I can pray. We try to adapt where we can and meet their requirements. I think we try to treat everyone equally. I think it largely depends on how you're brought up and how you're nurtured. I don't think there's much differentiating between cultures and I now think it's less and less. I get people asking less for women only places.

Firstly, in order to determine the actioning or effective actioning of a safeguarding system, I have to disclose that the example I gave of Saudi students, was not a leading one but one that addressed pupils that were previously present, or present at the school at the time. Within my methodology, I had discussed the nature of power and subjectivity in interviewing this manager (Bogner et al., 2009). Scholarship on interviewing managers reveals a preference by them to be interviewed by those who have done research on the institution. As a result, by reading the Nationality Report, X Manager had sent and observing the pupil demographic I was showing an awareness of areas of professional interest to them enabling me to conduct an interview professionally relevant to them at that time (Adolfsson and Alvunger, 2020 and Even and Hadar, 2021).

As a result, secondly, I was able to get an insight into the ways in which they accommodate students from various cultures. X Manager's answer reveals debates regarding post-colonial gender relations in non-Western contexts. As a black Pan-African Zimbabwean woman, from a non-Muslim context I can attest to the changing attitudes towards male and female education from my context in both settler and non-settler schools (hooks, 1989, Murray, 1987, Diop, 2019, Davis, 1972, 1974 and 1983, Crenshaw, 1991, Hudson-Weems, 2004 and Lorde, 2020). Even though, women in the Zimbabwean context do in still face some discrimination in areas of education, this struggle is less so than in the past (Mungazi, 1989 and 1991). Similarly, although, X Manager states, there is less of an emphasis on separation of the sexes (in this instance, accommodation), they are aware in some cultures separation is maintained.

This led me to writing my next poem, which on the one hand originated from my analysis of the ways in which women express their freedom, even in contexts where the West views them as oppressive to women. Whereas on the other hand, women in these contexts may engage in practices antithetical to Western feminist ideals of freedom, contentiously seeing them as freeing expressions (Apeagyei, 2008, Crowe and Hoskins, 2019, Oulzeidoune et al., 2013, Schaffnit et al., 2021 and Ahanonu and Victor, 2014). As a result, creating their own safe spaces for women (Creed 1986 and 1993, Davidson and Letherby, 2020, Davis, 1974, 1983 and 2003, De Quincey, 2011, hooks, 1982, 1989 and 1992, Lovecraft, 1933, Levin 1967 and 1972).

Women

... is blood with no history.

A place without a name.

A saint who is now a prostitute

A concubine who has found god.

A mother who is now barren

And the murderer who is the head of all the little ones.

A sister who has no siblings

And a child without a father.

The guilty who are now free,

To judge the innocent to pay for their crimes.

The honest whose voices are stolen

By the liars who the world wants to hear,

And not hide.

The lover who is now,

The beloved

And the beloved who becomes the lover.

The mistress who was also a slave,

Now a queen with the heart to reign.

(My Poem 7)

Another, means of ensuring students have safe spaces and are supervised onsite in X School's residences is through the placement of teachers, activity leaders or group leaders on each floor. In a study (Li et al., 2005) on determiners of student retention in university student halls, it was discovered that variables such as race, gender, social environment and a desire to fulfil parent's wishes were amongst a few of those listed that met student psychosocial needs. Other variables included making practical considerations about the cost of accommodation, meal provision and proximity to campus. According to X Manager the procedure for enrolment of students to stay in the school residence is 'kinda similar' to those in homestay.

However, as also observed by X Manager if the school is running a separate offsite or additional unit from the school's residence, they would prefer to put a student into this rather than into an environment they (the school) cannot control. Furthermore, by providing students with these various onsite and offsite accommodation options (Sickler and Roskos, 2013), they are able to cater to a number of needs, more specifically.

This is particularly beneficial if students decide they would prefer to move from the onsite school residence to an offsite unit or homestay or vice versa. Similarly, individual students

with parents or students with group leaders in large groups may prefer to stay in a hotel, allowing them the freedom to go to and return from school and social activities as when they choose. This is particularly important especially for younger children (Thomsen, 2007) who may find adjusting to a new country difficult and find comfort in having their parents and a temporary home in the form of a hotel close by.

COVID-19 in the United Kingdom

In the United Kingdom on Friday the 20th of March 2020, all educational institutions were instructed to be shutdown except those for key or essential workers and vulnerable children. In Working together to Safeguard Children (Department for Education, 2018) safeguarding is stated to be everyone's responsibility. In addition to this, in Keeping Children Safe in Education (DfE, 2021) it notes that safeguarding is defined as 'preventing impairment of children's health or development and ensuring that children grow up in circumstances consistent with the provision of safe and effective care' (Department for Education, 2019:p.5). By closing schools, local authorities expressed the need to reduce the level of infection amongst children, furthermore this served to protect those pupils with special educational needs who may have been more susceptible to more acute symptoms than their peers, even still being provided with the opportunity to remain in school if they have an Education, Health and Care Plan (Department for Education, 2020, Section 6).

As educators, teachers become aware of the health needs of their students, this is especially true the longer I have stayed in education. For those students who do attend school during the period, social distancing and hygiene practices can be especially difficult for much younger children. Although, educators are not trained to be clinicians they are advised to have a more clinical approach or learn from it in order to reduce the risk of infection (Payne and Bellamy, 2014). However, in defining health researchers have stated that the cultures from which and in which people come from or work may have differing perspectives on the ways in which it should be practiced. As a result, school community members attitudes and performances of COVID measures could vary (Public Health Action Support Team, 2020, Hogan, 2019 and Fottrell et al., 2010).

In the interview when asked about the COVID procedures in school at that time X Manager stated:

In the classroom: (reading poster) please use hand sanitiser provided, please don't move any of the furniture, please keep one metre apart from your fellow student, always follow social distancing, when leaving the class, they have to disinfect anything they have touched with the products provided and again they need to hand sanitise and once they leave they need to follow social distancing. The teachers are monitoring this process.

I rely on my teachers to make sure this is done. I think again because you're dealing with adults and it's a reminder of what's happening. I think if you see things lapse again you can reemphasise the rules and if people are getting too close to each other you can send an email saying to them hay, we are still in the pandemic, please do this, please follow this. I think it's communication and reminding everyone of what they need to do.

As evidenced from X Manager's answer there is an awareness that COVID protective measures would be actioned differently by staff. This once again supports health researchers' findings on healthcare being influenced by culture, with X Manager, working on creating a culture vigilant about following COVID rules (Ottawa Charter, 1986, Public Health Action Support Team, 2020, Hogan, 2019 and Fottrell et al., 2010).

This may involve staff wearing protective masks, or allowing those students who choose to, or are vulnerable to, or already have other underlying or most specifically, respiratory problems to do the same. In addition, staff would need to be vigilant to ensure hygiene levels are maintained, by training and monitoring children as the wash their hands, as they would have done prior to the pandemic with other diseases in the school (Czaja et al., 2020).
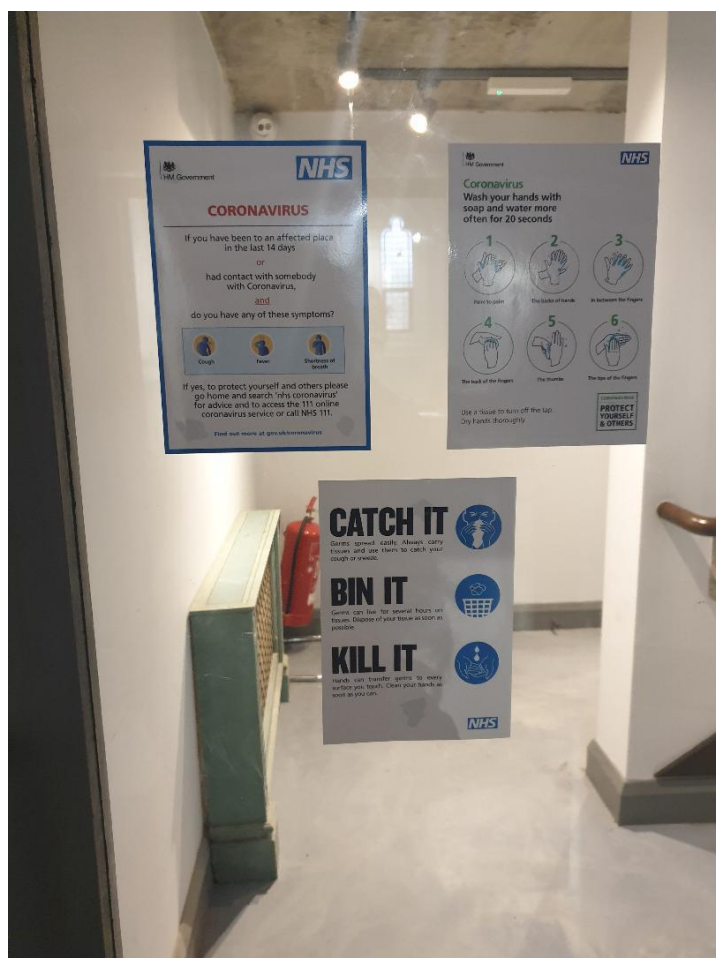
In the London setting, for this research study, students are reminded to frequently wash their hands on the school premises. This is done pictorially, not just for the younger students but for those learns would still find English difficult and prefer this form of presentation (Please see Figure 33) (Das, 1999, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986). The following picture serves as an illustration of the types of posters that were strategically placed around the school. They, were placed at every entrance, on every door, from classrooms, to the canteen, to bathrooms.

Figure 33: Entrance to school residence

Unlike the Zimbabwean school, the London school did not have a Toys and equipment policy. Despite this, toys, and shared stationary were sanitised and sprayed and if students were feeling unwell they would be immediately reported to the welfare officer. In regards to play the school does not have a dedicated playground to promote outdoor play. Inspite of this, children from my studies of the games they play are exceptionally creative in this environment using games to help them adjust to a new environment, contributing to their psychosocial development (Dahlgren and Whitehead, 1991 and Bronfenbrenner and Ceci, 1994).

Educators and staff, with experience would already be able to detect changes in the behaviour of children. In practice they would be aware of seasonal changes, resulting in the increased spread of communicable disease amongst their young cohorts. According to Kleynhans et al., (2019) in the United Kingdom there are a reported '658 school respiratory illness outbreaks in one season' (Kleynhans et al., 2019:p.2). As a result, staff who believe students may have

mild symptoms could alert the school nurse, if the school has one or direct the family to the NHS website to check symptoms (National Health Service, 2020).

As with the Zimbabwean school, in the initial months of the pandemic the school was responding to government advice. However, as time progressed the school developed a more structured COVID-19 risk assessment which was reviewed every week. Weekly reviews (Baginsky, 2021) such as these reveal the unpredictability and disruption caused by the pandemic. As a for profit school, as with the Zimbabwean context testing kits were not accessed through the government and were costly.

In spite of this unpredictability, the weekly risk assessments allowed for safeguarding concerns to be added as they arose (Naughton et al., 2021). For instance, not all pupils who are at home during lockdown are safe and there has been increasing concerns for those susceptible to abuse. The Social Care Institute for Excellence (2020) reported that poverty adversely affects safeguarding in the United Kingdom. In their research it was concluded that providing school services, was another means by which schools could provide safe and effective care during the pandemic.

Schools if unable to cater to vulnerable children directly, could do so remotely using existing or tailor-made technological platforms (SCIE, 2020, Section 6). In addition, to the continued provision of free school meals, food vouchers and social care support, mental health services, primarily Child and Adolescent Mental Health Services (CAMHS)would still be made available to students. Despite measure to reduce risks for vulnerable children it was disclosed that attendance of these children to schools dropped significantly from 60000 attendees on the 23rd of March to 29000 by the 3rd of April, coinciding with a 75% drop in child protection referrals, during this period in some areas (The Guardian, 2020).

Figures, such as these revealed, unanticipated safeguarding issues surrounding the protection of children outside the school (Jenks, 2005 and Campbell, 1988). Not only could vulnerable children be more accessible to the abusers in their own households if this was the case, but increasingly more accessible to those who exist online. A recent Europol investigation discovered an increased demand in Child Sex Exploitation Material (CSEM) online during the COVID-19 pandemic (Europol, 2020). Data collected shows that in the period between February to March 2020, there was a three-fold growth in the amount of Child Sexual Exploitation Material (CSEM) sites visited in Denmark. While in Spain, in the two weeks commencing the 17th and 24th of March there was a 25% increase in the demand for this

material especially between file sharing networks and both contexts noting a marked increase in offenders attempting to make contact with children and young people online (Europol, 2020). Some dark web websites serving these individuals, displayed comments from these members stating that they covet being these parents, as they have full-time access to the children they prefer.

Conversely, research into childhood and childhood geographies note children's increasing participation and experimentation in the digital space. Children create adult or alternate identities in the belief that these could protect them from harm whilst assisting them in their development. The school does not have an e-safety policy thereby overlooking actioning this area in the safeguarding system (Tobin, 2013, Jenks, 2005, Crowe and Watts, 2014 and 2016 and Crowe and Bradford, 2006).

School values and culture

Zimbabwe

SimudzaimurezaweduweZimbabwe
Yakazvarwanemotowechimurenga,
Neropazhinjiramagamba
Tiidzivirirekumhandudzose;
NgaikomborerwenyikayeZimbabwe

English

O lift high, high, our flag of Zimbabwe;
Born of the fire of the revolution;
And of the precious blood of our heroes.
Let's defend it against all foes;
Blessed be the land of Zimbabwe

(The Zimbabwe National Anthem)

Figure 34: X Learning Centre entrance with Zimbabwean flag

The school's emphasis on ensuring a focus not merely on the academic achievements of the child but also their character development is reflected in its vision to create a curriculum and an environment in the school where there is a reduction in 'society's fear of human differences, accompanied by increased comfort and awareness' (X Learning Centre Constitution, 2008, paragraph 4). An emphasis on 'human differences' permeates the Zimbabwean school's culture which prescribes to the Pan African humanist philosophy of Unhu/Ubuntu, as referenced in its health policy (MoE, n.d.) and curriculum (MoE, 2015), namely the Infant (Early Childhood Development - Grade 2) Family and Heritage syllabus (MoE, 2015).

At present the school is gradually expanding its SEND programme by initiating a small scale outreach programme that engages with families with children who have more complex needs. With regards to this programme X Principal said:

We haven't taken in um a lot of disabled children but we intend to do that in the future. We have just about three at the moment ah, we are trying to do that so that you know these children are not, are not discriminated. They can go play with their peers of the same age group and we hope that children in our society will not look at a child, say um a child in a wheel chair or a child with cerebral palsy you know things like that.

By embracing pupils with more complex needs and gradually integrating them into the school, it is hoped the school's goal of inclusivity is achieved (Firmin, 2017b and Fang et al., 2022).

Moreover, Hunhu/Ubuntu is actualised because it echoes the universal Pan African philosophy, expressed in the African Union's Agenda 2063 (2015, paragraph 40), that aims for an Africa with a 'common history, destiny, identity, heritage, respect for religious diversity and consciousness of African people's and her diaspora's' where this will be deeply engrained. Furthermore, humanism from a pan African perspective as stated, should be embedded in 'all school curricula' (African Union, 2015, paragraph 42) and other cultural mediums which may be used in the classroom through, literature, music and film.

Consequently, a united Pan African identity would enable the free movement of children to and from their country of origin, and acculturate them more easily, dispelling or reducing, not only their anxieties but also those of the local community, a goal of the African Youth Charter (2006). Moreover, children and families from war torn regions while although being expected to acknowledge the importance of the Shona identity could also use the opportunity to heal (Garstang et al., 2016), in a different environment. Arguably, this presents new challenges for teachers but the service they provide to all students should be the same regardless (Oxtoby, 2016).

In an interview with X Learning Centre Principal the school caters to and has catered to, not only to Zimbabwean students from various cultural groups (the majority) but students from neighbouring countries. These countries are and have been Mozambique, Rwanda, Angola, Democratic Republic of Congo (DRC), South Africa and Malawi.In a review of student numbers student figures in the school were as follows, without more detailed information on the nationality and age of learners, in each cohort. The age groups however are cumulatively between the ages of 0-5 years.

2019 Academic Year		
Ist Term	**2nd Term**	**3rd Term**
20	20	20
2020 Academic Year		
1st Term	**2nd Term**	**3rd Term**
25	Covid-19 Closure - on-line classes	Covid-19 Closure - on-line classes
2021 Academic Year		
1st Term	**2nd Term**	**3rd Term**
18		

Table 3: X Learning Centre Term Times

With such a diverse population the school has school rules for students and a standard Code of Conduct for staff, which are based fundamentally on the school value of inclusion, through respect. Additionally, school rules and a code of conduct help children to develop prosocial skills that may have a positive impact on their development and behaviour in later life (Jones et al., 2015). By articulating expected behaviours in policy, and monitoring how they are enacted daily students grow to develop a respect for human differences.

Respect for human differences as is desired from an Ubuntu/Unhu perspective which is in line with the Pan Africanist agenda, embeds in children primarily those from war torn countries and also those who are not, with the principles of peace education. Children would be indoctrinated into the principals and practices of peace education from an early age learning strategies that would enable them to be the best African citizens they can be, especially in communities or societies susceptible to or at risk of war or conflict (Sommerfelt and Vambheim, 2008).

Educators would be trained to assist these types of communities by giving students the tools to deal with potential conflict or conflict itself, both inside and outside the classroom on activities (Murithi, 2009).At the start of this study the school employed an even mix of male and female staff, supporting the school's view of being 'Inclusive for All', however at the inception of the school female staff far outnumbered men and in the current stages of the pandemic, these numbers have returned to inception figures, calling into question on whether is it is a reversion or change in the culture.

Although, it is apparent that the school focuses on embedding Hunhu within its activities, it is difficult to assess individual interpretations and presentations of it by members of the school community (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne, 2016, Thomas, 2010 and Pattinson, 2020). X Principal was asked the following to investigate this further:

Researcher: An educator or school with Hunhu? What do they look like and behave like?

X Principal: they behave like you know, exactly like how I've just explained because their curriculum when they train that is included in their curriculum as well. So, when they come they are already um what is the word I want (hesitates to think) they already know how, what the culture you know expects from them. How a child you know in totality. How a child, they are supposed to behave, the teachers themselves, the teachers in the school you know how they interact amongst themselves, you know they are exemplary (sic) to the children. We try to encourage this Ubuntu, it involves a lot of things in it, you know. You'd really need to be somebody who has um had a bit of experience living with the African people and also you know living with the white people. We try to encourage a multi-cultural society as it were from very young as the children grow up.

As an artographical educator I am familiar with both Hunhu and FBVs in teacher education and the ways they are taught and expected to be taught, during brief sessions. However, research does state that in practice these are open to interpretation and in the above extract X Principal states that teacher education and Africanness are prerequisites to teaching these values effectively (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne, 2016, Thomas, 2010 and Pattinson, 2020). Moreover, the school appears to focus mainly on assessing Hunhu in children based on their behaviour (Maguire et al., 2010 and 2011) rather than on academic teaching and learning. Furthermore, Hunhu as an African philosophical thought rather than solely a Shona one is not explicitly evident, even though X Principal does emphasis it being African. As an educator, this is a missed opportunity to engage in creative lessons that could promote multiculturalism through the lens of peace education, especially for conflict or war vulnerable communities (Platt, 2013, Nandi and Platt, 2018, Murithi, 2009 and Hamby, 2017).

The school actively attempts to show that kindness and inclusion are an important aspect of pupils' lives. This is shown on posters (Braun et al., 2011b) and small peripheral messages to remind everyone of the expected behaviours and in the students diets that cater to their varying cultural needs (Please see the photograph below).

214
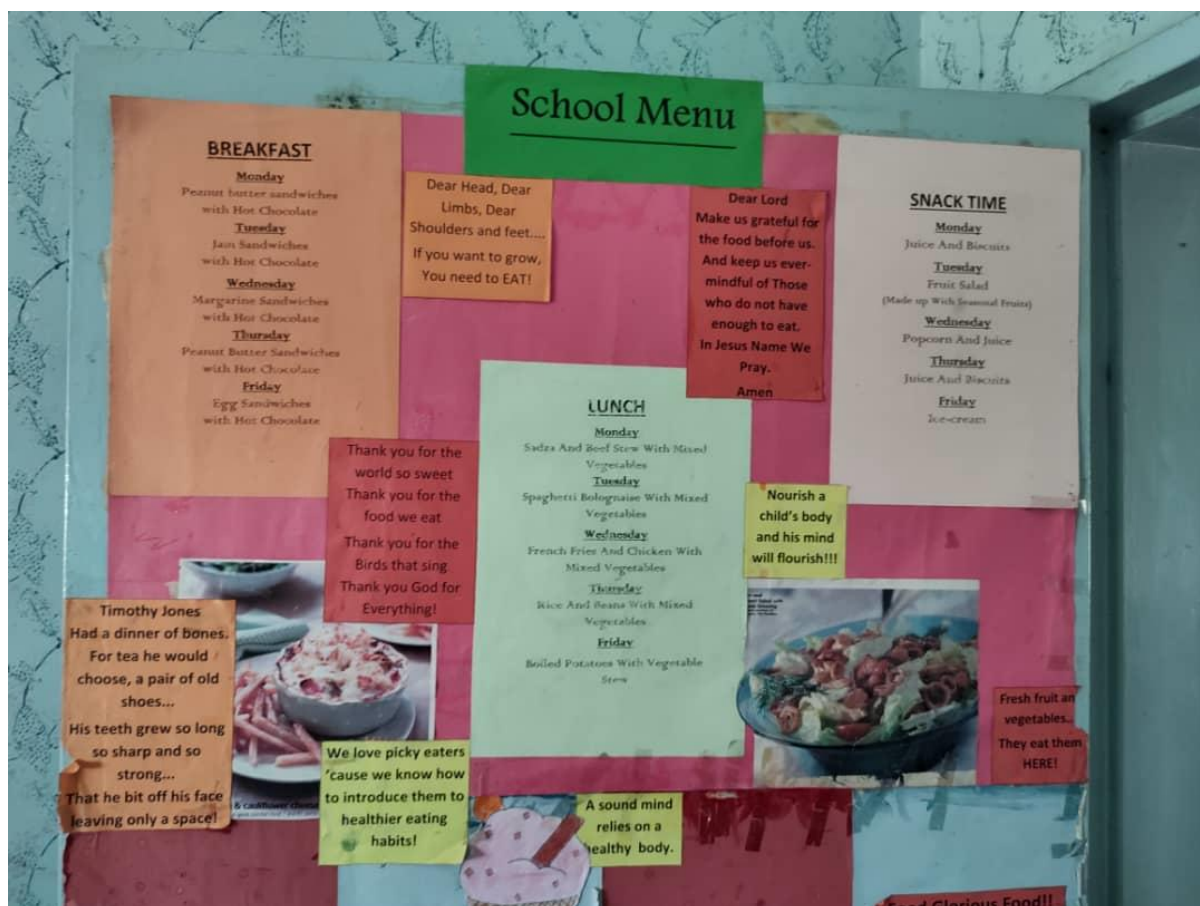
Figure 35: The Menu Board

As mentioned before, training in the school is now available to staff. Internally, safeguarding training is done by the Ministry of Social Welfare for every employee once a month, while staff-wise, the safeguarding lead who in this case could be X manager, is done once every two months. In regards to supporting the school's values and culture through behaviour, the Code of Conduct, Child Protection Statement and Health and Hygiene Policy function in this capacity. These policies were informed by the Guardianship of Minors Act (Minister of Justice, Legal and Parliamentary Affairs, 2002) and the Children's Protection and Adoption Act (MoJ, 2002) and are reviewed yearly.

In the creation of the school's staff Code of Conduct it was stated by X Principal that a governmental workers committee, the staff and other members of the school's SLT were consulted in its creation. Staff could either agree or disagree with elements of the Code of Conduct proposed by management (DfE, 2015), with members of the workers committee mediating the discussion. Once the document was completed, it was sent to the Department

of Labour for further analysis who would advise all parties of its alignment with labour laws and if any revisions were required the Department would do so and return the Code of Conduct, signed and approved. Consequently this process, would familiarise the school and all staff involved in the processes and procedures of different government departments involved in the caring or human services sector. However, unlike the UK setting it has been observed that bureaucracy and dealing with government departments was a common practice in this school (Manthorpe and Baginsky, 2019), raising questions on consistency of practice and effective interdepartmental working (Lord Laming, 2003).

 As a result, in response to increased demand for the correct paperwork, it was discovered that with regards to the Department of Education, Labour and Social Welfare encounters were considerably reduced. Bronfenbrenner states that bidirectional communication, as observed with communication between all parties as opposed to that which is one-way creates a 'sense of common goals' (Bronfenbrenner, 1979, location 3412) as espoused by the African Union (2015). Moreover, it creates an environment where a balance of power is 'responsive to the needs of the developing person' (Bronfenbrenner, 1979, location 3412). In its capacity as a school, it meets the demands of Department of Education, the Department of Labour and the Department of Social Welfare. With the City Health Department, being the exception due to the population diversity and age range of the pupils in the school.

As displayed in the conceptual model staff duties involve school activities onsite and offsite. Unlike the UK setting which has multiple residential settings, the Zimbabwean school deals with the pupils' homes. Although, in this instance it could be assumed that child protection, is physically restricted to offsite activities, as a school dealing with pupils, this can extend to family homes, if serious incidents occur (Sidebottom, 2019). Firmin (2017 and 2020) clearly articulates the importance of raising awareness of the impact offsite activities can have on actioning safeguarding for children. Although, research states actioning on an individual basis may place pressure on the school system (Baginsky et al., 2019 and Baginsky and Manthorpe, 2021). Balen and Masson (2006) that actioning in such a detailed way may reduce future occurrences.

Prior to the pandemic the school provided a door to door bus service. This involved the use of two small minibuses which would shuttle the children from their school to their homes, with one female member of staff and one driver supervising and as previously mentioned has now been modified to accommodate COVID-19 prevention procedures. According to X Principal,

the service allowed the staff to have informal conversations to see if 'anything might be troubling the child, for example sickness' (Lu et al., 2022) and then this would be reported to other staff members in the school. This adheres to the school's mission and government's vision of meeting the psycho-social needs of the children and 'to be the leading provider of 21st century inclusive quality education for socio-economic transformation' (MoE, 2021, paragraph 2).

The United Kingdom

I'm sorry for being...

I'm trying to do right.

But even when I do right, I do it wrong.

Questions, are good right?

The longer the better.

When, I make observations, it's right.

I always know.

When I apologise...

I don't know.

Is that right?

(My Poem 8)

'I doubt that. It was a long time ago. Gentle. The house is in ruins, and there's only one Godolphin left. History isn't going to repeat itself. I don't want to be anybody's object.'

He acknowledged the warning in those words with an almost formal statement of intent.

'Whatever I did that caused you or anybody else harm, ' he said, 'I want to make good. Whether I did it because I was in love, or because I was a Maestro and I thought I was above

common decency...I'm here to heal the hurt. I want Reconciliation, Jude. Between us.

Between the Dominions. Between the living and the dead if I can do it.'

(Barker, 1991, p.648)

The above extract is taken from Clive Barker's (1991) rather lengthy and in my opinion challenging novel Imajica. The protagonist's journey to understanding others pain and the part they played in harming them is both cathartic and idealistic, I surmise (Gilbert et al., 2012). His needed to do right and make amends on an individual, global and metaphysical level, can either come across as noble, idealistic or egotistical. He does not see that Reconciliation does not have to be an act of great proportions but can be done in small and simple acts to those few who are close to you.

Even the capitalisation of the word Reconciliation, shows an almost impulsive need to dramatise the act, rather than see the humility in working, on a smaller scale to belie the doubts of the person he is speaking to, as though the acts are there to make him feel better rather than the person he hurt. Despite this, I do get the impression that he is starting to analyse his own ambitions and what reconciliation to him looks like and where the real power in reconciliation lies, either in large actions or in smaller ones (Murithi, 2009). This is important as it will determine the course his actions and those he decides to pursue in his goal towards Reconciliation, calling into question whether it is possible to achieve it without engaging with willing people.

However, in choosing to reconcile there is a democratic process that involves work on all sides. Gentle from the start of the book does not understand the dictatorial stance he takes in his relationships, dismissing people when they start to engage with him rather than perform as he wants them too. It takes his falling in love with some who is comfortable with their own being and democratic in the way they choose to express themselves in realising that the simple act of loving yourself or learning how to can be defined as the ultimate form of Reconciliation (Thomas, 2010), on a microsystem scale. This form of the democratic process of reconciling with oneself (Bronfenbrenner, 1988) regardless of environment and environmental pressure, can translated into the world. As an artist, researcher and educator I have to reconcile these parts of myself in order to get me to work and make my work accessible (Crenshaw, 1991, Greenwood, 2016 and 2022)

In the UK context the school utilises its interpretation of the Prevent Duty to incorporate Fundamental British Values (FBVs) into the school culture (Ball et al., 2011b). It does so in a number of ways, through internal and external non-academic activities and the classroom.

Extract 1: Student Council

Researcher: The school's Statement of Aspiration: The Prevent Duty states that the School promotes (Fundamental) Core British Values which according to the DfE (2014, p.5) guidance are defined as 'the promotion of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs.'

The Prevent Duty states that the school does this by:

The first is engaging in democracy through the student council

What is the student council?

X Manager: an appointed student, who would get together with some students, they may be able to speak more freely than if they would do with a focus group, teachers or staff. Help them feel more comfortable and represented. Students are a large and important part of what we do so, it's important we get their point of view during their stay.

Researcher: What is its purpose?

X Manager: The purpose of the student council for the school we get to know their opinion and ways to improve things for them. Another way of ensuring a good quality educational program for them. It's a quality check, make sure we know how they are feeling and if they are enjoying themselves and learning.

Researcher: How is it run? Elections, meetings etc.

X Manager: First, we ask if anyone would like to be a part of the student council because not everyone would want to. Usually we focus on the longer term students because they have got to know the school better. They are not necessarily elected, we can say they are chosen because they have shown an interest in the school.

Researcher: In your opinion, how do you think it promotes Core British Values?

X Manager: It emphasises what the school promotes such as in its social activities, taking on extra-curricular activities that school operates and making sure that they participate.

Students encourage their peers to participate in these activities, possibly more successfully than teachers would.

As previously stated in the literature review, although the Prevent Strategy (Home Office, 2011, section 10.32) discouraged schools from 'actively promoting views contrary to British values' and the Prevent Duty (DfE, 2015) encourages promotion of Fundamental British values, it does not explicitly state how this should be done. In this instance, the school has chosen to show its promotion through the use of the student council. Arguably, the fact that only long term students are preferred for the role, limiting the number of candidates, almost makes the process exclusionary rather than democratic (Platt, 2013). However, the length of stay implies that the students who are participating have had a longer chance to integrate, however, this number could include those who have been to the UK before but are returning for a shorter visit, excluding them.

Another issue that may arise with participation is in neglecting the transition process of various students (The Bell Foundation, 2022). EAL learners may struggle assimilating to a new culture and its expectations (Cohen, 2002, Das, 1999, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986) forming subcultures for comfort that are anti-thetical to the majority culture. Lack of participation, on these grounds may see perfectly acceptable candidates being overlooked.

Despite these, the student council is a good means of measuring the quality of students educational experience and if they are getting the service they pay for (Henward and Grace, 2016). Pupils may also use it as a platform to raise student concerns or support those initiatives they find are supporting pupils effectively in the school. Alternatively, Ho (2012) argues that for profit schools and their programmes despite having larger culture capital due to financial investments do establish a culture of elitism, which may result in the council only raising issues that are important to a minority. As also, seen in the extract from Imajica (Barker, 1991), Gentle could also be seen as the embodiment of an organisation, in this case the council, that is either noble, idealistic or egotistical in the way it chooses to engage with or Reconcile the school values with the student body. Additionally, as with Gentle, the ways in which it chooses to engage with or Reconcile with the school may vary from interventions or programmes for individuals to interschool interactions.

Extract 2: In the Classroom

The second extract continues on from the above question on the school's Statement of Aspiration that aims to utilise the Prevent Duty by incorporating FBVs into its school curriculum.

Researcher: The second is incorporating British Culture and values into teaching

Please can you provide examples of how the school incorporates British Culture into its teaching.

X Manager: Young learners, are split into weekly themed weeks which are linked to the social activities which are linked to something British such as London our city, Kings and Queens's week and they go on activities to follow up on what they learnt in the class.

Researcher: Please can you have a look at these pictures taken from the Junior Student booklets
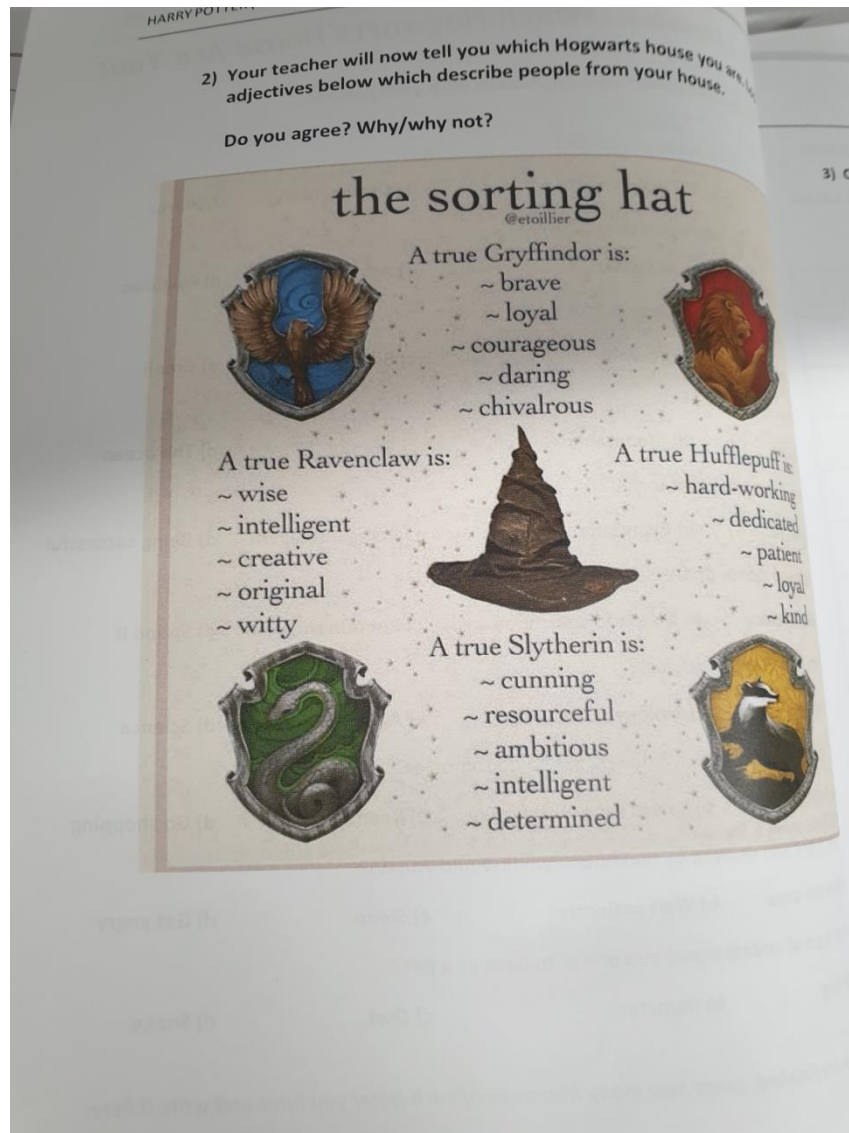
Figure 36: Magic and Wonder Booklet

Researcher: Wonder and Magic. How does this incorporate British culture into the teaching?

X Manager: If someone talks about English literature, Harry Potter will probably be in the top four along with the Queen. The Sorting Hat shows people are different, that they each have their own positive attributes and discuss that people can be different and that they belong to different areas of society but that they are still resourceful. Encouraging vocabulary to the younger generation.

Fundamental British values, espouse the ideas of tolerance and mutual respect (DfE, 2015). The Sorting Hat, aims to look at individual differences and teachers can continue the lesson in ways they choose depending on the needs of the class (DfE, 2021). Pupils in this lesson are

encouraged to articulate their reasons for being in a particular house, including those of the antagonist to promote freedom of speech, open dialogue and active listening (Thomas, 2016). Moreover, in asserting identity, some cultures may value particular characteristics that others may oppose (Asderaki and Sideri, 2020), leading to a classroom with raised cultural awareness, cultural capital and mutual trust. Depending on the nature of the classroom, the lesson could continue on by being student led, making it more democratic allowing the teacher to take on the role of a facilitator (Pattinson, 2020).

Interestingly, the lesson objective is to show that people can be different but that they participate in society in different ways, as stated by X Manager. A conflict here occurs with regards to freedom of speech (Thomas, 2016), encouraging differing views and discouraging views opposed to British values (Home Office, 2011). Pupils in defending the actions of particular characters as patriotic or normative (Elton et al., 2017), may overlook the legal impact of actions. Giroux (2020) encourages but warns of the potential implications of introducing controversial topics into the classroom. Although, lessons are meant to provide a voice and platform to minorities the school insists that pupils be made aware of theirs and others rights and responsibilities in the context to counter this (Clark et al., 1991). Moreover, ensuring an emphasis is placed on the rule of law may help in ensuring not only an effective English lesson is delivered but a Citizenship one as well.

As an educator familiar with this lesson myself, I have found my background in inclusion and peace education influences the direction in which I teach the lesson. I choose to take the side of Slytherin, defending the house and attempting to show the students its positive characteristics (Bishop Hall et al., 1720, Lovecraft, 1933, De Quicey, 2011, Berger, 2008, Diop, 2019, Creed, 1986 and 1993). I aim to show that even in groups that may be viewed as antagonistic amongst its members there are elements and systems of care that allow them to get new members and continue(Williams, 1998,Palmer et al., 2015 and Knight, Knight (2020). As in safeguarding research emphasis is placed on the impact of actions on the victim and their communities with limited research on the impact being classed a perpetrator has on them and their groups (Tamarit and Balcells, 2022 and Armbruster, 2022). From this lesson it can be seen my experiences and those who are also viewed as outsiders has influenced the values perspective I would like to share through teaching and learning (Thomas, 2010 and 2016).

Subsequently, the perspective I subjectively share on values based on the experiences given in the UK is one that I examine as an artographer ((LaveJic and Springgay, 2008, Fusco and Bustamante, 1997, Greenwood, 2012, Irwin, 2017, Schulz and Leggo, 2020). As an artist and researcher the 'eye' is very important to me. The manner in which I view art, read literature or observe reveal to me the different ways I see and interpret, either choosing to accept or challenge what is being presented, giving me a deeper understanding of myself and the legacy or body of work I am creating (Thackeray, 1983 and 2005, Garlake, 1994, Hall, 1997b, Ndlovu 2009a and 2009b). As a result, I increasingly grow aware of the power of the visual image and words, and the ways in which these add to the story of an entity (Baker and Gower, 2010). As a co-interpreter and inventor in artography, it is the eye that leads to interpretation (Berger, 2008, Hall, 2006 and Mulvey, 2006) and in this study dear reader I have asked you to use yours to share my perspectives again.

It is with this knowledge that I ask myself for the motivation I held regarding the photographs in this study. Firstly, in the UK setting the photographs were taken by myself, from my perspective as both an employee and participant in the ethnographic study (Glaw et al., 2017, Pain, 2012 and Hurworth, 2003). In the first phase of my research, I had merely isolated my choice of those photographs relating to safeguarding and well-being, however as the research expanded I began to see similarities in both safeguarding systems, also supported by the literature which began resulted in the conceptual model leading to photographs being produced in these areas.

However, another factor arose and this was my awareness of using photo elicitation with X Manager to conduct the interviews (Phelps-Ward et al., 2021). Awareness, of their personality and respect for professionalism directed me towards selecting photographs that where directly related to policies and procedures and would facilitate a productive interview (Healey, 1993 and Bogner et al., 2009). In retrospect this was a wise choice as it focused the interview and encouraged the manager to become curious of my findings as well, extending the interview by approximately forty minutes from the expected end time (Romer, 2020).

 Furthermore, as the photographs were taken to determine if policy was being enacted, X Manager's voice had not been completely removed as they are responsible for reviewing policy and therefore providing feedback on their own work (Ball et al., 2011b). Moreover, reflection on policies over time enabled them to discuss and provide opinions on the events

that occurred within the school, the stories they told and the impact the policies had over time (Van Hulst and Ybema, 2020).

Conversely, in the Zimbabwean setting the photographs were taken by participants in the research within the school. Although, they had been told to take pictures of the school participants ultimately decided the who, where and what to capture (Marguiles, 2019 and Mafazy, 2020). Arguably, research studies state that in permitting participants to do this they choose to tell the story they want and further their own agenda, removing focus away from the purpose of the research servicing their own agendas (Hardbanger, 2019). Bowles (2017) in post-colonial studies however, disagrees. Rather than serving an agenda, the research empowers post-colonial communities to tell community stories from a local perspective (Tremblay et al., 2018), at times giving a voice to minority of marginalised groups (Do et al., 2021) which the school also serves. On the one hand, as I have close ties to this community it could be argued that my leniency regarding the content of the photographs may not have added to the data on the actioning or effective actioning in the safeguarding system. However, as A/r/tography is an interactive process with others, Leggo (2008) argues that personal and professional lives are interlinked and the work produced shows this world of experiences lived. The photographs show the Zimbabwean participants experiences whilst simultaneously revealing my experiences in that community (Evans, 2010, Greenwood, 2012, Irwin, 2017, Schulz and Leggo, 2020).

6.3. Question 2: Who is responsible for Safeguarding?

This is a pertinent question as legislation clearly states it is the responsibility of all those in the school community (DfE, 2021). In both contexts it was apparent that they shared this view point and that it occurred at different levels. It was also however, distinctly apparent that the managers in these settings focused on particular areas of safeguarding more than others possibly due to their own professional experiences and the environment. As a result, these experiences permeated the safeguarding systems creating cultures that focused on particular areas (Allaire and Firsirotu, 1984 and Bronfenbrenner, 1979). In a safeguarding system this can both serve for and against an organisation, as their resiliency, preparedness and adaptation may be strengthened in those areas but lacking in others. As a result, impacting negatively on the actioning or effective actioning in the system (Ludin et al., 2019,

Faulkner et al., 2019, Quinn, 2008, Kitson, 2020, Schoon and Bynner, 2003 and Schoon, 2006).

As with the previous section the following will be using the conceptual model (Figure, 1) as a reference, looking at individuals and groups and the different roles they perform in order to assess their responsibilities. The sections will be divided into two parts those who are directly part of the school community (internal entities) and those are indirectly engaged with it (external entities).

Internal Entities: Zimbabwe and the United Kingdom

Ok, we have got the principal who is um myself then the head teacher. Then at the moment we have got three teachers, I don't know if you want to know the ancillary staff as well...we've got three teachers then we have got one lady who is an assistant to the three teachers as and when she is required um, then we have a lady who does the diets for the children, you know the cooking. Does the cooking, we have a driver who drives the school bus. We've got a gardener and then we've got another lady she's not there fulltime but she comes in three times a week. She's on the social side if you want to call it that. Your end you call it social services to make sure that children are ok, that there are no children with emotional problems that need to be sorted and stuff like that. That's how things work. I am at the helm um you know that I am a registered general nurse myself. (X Learning Centre Manager, 2022)

In the Zimbabwean context, in an updated interview with X Principal it was revealed that staffing numbers have once again started to increase after the initial problems witnessed during the COVID-19 pandemic (WHO, 2020). In school performance studies having adequate and qualified staff numbers improve the quality of the services provided (Tikly, 2022).
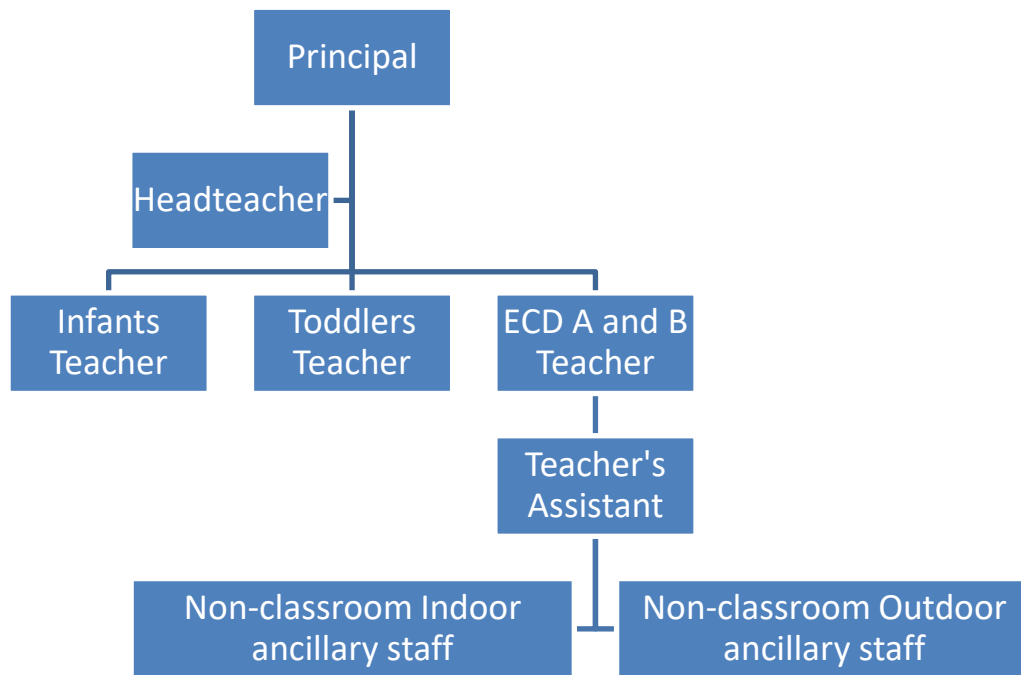
Figure 37: X Learning Centre Chain of Command

The school has adopted an approach that all staff members are responsible for providing the children with a safe and secure environment in which to learn.

Firstly, the principal takes on multiple roles ensuring policies and procedures are created and reviewed in accordance with government guidelines. Tikly (2011), in studies of quality education in low income countries stresses the importance of input of resources to produce the best possible outcomes for children. Therefore, by working in collaboration with legal experts to ensure the law is adhered to X Principal is able to maintain the expected standards across all areas of the school both on and off-site.

In an academic capacity they are responsible in conjunction with the teachers to prepare the curriculum. As a curriculum co-ordinator responsible for instilling values into the children's the manager similarly takes on a pastoral role by ensuring these are reflected in the children's behaviour by reinforcing this through reminding them of the value of respect. This is displayed through verbal and physical reinforcement as seen with the posters around the school. Arweck et al. (2005) states, by implementing a common message, common values permeate a school contributing towards pupils' moral and spiritual development (CIM, 2018). Despite this Etherington (2013) does argue that although values education is necessary it may be insufficient an opinion shared by X Principal who believes that for non-Zimbabwean

pupils to fully integrate into Shona society they would have to be encouraged to do this by their parents, an area the school cannot control (Firmin, 2017).

In addition to these roles the principal also functions as the school nurse and unofficial SENCO. It is in this capacity that similarities can be observed with the school in the UK. According to the SEN Code of Practice (DfE, 2015), members of the SLT (senior leadership team) are deemed to be most effective if they carry out a range roles within the school community. Currin and Bodison's (2021) research into the multi-faceted roles of SENCO's in English schools reported that in addition to their SEND leadership roles they also worked as DSL's, EAL leads and subject leaders. Arguably, this serves to help them understand a broader range of pupil groups, in order to meet their needs for effectively however, this could impact negatively on educator workload, well-being and performance with studies supporting the view that SLT members function more effectively in a single role (Lloyd et at., 2020).

When asked what their duties were in relation to safeguarding X Manager at X School of English (2021) responded by saying: 'Yes, I do. Safeguarding is everyone's responsibility. Different people have different levels of authority in regards to safeguarding. I'm one of the lead safeguarding officers here'. As can be seen in the school's safeguarding procedure the manager is involved in virtually all aspects of safeguarding. They engage with external agencies and provide reports and receive reports and provide instruction within the school community (Figure 18). Comparatively this is similar to the role played by X Principal in the Zimbabwean context. However, homestay providers are excluded from their duties.

The safeguarding system in the UK is clearly defined, however as X Manager stated, during busy periods this may be challenging. New members of staff are required, including additional training which can be costly and difficult as staff who are new to the needs of short-stay pupils may overlook or be unaware of safeguarding concerns. Issues such as underage substance abuse, suicide ideation (May et al., 2020) or self-harm (CALM, 2021) may go undetected as staff may not have had enough time to learn about students or build enough of a rapport with them to build this level of trust. Moreover, childhood may be defined and performed differently with teachers unaware of the cultural differences (Arafa et. al., 2020, Jenks, 2005, Aries, 1962 and Tobin, 2013) as they themselves may be on short-term contracts on less engaged with students than their long-term peers.

Conversely, staff may not pursue a pastoral role with short-stay pupils believing this is solely the responsibility of the safeguarding leads and team, unless behaviour is extreme (Tonnaer,

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2020 and Maguire et al., 2010 and 2011). In the discussion with X Manager, they alluded to pupils exhibiting appropriate behaviours that showed an engagement with the wider community. Despite this, they did not expand on their role in monitoring and delivering behaviour management techniques (Maguire et al., 2011), especially in school residences or ways in which staff could detect issues faster than they normally would for pupils on longer courses (Compton et al., 2008).

Although, the manager in the UK setting is not the school principal as with the manager in the Zimbabwean setting, it is clear from their job description that they embody a number of roles (Currin and Bodison, 2021). They are responsible for reviewing policies with the principal, advertising, organising pupils stay and documentation in the UK and overseeing staffing and academic support in the absence of the academic leadership. As a result, as seen from the diagram the DSL is heavily reliant on the safeguarding team and school staff to inform them of any concerns, which as previously mentioned can be problematic when staff are unfamiliar with early detection of issues within different groups, especially stemming from their cultural perspectives (Terkel, 1970) impacting on recording and actioning an incident (Masson, 2006).

The next group of individuals responsible for safeguarding in both contexts is the academic team. In both the Zimbabwean and UK contexts the head of the academic teams, in these instances, the head teacher and the Director of Studies (DOS) are DSL leads who work in collaboration with the Principal and Manager respectively. In both settings the heads of the academic teams are trained annually in safeguarding, which has a strong emphasis on child protection (Isokuortti et al., 2020) limited emphasis is consistently placed on the well-being of staff and students (Costello, 2016), unless an extraordinary event occurs.

In regards to the safeguarding conceptual model, focusing merely on one area negates the others whereby contentions may arise in interpreting policies and carrying out procedures. As a result, this may reduce responsiveness, preparedness and ability to adapt in the absence of staff or staff efficiency especially in the event when incidents need to be monitored, reported and recorded for analysis and preventative measures (Acar and Acar, 2014, Poultney, 2013, Allaire and Firsirotu, 1984 and Lekka and Sugden, 2011). Furthermore, in negating the well-being of staff and students schools create a culture whereby the psychosocial needs of the community are overlooked, redefining health to merely focusing of the physiological aspects. Moreover, such a culture may ignore the importance of alternative forms of health practices

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to members of their school communities, creating environments that are exclusionary health-wise and not obtaining a full treatment history for the person (Jasinski and Lewis, 2017, Oxtoby, 2016 and Starr, 2008), weakening safeguarding procedures.

In both settings the heads are responsible for ensuring staff adhere to the correct safeguarding procedures. This is more evident in the Zimbabwean setting as it is a smaller school and academic staff are involved with children and their families over an extended period of time giving them an opportunity at observation and information gathering, even if they encounter families new to the context who are still adapting (Glossop and Simoniti, 2022, Ferguson, 2010, Firmin, 2019 and Masson, 2006). Conversely, in the UK setting where pupil stays are short and staff contracts are temporary, heads may not receive safeguarding information, resulting in little opportunity for teachers to get to know children and families (Brandon et al., 2019) or help them across all areas in the conceptual model.

Despite this, in the absence of teacher attentiveness to pastoral responsibilities the settings have a school nurse and welfare officer respectively. In the Zimbabwean school, the school nurse is not always on the premises to respond immediately to the well-being needs of students (UN, 1990). Tikly (2022) on discussing quality of education states that contextual needs and resources should be considered. As a result, this could counter any arguments regarding poor care in this sector in the Zimbabwean school. Furthermore, research on school inspections state these help in raising standards in a schools by informing them of risks (Ehren and Shackleton, 2016 and Bronfenbrenner and Mahoney, 1975), with the fortnightly visits from City Health possibly helping in this capacity

Contrasting this, in the UK setting the welfare officer is on-site, full-time to deal with the needs of the pupils, including those absorbed into their role as mentioned in Question 1. This is done whilst assisting the Manager with duties that pertain to ensuring information on students is collected prior to their visit and all the appropriate checks are done on host families (Ferguson, 2010). Subsequently, information about the welfare officer's services is made more accessible to students who are provided with permanent reminders of the welfare presence, through the inductions, student handbook, posters and pre-social activity briefings making them more hands-on (Lloyd et al., 2020).

In both settings the pastoral staff have clinical experience in nursing, counselling and or psychology giving them the necessary qualifications needed to undertake a the role especially in circumstances where they are both caring for students who are not from the local

population, being sensitive to culturally appropriate care needs (Sriprakash et al., 2019). Although, it can be argued that multiculturalism should include various care systems, researchers note the inconsistencies in rates or types of adaptation to a culture by those new to it (Platt, 2013, Nandi and Platt, 2018). Moreover, criticism can be made regarding various teachers different interpretations of an assimilated person's needs, what they look or act like and how a local care system should work (Hansen, 1980, Eagleton, 2000, Daneel, 1995, Everill 2011., 2012a and 2012b and Kaoma, 2016).

These duties add to the educator's role which is expanding globally with increased responsibilities being add to their growing workload (Tikly, 2017). As a result, in other areas may supersede well-being namely a heightened focus on such as academic attainment. However, when teachers are required to facilitate lessons that involve the inclusion of values that involve developing pupils moral and spiritual well-being, multiple interpretations are made available to them expanding their classroom role from not only academic but pastoral (Ecclestone, 2012). However, contention is once again evident with teachers' practice, regardless of education being susceptible to various interpretations of values (Thomas, 2010 and 2020).

In the staff handbook at X Learning Centre in Zimbabwe (2020, part 9) it recognises this multi-faceted role of teachers stating that ' The work we do is more than just a job, as it requires special commitment and effort to provide parental and education for the young children'. Arguably, to the reader the term 'parental' in the UK context is inappropriate as it denotes a lack of professionalism expected of teachers as stated in the Teacher's Standards (DfE, 2021b) in England. However, in the Zimbabwean context the concept of Hunhu and its underlying supporting concepts such as 'ngoziyamai' (curse/wrath of the mother) are considered culturally appropriate professional standards to aspire to (Ecclestone, 2012, Mandova and Chingombe, 2013 and Hapanyengwi-Chemhuru, 2014) with the handbook further on warning of disciplinary action that could occur in the event of an abuse of this power and trust.

Similarly, in the UK context, in the classroom or onsite, teachers are encouraged to promote FBVs through supplementing the course books with suitable material. As the teaching group is very close knit and has worked together for several years, staff are open to sharing resources with one another resulting in teachers eventually producing or procuring materials that are similar (Hirsch, 1976). As a result, this creates a culture that is similar in all

classrooms as staff morale and respect towards one another is raised (Evans, 2010). Conversely, schools with close knit cultures such as these may find it difficult to assess and monitor each other's work fairly (Mungazi 1989 and 1991, Fisher, 2010, Everill, 2011, 2012a and 2012b) or obtain constructive feedback from those they could view as professional critical friends (Giroux 2004 and 2020).

However, learning is not isolated to remaining onsite in both settings. In the Zimbabwean setting when considering an outing X Principal (2022) said:

When we go for an outing we ascertain where we want to go with the children. Why we are going there because they have to learn something you know over and above the children having fun and the fun should be part of their education. We look at the safety of the place where they are going to and then that also usually guides us. As to the ratio of the staff. If need be we don't need, we'll just take a handful of children um and ah manage fewer children at a time depending on where we have gone.

When asked about the ratio of staff to students they said it was normally 1:5. However, as seen from their answer there is a preference for smaller groups of children as they are younger. Although, the variation in activity staff to student ratios is not explicit in the policy instruments it is there in practice.

In contrast, in the UK school, they explicitly state in their Supervision and Staffing Policy that the ratios are divided in accordance with age groups (Storli and Sandseter, 2019) as follows: 4-8 year olds is 1:4, 9-12 year olds 1:8, 13-18 year olds 1:10 . From these subdivisions there is an awareness of documenting the variations in children's play according to age group both inside and outside that classroom. Although, it could be argued that this restricts pupils learning and play opportunities (Sandseter, 2012), in unfamiliar environments children require special safeguarding provision.

In practise thedocuments are used in the setting to ensure teachers not only consider the physical safety of pupils but are conscious of the learning outcomes of the trip and developments in character too. Inspite of this, arguments can be made that the documents only serve as a box ticking exercise for managers and external stakeholders.

However, an inclusion of lesson specific individualised plans and risk assessments causes the teacher (Ball et al., 2011a) to reflect on the visit and the class. Subsequently, teachers can

review the trip and make amendments (Wallenius et al., 2018) of either a positive or negative nature for future trips. Notably this type of reflection is a popular practice in a/r/tography with many researchers using their chosen medium to reflect back on lessons and student engagement to inform future work as I am growing to do in my craft (Irwin et al., 2017, Greenwood 2012 and 2023 and Gunes et al., 2020).

In both settings as observed the staff to student ratios are of considerable importance during these activities. With regards to students who may be new to the country and unfamiliar with the language, having a trusted adult to help them navigate the new terrain may be therapeutic (Eccelstone and Brunila, 2015). As previously discussed, in the Zimbabwean setting the behaviour of the children may also determine if they need more or less supervision. This approach is followed by the school in the UK as well. The following extract is taken from the interview I had with the Manager in the UK school, about staffing for activities following an initial survey they had completed prior to it (See Appendices 1 and 2).

Researcher: Some of the school activities had an uneven staff: student ratio. Please could you explain these for example?

Over staffed: 6/11/19 was 2:5 (London Eye) and 11/12/19 was 2:4 (Sky Garden)

Manager, X School of English: The ratios are there as a benchmark and it also depends on the behaviour of the student, how do they act, how responsible are they and how much do they listen when they are on the activity and you won't know what kind of students you will get to have until you meet them.

As can be seen here, the situation is a reaction to knowledge of the student's characteristics and behaviours (Featherstone, 2019). However, later in the interview the Manager speculated that the overstaffing may have been due to it being a training session for staff too.

Unlike the Zimbabwean setting, which chooses to postpone an activity, the UK school does not have the luxury to do so as students are on short-term stays, and X Manager works to ensure all the services paid for by the student are provided (Henward and Grace, 2016, Tikly, 2017 and Linebarger, 2013).

In collecting data it was discovered on one occasion that an activity was dramatically understaffed. The following extract bears insight into the discussion, continuing on from the same researcher question above:

Researcher: Some of the school activities had an uneven staff: student ratio. Please could you explain these for example?

Under staffed: 11/11/19 was 1:12 (Westminster Tour: 4 students below 14 years old, 8 students 14-17 years old)

Manager, X School of English: That basically should not be happening, there really isn't an answer for that. The issue is if something happened we are not protected as a school. Someone should have stepped in, either someone from the office or cover should have been found or the activity probably shouldn't have taken place.

The manager when confronted by the above scenario was honest in their conclusion on the correct action that should have been taken in retrospect. In retrospect, this reveals issues regarding finding suitable staffing during busy periods (Baginsky, 2008). In addition to this, it raises questions regarding where management was on this occasion and whether having multiple roles is practical during these periods. Another reason may be an over reliance on staff at the locations which the school visits (See Appendix 4).On closer investigation of the school's risk assessments it was discovered that of all the trips taken during the term only 5 used the risks assessments of the places they visited in conjunction with those done by the school.

Figure 38: The curriculum outside the classroom

Figure 39: Reflective notes

In both settings behaviour management is inextricably tied into safeguarding and well-being ensuring a safe and productive environment. Interestingly both schools have adopted a traffic light system of behaviours for green being good and red being bad, displayed visually across the school (Maguire et al., 2010 and 2011). However, rewards and sanctions are reliant on the teacher highlighting the differences between policy being discourse and text or action (Ball, 1993 and 2015).

The interpretation of good and bad behaviour or low level disruptions in the Zimbabwean setting are more individualised, as the classes are smaller, with interventions being put in place to support different characteristics. In contrast, as pupils in the UK school are often there for shorter periods the traffic light system limits good and poor behaviour to a generic set regardless of the underlying psychosocial needs of the pupil (Higgins and Goodall, 2021). However, regardless of behaviour or academic input, all pupils will receive an end of course certificate. In studies on significant harm and childhood research states the importance of raising an organisations awareness to its definitions of harm (Masson, 2006 and Balen and Masson, 2008). Moreover, in allowing students to graduate, in spite of their behaviour as young people they are not being held accountable or responsible for their actions, perpetuating cycles of bad behaviour that need repeated actioning with the safeguarding system (Hamby, 2017, abu-Hayyeh and Singh, 2019, Jenks, 2005, Tobin, 2013, Makuyana et al., 2020 and Aruma and Hanachor, 2017).

In regards to adults, non-academic or ancillary staff are similarly responsible for safeguarding in both settings. Training occurs annually and because of their interaction with children outside of the classroom, staff are able to report safeguarding issues, administrative and academic staff may not know of (Baginsky, 2008). Additionally, the ancillary staff in each setting speak more than one language.

In the Zimbabwean context however, the local languages are encouraged to be spoken outside of the classroom, with permission from the parents as a means to integrating children into the society (MOPSE, 2015). This is advantageous, as local children may feel comfortable using their local tongue (Enslin, 2014) and confide in staff more easily about their concerns or about their friends. On the other hand in the UK school, despite there being 1.6 million children and young people using EAL services in 2006 with this number reported as having doubled (The Bell Foundation, 2022), staff are told to not use their languages but English to provide pupils with an immersive experience. Arguably, scholars on linguistic imperialism

are against this linguistic hegemony (Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986) however in studying for-profit schools, X School of English is meeting the needs of their clients providing this service whilst employing staff who can speak the language, but only when necessary (Henward and Grace, 2016, Tikly, 2017 and Linebarger, 2013).

External Entities: Zimbabwe and the United Kingdom

Yoked

It takes two shoulders to carry the weight of one person.

Two shoulders to help one person to peer above.

Four shoulders to make it a tiny bit easier-

to manage one person's heavy load.

(My Poem 9)

The above poem aims to convey the importance of having more than one person helping to carry the load. It is almost an inner plea to the egos inside us to appreciate and respect the importance of healthy human interactions and creativity especially during difficult situations, in different contexts and during time periods.

A newer cry

I am weary, O God, of dark lamentations,

Of angry voices and sullen faces,

Of empty hands stretched heavenward

Pleading for mercy and justice.

We are not dumb driven beasts -

We are men!

Our hands have been taught

To work and to fight.

We have known bondage,

We have known hunger and need,

We have known pain and humiliation;

But man is slave only to himself,

And pain is but the door to deeper Understanding.

(Murray, 1970)

Pauli Murray, was a civil rights lawyer, poet and Episcopalian priest who, in my opinion was ahead of her (incorrect pronoun) time. Murray's poem speaks to my heart as a poet as it appears to be a dialogue, much in the same way a talking drum is a dialogue (Platt, 2013). It is as though she is conversing not only with those in her immediate surroundings but on all levels of the ecological system (Bronfenbrenner, 1979). Almost as though, she is on the verge of a spiritual awakening where her black identity, is becoming conscious to others of her kind all across the globe (Everill, 2012b).

In Murray's autobiography she discusses this awakening after having stayed a year as a law lecturer in Ghana, growing aware of the new post-colonial consciousness and explorations of freedom and its true meaning in a decolonising Africa, an experience of black freedom making different from her own context. 'Living in Accra during the Congo crisis was like living with a bomb that might explode at any time' (Murray, 1987, p.440).

Murray's (1987, p.436) autobiography, displays the unique ways in which post-colonial Africans were beginning to learn to not only talk to but listen to one another. In it she recounts rearranging 'their (students) tables and chairs in a square seminar style, so they faced one another and could carry on informal discussions'. Having studied a linguistics module

that focused on effective communication styles in the classroom (Sithole, 2014), this is particularly revelatory to me.

Firstly, it revealed the totalitarian nature of the colonial classroom where authority went unquestioned (Mungazi, 1991). Secondly, a possible distrust for this woman who they may have viewed as an agent of the colonial environment but with black skin. These feelings stemming from previous knowledge of the role played by colonial Bridgeheads (Everill, 2012a) in the colonial regime and experiences with coloureds and the preferential treatment they received in the same system (Muzondidya, 2013).

Muzondidya (2013) and Murray (1970) in my view spotlight the new post-colonial conversations that need to occur unfettered between black Pan-Africans/Africans, mixed black Africans and coloureds, who identify as black both on the continent and in the diaspora.

The above poem to me is a temptation, in that it can be viewed as a conversation that expands beyond time and individuals. Revealing a bidirectional relationship (Bronfenbrenner, 1979). Murray's (1987) brief stay in Africa, although insightful appears negative. She shows a great sensitivity to the violence on the continent and in the poem (Murray, 1970) it almost feels as though she has been burdened both by American society and African society to go and clean up the mess. But Murray (2021), did not go to the continent in an active bid to make changes. Although she was in the civil rights movement she worked in predominately white institutions and engaged primarily in relationships with whites, possibly providing another reason for the unease decolonising Africans may have had towards her (Cohen, 2021, Hall, 1997b, hooks, 1986/7 and Fusco, 1988). Murray (1987, p. 443) does not conceal her affiliations to whites and the life she had built with them when she reported on leaving Ghana for Europe:

> *I had not realised how bound up I was to my own culture until the plane landed and, for the first time in thirteen months, felt the bracing air of the North Temperate Zone and saw the pink faces of Europeans, who reminded me of home in the United States.*

Reading this, I can understand missing Africa in the same way. However, it can be argued by black scholars that Murray's (1987) words embody those often associated with the coon caricature (Pilgrim, 2000), causing her to view white society as being perfect and being docile and inactive in black society.

Although, I understand the loyalty Murray (1970 and 1987) has to the white system that provided for her needs in both a professional and personal manner. Her words of disappointment and rejection towards leaders and peoples on the African continent learning about the concept of freedom and various non-colonial ways to exercise it, seemed premature as in my opinion America as with other European based societies were experimenting with it.

From this perspective, in an artographical (Parsons, 2020 and Davidson and Letherby, 2020 and Irwin et al., 2017, Greenwood 2012 and 2023) dialogue from one person of mixed heritage to another, one educator to another, one poet to another I would have to defend all those working at grassroots level on the African continent (Enslin and Horsthemke, 2016). Although they may superficially seem 'sullen faced and hands outstretched', many small organisations and individuals are surviving and at times flourishing in totalitarian regimes, as she referred to them.

An example of a grassroots, idea that has developed over time is the Friendship Bench Programme, a community based therapy initiative started by a Zimbabwean and empowering local communities, primarily the women. Murray (1970), powerfully sympathetic to women, but especially those to who she felt were victims to Jane Crow laws (Cohen, 2021), as she referred to them, would have been impressed to see this initiative was started by a man (Chibanda et al., 2015). Figure 40, shows the Friendship Bench in the Wellcome Collection (2020) in London. At the time it was taken, it stood proudly amongst an exhibition of medical artefacts and memorabilia from across the African continent.

The exhibition catalogued the work of grassroots organisations dealing with problems on the continent that had reached epidemic levels such as, HIV, mental health problems and the Ebola epidemic. The photographs told positive stories of those Africans who had lived through the experiences and one display showed a hazmat suit that was worn by a black African nurse during the Ebola crisis, showing positive collaborations between local NGOs and local organisations (Chibanda, 2018 and Chibanda et al., 2015). Subsequently, resiliency studies have discovered, grassroots organisations and their work feature prominently in causal factors behind a community's ability to adapt to an event (Boatwright and Midcalf, 2019, Schoon and Bynner, 2003, Turan and Sahin, 2012, Ettekal and Mahoney, 2017, Gram et al., 2019 and Faulkner et al., 2018).

Although, some post-colonial African institutions are not at the scale of their West counterparts (Murray,1970) and rely on informal networks that are often deinstitutionalised:

Evans (2010) argues their strength lies in their historical roots and the bonds that are created similar to tribal or kinship groups (Breeze, 2004 and Palmer et al., 2015). However, with continuing globalisation of institutions (Tikly, 2004) and migration (Platt and Nandi, 2018), the Africa Murray (1987) saw was a small, incomplete snapshot of institutions within its ecological system.
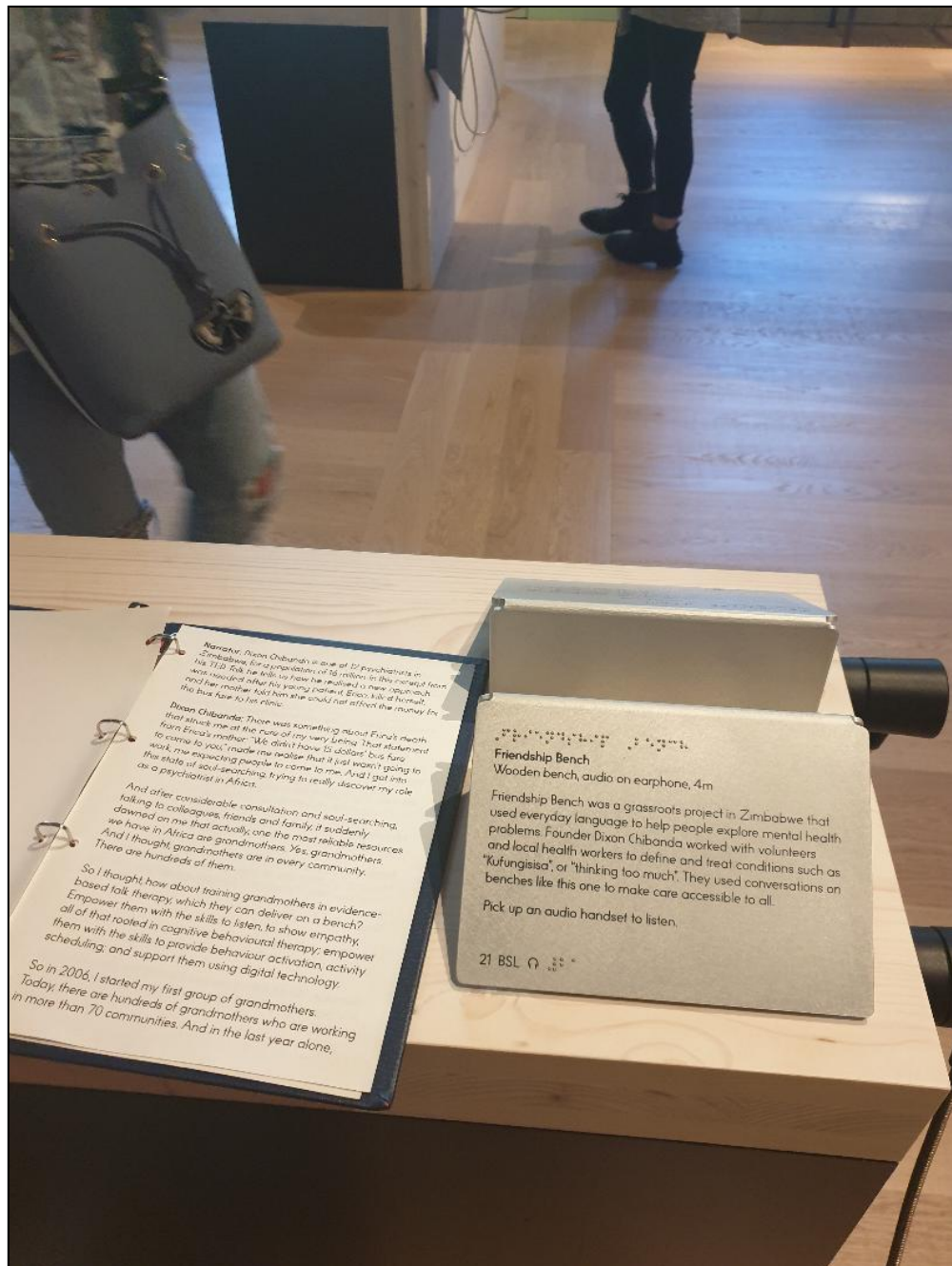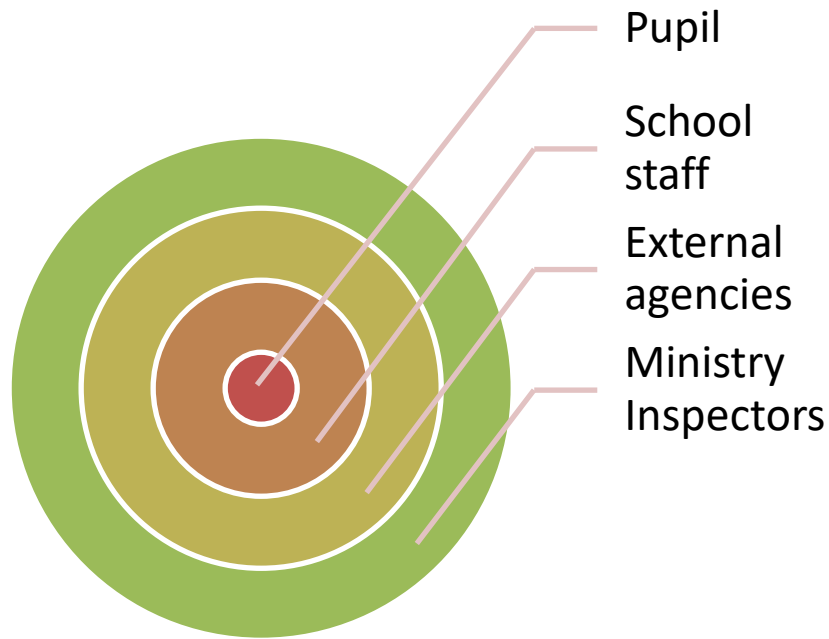

Figure 40: The Friendship Bench, Wellcome Collection 2020

Pupil

School staff

External agencies

Ministry Inspectors

Figure 41: X Learning Centre Responsible individuals and groups

The Zimbabwean context often relies on groups bound by informal networks. Although, it is argued that this encourages elitism and nepotism (Mandova and Chigombe, 2013), Evans (2010) claims that as in European contexts these networks still serve a purpose in institutions, which are built to gather like-minded people.

Growing up in the Zimbabwean context it was stressed that a members of different groups know their position within those groups, carry out their function and no matter how they felt whilst understanding the positioning of others (Hall, 1997a and 1997b and Yuval-Davis, 2006). Navigating the African environment for me was met with less suspicion if I did so alone, than with a friend from another race. Although, I can now reflect on this as being seen as a permanent member of a group (Yuval-Davis, 2011) rather than a social tourist, in education and in business I found this opened far more doors for me which I could also use to help others.

As an artographer and one interested in indigenous care systems and their development, I have learnt the importance of social networks in safeguarding, especially if cultures and values are shared (Levin, 1962 and 1972 and Barker, 1984 and 1986). Obtaining access to persons in authority, in such groups as I have experienced, whether it is in business or research requires 'strategic timing and cautious behaviour' (Perera-Mubarak p. 2008) even as

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a member of the group. Social connections maintained over years and even decades strengthen informal networks (Evans, 2010)with benefits and social cohesion increasing as a person's permanent position and usefulness became more apparent within that society (Staddon, 2014).

Consequently, these social connections garner opportunities to further support the actioning of safeguarding beyond the school premises (Contextual Safeguarding Network, 2020 and Bronfenbrenner, 1979). In our interview X Principal said:

We work with um you know clinical psychologists. There is one centre that I worked for before I started my school. We send them to a clinical psychologist if there is a problem, you know for an assessment. Whatever, they pick up then, we maybe, we are given the way you know, on how to look after each child.

External professional connections allow for a useful exchange of information as reported by X Principal. In their professional capacity they have connections to other health professionals to whom they can make referrals such as an occupational therapist and speech and language therapist. However in the absence of a psychologist the school is visited every fortnight by City Health authorities to ensure children are receiving the best quality of care.

In comparison to the UK setting, such Zimbabwean child-protection practices may seem costly, time consuming and stressful. However, Isokuortti et al., (2020) concede that there are various child-protection practice models or frameworks with limited research on their effectiveness, suggesting from the school's previous inspection report that these checks may be contributing to the school's overall outstanding rating in safeguarding. Moreover, as the country is experiencing significant financial difficulty and the school has a record of hosting pupils who are immigrants and some from war torn countries with different attitudes to childhood (Fang et al., 2022), increased attention to their well-being may also be a determining factor in the frequency of the visits. Moreover, during the COVID-19 pandemic (Notley et al., 2022), these visits could serve as part of safeguarding system, in this area, in the school, contributing to effective actioning from external sources (Baginsky and Manthorpe, 2021).
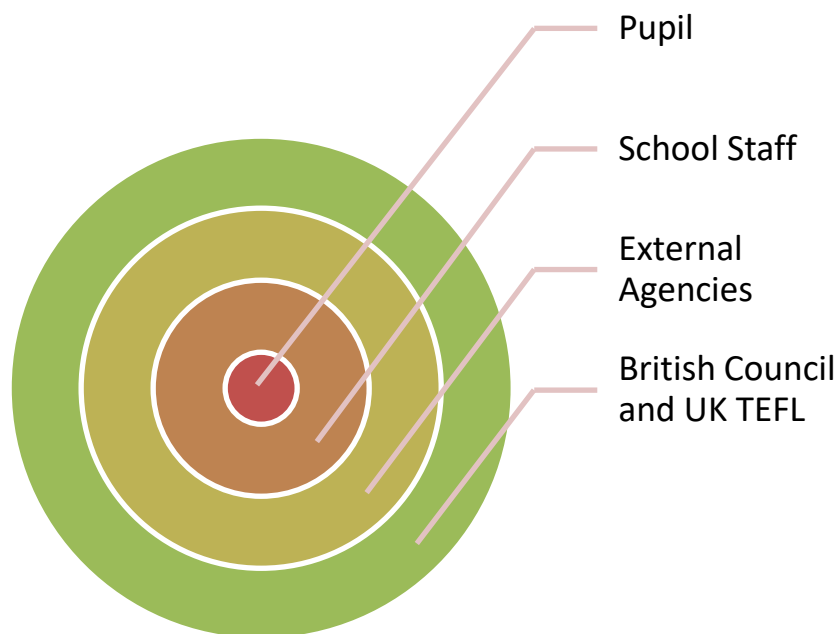
Figure 42: X School of English Responsible Individuals and Groups

Similarly in X School of English the school has various stakeholders involved in safeguarding the child. The school has three types of residences it runs. The first, is the school residence which is on-site at the school. The second, is homestay families whilst the third, is additional temporarily acquired school residences supervised by the school. In all these settings the X Manager ensures the care providers are safely recruited, have Disclosure and Barring Service Checks (DBS) and establish if the properties meet health and safety standards (HSE, 2022).

In regards to the everyday care of pupils X Manager reported that in all these settings the expectations are the same:

Basics, such as a clean room, a place to study and a place to relax. Nice meals, such and breakfast, lunch and dinner. Being sure that they are cared for either by the family or the live in supervisor. Monitoring them, checking to see if the parents have allowed them to go out, checking if they have come back, making sure we know where they are going an ensuring they are back by 10pm. Making sure that they are well cared for by their host family or in house supervisor. Making sure that they are leaving on time, making sure that they are eating and reporting that they are not eating, making sure that we know where they are and that

they come back on time. Making sure that they are washing themselves that they are cleaning and brushing their teeth. Clean clothes and getting their clothes washed.

Pupils similarly have expectations placed on them and how they are supposed to behave in these environments, using the school's code of conduct. When I asked X Manager why the school did not have a separate Code of Conduct for students at their residences to make behaviour expectations more explicit they replied:

I think because it (the rules) represent the school. Whether they are in the school, whether they are in homestay, the rules represent the school. It is 24 hours basically, regardless. Whether we are in the school or not.

In my analysis, from my research and work in the school, establishing consistency in rules and expectations is seen as a strategy in enabling pupils to easily settle into and engage with their new surroundings. As a result, children and young people may feel comfortable to raise concerns (Cossar et al., 2019), make recommendations or provide feedback and praise on those systems that worked well for them. Moreover, for children and young people who may be experiencing difficulties at home (Ferguson et al., 2020), stable host families, the school and its supported residences could provide them with a sense of reprieve and safety.

On the other hand, for children and young people from supportive environments, both schools place an importance on parental involvement but in different degrees. Within the Zimbabwean context, the parents are engaged with the school daily. If there are areas of concern the school writes a report and calls the parents to inform them of the situation. Alternatively, if there is a concern about the parent, staff make a report and consult the Department of Social Welfare on the appropriate actions to take (Hood et al., 2021). In my interview with X Principal it was noted that there were no hard to reach families, as the school has a bussing policy where a majority of pupils are picked up and dropped off. In addition to this, the City Health Department's fortnightly visits could also be assisting to ensure the full attendance and well-being of children (Webb et al., 2021), monitoring pupils who may be of concern.

In the UK setting, parents who travel with their children play a vital role in their development and well-being as well as they would in their own countries (Bronfenbrenner, 1970). If there are any issues or areas of positive feedback, these are discussed with the parent before and after class. For children and young people in the school residences, host family parents or

group leaders, provide daily reports either over the phone of face to face on the progress of the children. Despite adult involvement, in some instances Bronfenbrenner (1988, p. 80) observes that the 'process-person context model permits assessment of the individual's contribution to his or her own development', revealing not only a child or young person's own autonomy but similarly, varying parenting styles (Aries, 1962, Jenks, 2005 and Tobin, 2013). Therefore, in the event where children and young people are abused or abuse the independence they are given by their parents the London Safeguarding Board is consulted. Furthermore, in circumstances where behaviours of concern (DfE, 2018) may lead to criminal behaviour the police will be called.

Lastly, in both schools when asked about their inspections both stated that they were inspected by the relevant authorities. In the Zimbabwean contexts X Principal stated that the City Health Department 'come every two weeks' whereas the Ministry of Education and Department of Social Welfare provide random inspections where the school simply 'finds them at the door' (Principal, X Learning Centre, Zimbabwe, 2022). In a previous interview when asked on the inspection results X Principal stated that they had last been inspected by the Ministry of Education in 2018, receiving an outstanding grade in regards to safeguarding an improvement from the 'good' grade they had received before. Conversely, in regards to welfare and well-being the school received a 'good' grade which was the same as the previous year. Although, the area of welfare and well-being has remained stagnant, possibly as result of the primary welfare officer not being permanently on-site, the quality of service is can be seen as high especially, when considering the inspections were random (Baginsky et al., 2019).

Conversely, in the UK setting in the last inspection report also in 2018 and expired in 2023, the British Council (2018) reported that the school's strengths were in welfare, notably in the procedures placed in response to emergencies and consistent pastoral care. Therefore, providing evidence of the benefits of a full-time, on-site welfare officer and their ability to enforce early interventions (Ecclestone and Rawdin, 2016). Alternatively, unlike the Zimbabwean context whereby parents are involved with the school for a greater period of time, the school in the UK despite receiving some pupils with their parents, often times has to deal with group leaders, agents or guardians instead. As a result parental involvement is limited with this being reflected in the inspection report which stated safeguarding criteria was not being met, 'The parental/guardian consent form gives insufficient specifics about unsupervised time' (British Council, 2018, S3). As a result, according to the Manager a new

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consent for was drafted to meet the criteria. However, when considering the time period leading up to inspections the UK school is given several months warning allowing time for intervention and preparation leading up to the inspection, raising questions surrounding whether inspection results would have been the same (Gaertner et al., 2014) if it had been random.

6.4. Question 3: How do I contribute to Safeguarding in the two schools?

The dreams were wholly beyond the pale of sanity, and Gilman fell that they must result, jointly, of his studies in mathematics and in folklore. He had been thinking too much about the vague regions which his formulae told him must lie beyond the three dimensions we know, and the possibility that old Keziah Mason-guided by some influence past all conjecture had actually found the gates to those regions
(Lovecraft, 1933, p.7)

An artographer's eye(s)

The following extract came as a result of my earlier readings on monsters, primarily witches with a focus on women being possible perpetrators in the safeguarding system (Bishop Hall et al., 1720, Creed 1986 and 1993, Diop, 2019, Tucker, 2013, Thompson, 1982, Friedan, 1997, Grafius, 2017 and Scrivener et al., 2021b). The passage resonates with me as an artographer as it highlights the challenges women viewed as outsiders face and that I feel myself. As a student, the feelings of imposter syndrome and descendant of the Black British Commonwealth of self-identified Black Zimbabwean Pan-African is doubts and questions of 'where do I get that from?' 'What is it that makes me good and where do these abilities come from?' 'What influences me as an artographer?'

Having grown up in a strongly patriarchal society, I am familiar with at times the looks of shock or suspicion I encounter regarding my achievements (Levin, 1967 and 1972 and De Quincey, 2011). Notions of being influenced by my DNA, the spirits of ancestors or vadzimu to achieve my accomplishments are not strange with agency and praise for my actions being placed on these influences rather than on my work ethic and those around me. Gilman's observations, to me reveal a man aware of both the hard work and influences (or more

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astutely servitude to these influences) that have led to Keziah obtaining knowledge he covets. He dismisses this by both infantilising her and referring to her as a hag whilst still being curious and aware of her accomplishments.

I can sympathise with the character as I can with the women in Levin's novels (1967 and 1972). To ascend, they all must sacrifice themselves to a male or male influences or institutions, moulding themselves into the ideal to obtain these positions or secret knowledge. Over the past half a decade and beyond, I have seen my own development as an artographer. What I have discovered and revealed and yet to reveal to myself both shocks and fascinates me. My studying at this level is my first contribution to safeguarding, selecting a topic that both interests and causes me discomfort (Freire, 1993, Fusco, 1994, Greenwood, 2012 and 2023, Lorde, 1977, 2019 and 2020). However, the artographic teacher in me dispelled these concerns by drawing on her professionalism as a black Zimbabwean Pan-African woman, reminding herself this was part of her job. Moreover, this discomfort was lessened when in both my interviews with X Manager and X Principal, they expressed their professional trust and reliance on their teachers, a duty I wanted and still want to fulfil.

However, as unpleasant as some of the child protection cases I read were and fascinating complex social systems (Joynes and Mattingly, 2018, Ali et al., 2021 andFeely et al., 2020) are, in regards to safeguarding it, became easier for me to acknowledged that I was a novice to the topic leading to the poem below.

Child

Child of Air,

Hear me.

Child of Fire

See me.

Child of the unconscious mind,

Acknowledge me.

My heart breaks,

to see my glory on the

faces of those who hate us.

Child of Water,

Forgive me.

Child of Earth

Intercede for me.

(My Poem 10)

In the story of IT, the Loser's Club (King, 2016) in their own naivety and innocence decide to return to deal with the IT creature, regardless of the toll the ordeal may have on them. The most insightful character in my opinion is Mike, he is a historian on the horrors of his town, aware of the evil entity, its characteristics and habits. His dedication to using information as a tool in order to first understand rather than attack, then attack only when necessary resonated strongly with me (Masson, 2006 and Balen and Masson, 2008).

Although, he is a child himself, he feels responsible for the safety of the residents of his town assuming a mature approach to the problem. There appears to be both an underlying strength and vulnerability in his actions, when horrific events occur, he strengthens and empowers himself by unveiling the mystery of the town that nobody else has. In a sense, it is almost as though the IT creature wants to be discovered and the more Mike discovers, the more of its nature it exposes, embedding itself in the hidden landscape of the town. Therefore childhood in this story is multi-faceted. The children become responsible for their own safety and the safety of others in a culture that is vulnerable to the violent abuse of children (Jenks, 2005, Tobin, 2013, Tucker, 2013 and Allaire and Firsirotu, 1984).

The same can be seen of the protagonists in the Forbidden and Midnight Meat Train (Barker, and), the more they pursue these horrors the more these horrors expose themselves. However unlike Mike, Barker's (1984, 1986a and 1986b) protagonists and antagonists get drawn into the darker world, almost becoming perpetrators themselves (Tucker, 2013, Lloyd and Firmin, 2020 and Diop, 2019). In contrast, Mike in King's (2016) novel appears to have his memories fade from his mind after the evident and as he enters adult. Despite this, it could be argued that in actioning an effective safeguarding system Mike was an intricate part of it. The

information he gathered and its use in the defeating the monster, strengthened the system and the loss of his memory can be seen as weakening within it. As an artographer, I began to see myself as a part of this safeguarding system in all the areas of health and safety, school values and culture and child protection.

In my initial summation on the definition of safeguarding, I had only viewed it as dealing with Child Protection. I did not see it as encompassing more. Much like Mike, I needed to investigate and understand these monsters or horrific acts in context viewing the schools and the community as my own Derrys. A/r/tography asks of us to also understand the work of other artists, themselves and the worlds or cultures they inhabit (Snyder, 1976, Rank and Atkinson, 1989 and Hirsch, 1975 and 1976). The horror writers, I have explored in this piece have always been a part of my background giving generously of themselves even as a child (Sithole, n.d.) in Zimbabwe. African horror, was seen in life, in the news (Minnie and Steyn, 2018), lived and in myth (Diop, 2019 and Grimm and Grimm, 2001). Western horror came to me through these men and the knowledge shared about their cultures.

Subsequently, this led to the importance of understanding values and culture as a part of a care system, in this instance a safeguarding system. Barker's (1984, 1986a and 1986b) works illustrated understanding that the victim and the perpetrators can be either and that they have their own cultures and values that fuel them. Additionally, my experiences with A/r/tography particularly as a researcher and teacher led me to understanding the importance of those individuals and entities in the ecological framework who contributed to, supported and maintained an actioned safeguarding system (Bronfenbrenner, 1976 and 1979).

This has been particularly important especially when making referrals to the DSLs or obtaining external advice regarding a student's well-being from an external source. In resiliency studies, these external communities are particularly important and as an educator conducting this research at a time when the schools were dealing with displaced peoples, terrorism attacks and COVID-19, assisted me in being able to steer families to external entities who could assist them when the schools could not do so financially (Grischow 2011 and 2014 and Jairos Jiri, n.d.). My ability to look beyond and use this to the benefit of both schools improved.

Similarly, as I continued reading I saw that health stood out in these texts. The monsters existed or stated they existed not to cause harm, but sustain their survival and that of their

communities (Hill, 2004, King, 2016, Levin, 1967 and 1972, Barker, 1984, 1986a and 1986b).

This was a particularly disturbing yet intriguing to discovery for me as it led me to my academic literature which got to read Child Protection reports not only from the perspective of the victims but the perpetrators as well (Ferguson, 2013, Firmin et al., 2019, Laming, 2003 and Campbell, 1988). I was surprised to discover in some of these accounts that some experienced weakness and fatigue too after the act. As I continued I encountered the Kinsey Reports (Palmore, 1952) and the story of Mr Green. Had I gone too far down the rabbit hole here? I asked myself. For weeks after, I was left drained, disturbed and curious only returning to a state of normalcy after confiding in my supervisor about the effect the discoveries were having on me. I started to question my own resiliency (Schoon, 2006), shaming myself for inadvertedly not only providing a voice for the victim but in part making the monsters in parts the centre of piece.

Was there something wrong with me that I could give them a voice too, even if it was through my findings in literary texts (Bedi, 2008, hooks, 1995, Creed, 1986 and 1993, Davis, 2003)? What was I serving as a conduit for and what did it say about me and what I was trying to produce in my work? I was investigating the actioning and effective actioning of a safeguarding system, but I was unaware that this also involved worlds other than the victims. Worlds, I would need permission to enter as I had been granted by those who I had a duty of care to, the students and their families, with these families also including children and young people who were perpetrators themselves (Lloyd and Firmin et al., 2019). The poem Broken Mirror below highlights this internal and external conflict in words and my gradual but uncomfortable acceptance of this being part of my role.

Broken Mirrors

Colonised Souls

How sad to be saddled by lies. A once
loved sibling - with blood in the veins that
sang and danced as each muscle told a
story. It worries me to see such beauty
etched falsely in the face of others.
Corrupted, defiled, misunderstood. Who
can live to tell if you will be remembered
by those who value life or – live in the
hope that the callous will have a change of
heart and see beauty in themselves – to
nurture. It is a wasted chance for colonised
souls – who are forced to carry the wrath
of the uninformed –

Destined to form themselves.

Schizo - philia

Before day, noise

Enough is not a word, proselytised

by loss of nothingness.

Sadly, covetousness moves –

in the shadows with young tongues

and even younger souls.

With voices that live in a void –

Walled like the Nyami Nyami from a wife
–

he never earned.

Causing frail storms

of nothing.

(My Poem 11)

Health and Safety

In both settings health and safety even prior to the COVID-19 pandemic, played a significant role. Within the Zimbabwean context although, health care is predominately organised by X Principal and their wider network, mine was in supplying the draft copies for the Health and Hygiene policy for the school. It was important that in this context the school families and children as well were held accountable for their own well-being (Leventhal et at, 2016, Jenks, 2005, Campbell, 1988 and Tobin, 2013). This was done by ensuring in the policy that students were vaccinated, that families provided PPE during the pandemic and setting high expectations for hygiene habits on-site.As a result, the social accountability and responsibility aspect of Hunhu was lived and understood by the children, rather than theorised (Chemhuru and Makuvaza, 2014, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013).

Another example of trying to instil in the children a sense of pride in place was in my providing the first draft of the toys and equipment policy. I had been fortunate enough to be provided with the opportunity to co-draft a safeguarding and welfare policy with a manager in a language school that I had briefly worked in, in the city. In conjunction with my meetings with staff from the British Council, my awareness of children's spaces and play grew raising in me an appreciation for this type of policy. Furthermore, my studies in inclusive practices and children's games in my undergraduate programme also enhanced the experience of a toys and equipment policy that was compatible with the children in the Zimbabwean school (Sithole, n.d. Ball, 2022 and Ball-King and Ball, 2021).

As the children are fortunate enough to be blessed with wonderful weather and the opportunity to go outside and play it was important that the policy ensured appropriate toys and equipment were available to them. As some of the children had escaped poverty, persecution and war for a better life in Zimbabwe providing a safe outdoor space with toys and equipment they could enjoy but were responsible for was imperative (Bailey,2018, Crowe and Bradford, 2006, Aries, 1962 and Jenks, 2005).

Play time during and after school, in wide open spaces with access to nature and animals was a reflection of my own childhood that I wanted to incorporate into the school (Sandseter, 2020 and Sithole. n.d.). This was extended further by my instance to have live animals continue to be part of the curriculum and school environment. Arguably, ensuring pupils' safety around animals can be seen to be a safeguarding issue. However, the inspectorate raises no issues regarding the academic and therapeutic use of animals, enhancing pupils' resilience and values(Schoon, 2006, Chemhuru and Makuvaza, 2014, Sibanda, 2014 and Mabvurira, 2020) through their engagement and care for creatures more vulnerable than themselves.

Although, I do not view the staff in the school as more vulnerable than myself, Huhnuism (AU, 2015) dictates that I become aware to the plight of others, helping empower them so that they can empower others. It was on this knowledge that I chose to help fund training the schools teachers when I encountered various obstacles in their enrolment from schools in the country.

In my artography, themes of working with others frequents my poems and my admiration of those who help others. As a black African woman raised in a culture referencing Hunhu, these acts in my opinion are examples of black excellence Edwards, 2021, Wadlington, 2012

and Spitz, 1989). From a Western perspective this would appear mundane but in a continent constructed and home geographically to diverse groups, shared responsibility in lived difference is black African excellence (Scott, 2017, Hassen, 2020, Griffiths, n.d. and Sardinia, 2022).

In an email (Sithole, 2015), I wrote of trying to acquire training for the schools staff I wrote:

Dear X

Thank you very much for your email. The desire is to create a structured career development model similar to certain schools here but suited for the context there.

Some staff don't have GCSEs and some do in addition to A levels so this should give you an idea of our needs. However, the enthusiasm exists. The goal is to groom early professionals with a sound practical and academic (sic) in early years
(Sithole, 2015)

Within few options for providers I sought an online school in the UK. At this time education for women was still challenged at a greater scale and especially for women from disenfranchised groups as the staff are (Davis, 1974, Lorde, 1977, 2019 and 2020, Hudson-Weems, 2004 and 2020, hooks, 1982, 1986, 1986/87, 1992 and 1995).This was before our certification and access to the monthly government backed training schemes and memberships were made available to us by the Zimbabwe Nursery Teachers Association.

In our capacity as a young and growing school, at that time we were aware the teachers were grossly underprepared for their roles but motivated to improve the lives for themselves and their families whilst finding a place in Shona society (Yuval-Davis, 2006a and 2006b, Featherstone, 2020, Friedan, 1997, Murray, 1987 and Evaristo, 2008 and 2009). My conscience at this time found this a worthy cause and I funded the courses using money from the work that I did in the UK, choosing to ignore any intersectional (Crenshaw, 1991) barriers in the workplace as a black, female, EFL teacher, teaching non-black, non-African pupils.Resolving to make my staff's access to education vastly easier and less self-critical and time consuming than my own.

During the COVID pandemic in its earlier stages the research on the virus had been scarce in academic literature. My contribution was in both contexts came at an operational level liaising with the schools and obtaining information from mass media on ways to act (Koch et al., 2015. Resiliency research into preparedness and adaption speaks positively of the use of technology to stay informed in both low and high income countries (Kitson, 2020 and Quinn, 2008). Despite issues with electricity restricting access to social media in the Zimbabwean context, when possible information was relayed on the latest government COVID actions from the UK school to the Zimbabwean school, discussing the effectiveness of non-pharmaceutical interventions contextually (Evans, 2010 and Koch et al., 2015).

 As stated previously X Principal used their own knowledge of the situation to determine whether to keep the school open or to close it because of 'spread'. As a result, I saw being actioned a local indigenous safeguarding system, that relied on observing community interactions rather exo-macro level policy or policy borrowing to determine productivity and closure (Ottawa Charter, 1986 and Enslin, 2016). Tikly (2022) challenges developing nations involvement in international development, namely in the area of education to encourage a spirit of grassroots exchange rather than a spirit of dependence. By not challenging X Principal's decision making through comparing the school with that in the UK, I was respecting and promoting an African post-colonial leadership style that catered to an indigenous safeguarding system.

In the UK, the leaders similarly worked to stay informed about the virus and I found myself responding as they did. Initially, when the first COVID -19 cases emerged they had asked us to be aware to the virus and government guidelines. As uncritical as this may sound, I chose to contribute by listening. Thiong'o (1991) argues against carrying a colonised mind-set. However, I chose to view it as learning to trust in the judgement of these new leaders, same as those I had been raised under (AU, 2015).

In my day to day activities, I ensured I sanitised and used the correct PPE on site. Icatered to the needs of my students by reminding them to do the same and keep social distancing. By positioning and carry out the role of the teacher (Baginsky and Manthorpe, 2020). However, in my role as an artographer researcher I observed the behaviour of the school community, enabling me to direct my questions in the interview and also inform X Manager of whether expectations were being met regarding COVID measures (Firmin, 2020). For example, in my

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work and research I discovered pupils were not always adhering to the COVID-19 guidelines that were put in place, especially when using sanitising stations.

On discussing the issue with management, who responded, effective actioning and measures were taken to make sure a member of staff was always at reception, to ensure safe entry of visitors:

The school is closed now. So people cannot come and go, people have to ring a doorbell and a member of staff will find out who it is and come and open the door. The person will be asked to hand sanitise, have a temperature check and wear a face mask if they don't have one. Since we are not as fully staffed as before it is important we control this, so that people don't come in and out

(X School of English Manager, 2020).

Despite COVID-19 being the primarily health issue in the school I have also contributed to the communities health and safety in a number of ways in the locations displayed on the conceptual model.

Firstly, off site I have been active as an activity leader frequently visiting locations before undertaking the event with the pupils. Ball (2022) states that in assessing risk it is important to know the environment in which you are going to visit. By following this advice I am able to look for manageable train and bus routes, possible in location meeting points, the location's staffed areas if pupils have any questions or get lost, exits, toileting areas and canteens (Storli and Sandeseter, 2019 and Appendix 4). In addition to this, I am able to observe other groups of a similar size on an activity watching their behaviours and anticipating risks to include in the risk assessments.

In preparing pupils for the world outside the classroom or on the activity I often included language or vocabulary relevant to the trip. For example,in preparing to go to Buckingham Palace I would teach lessons of types of rooms in English and discuss their own homes attempting to build suspense in the lesson. However, for more advanced pupils the lessons would be adapted to include discussions on castles or palaces in their contexts and history (DfE, 2021). By adapting lessons this way, I ensured the language was accessible to everyone. These sessions would be followed by road and public transport safety instruction (HSE, 2022), providing pupils with necessary tools to survive and thrive on that and subsequent activities, transferring these skills into the real life and world (Ball, 2020).

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In the residential settings, I have spent time either as a residential summer camp teacher and in house tutor to pupils. As a residential camp teacher and social activities leaders I have been able to observe students more closely as they are far more relaxed. It is on these occasions that pupils have confided in me about any issues they are having with their peers (Lloyd et al., 2019) which has led me to liaising with the welfare officer.

Additionally, I have also been able to observe their technology habits leading us to discuss with pupils the importance of safeguarding their information including safe image sharing (Lloyd, 2020). Similarly, off-site I have been able to visit and tutor pupils in their own homes or in their homestays, getting feedback on their transitions into the new country. Research into cultural assimilation speaks of the issues students face in a new country. As student myself, I have found this to be true and attempted to provide as much support as possible, contributing to a culture of understanding in the school (Lorde, 2020, Wilding, 2020, Meyers and Rugunanan, 2020 and Cabalquinto, 2018). Moreover, home visits (Ferguson, 2010) are significant especially when dealing with hard to reach families, undertaking them enabled me to assess if the issue was due to a language barrier or a differing issue referring the information back to the welfare officer who would deal with it in their role.

Secondly, on site, I have contributed to safeguarding pupils both inside and outside the classroom. Personally, I enjoy meeting new groups of young people at all ages and find their engagement with life fascinating and exhilaratingly to watch. According to the Teacher's Standards (DfE, 2021) building a rapport with students should be a part of the profession and one of the first ways I do this is by introducing the pupils to the school through providing them with a fire safety tour which allows me to ask them questions or vice versa. I attempt to use as much humour in the tour as possible to alleviate their first day nervousness (Dahlgren and Whitehead, 2007). However, it is stressed that they pay attention as they are responsible for not only their own safety but others as well.

Classroom solidarity is rewarded with games and out of class activities that appealed to pupils' interests. Although, this could be construed to be bribing, it is not and aligns with the school's behaviour policy, supplying both sanctions and rewards (Maguire at al., 2011). It can be assumed that assessing the safeguarding system in the classroom is the most effective means to do it. However, the culture of a classroom is still teachers led which provides teachers with power that may hinder students from conversing openly about issues (Snyder, 1976, Baginsky et al., 2019 and Andersen et al., 2009).

Additionally, in my classroom pupils were discouraged from bullying each other or victimising their peers, by reasoning them and asking them to be responsible for each other's well-being (Tobin, 2013 and Jenks, 2005). In work pairings in have mixed ability pupils work together, older students are encouraged to help younger students and younger students to hold them accountable if they are not being responsible (Bronfenbrenner, 1990 and Terkel, 1970). Another way in which I encourage students to create and maintain a culture of responsibility for members of their classroom is by having them perform small but important acts. These include monitoring each other's well-being by completing registers, providing company during play activities or making sure nobody sits alone at meal times creating templates for healthy dyadic non-familial relationships (Bronfenbrenner and Mahoney, 1975, Morris, 2018 and Bronfenbrenner, 1979 and 1988).

School values and culture

In both contexts the importance of values are evident in all areas of school activities. It was only on continuing in the research and examining the literature that I began to see the symbiotic relationship between values and culture. Bronfenbrenner (1979) in his hypothesis, succinctly states, that in order to change a culture the intended person would have to examine the values that fed it or give it sustenance. Similarly, in order to grow a new culture and systems, especially those that are hybridised, one would have to understand those cultures that influenced it, with scholars in cultural studies discussing the importance of knowing the parent culture in the creation of its subculture (Adichie, 2014, Ball, 1993, Berger, 2008, Mulvey, 2006, Cohen, 2002, Clark et al., 1991, Kachru, 1985 and Hall, 1988). However, studies argue that this could be viewed as a corruption of the main culture with others conversely stating the importance of viewing these as emerging rather than corrupting cultures (Hudson-Weems, 2004, Montgomery, 2016 and Innemee, 2003).

Within both settings my relationship with values and culture is uniquely different. In the Zimbabwean context, the values that are evident in the school are those that were instilled within me growing up (Crenshaw, 1991, Sibanda, 2014, Mabvurira, 2020 and Kenyans, 2013). Conversely, although I have been fortunate to be entrusted with many dimensions to my character, these have not been the primary areas of my development ultimately identifying myself as black African (Yuval Davis, 2006a and 2011). As I have grown, I have realised that much in the same way my mixed race Arab, White and Indian friends who have

had to pass, so have I. However, unlike them there has been little support, information and a general lack of interest in society about those internally 'identifying and passing as black African in African society' either consciously or unconsciously in both colonial and post-colonial Africa and the impact this has on all areas of their development and well-being (Dahlgren and Whitehead, 2007,Simone, 1994, Munna Film Zone, 2021, Thompson et al., 2020 and Muzondidya, 2013).

Zimbabwean, African values have at times conflicted with my own unknown inert values. For example, Hinduism permeates the culture and its concept of togetherness was entrenched and frequently referenced in the building of the identity of X Learning Centre. As a concept this was important to my mother and when I flew in from the UK and we met to discuss with a lawyer (Sithole, 2008) the statements on inclusion to put in the school's Constitution (X Learning Centre, 2017), I did not imagine the ways in which this would be actioned on an operational level.

For instance, in the event parents could not afford to continue to pay the fees to the end of term, my mother would adamantly state the children could continue, fees free, referencing Hunhuism, X Principal believed that the children were in the school's care for a reason, we could not turn them away (Sithole, 2017). Aspects of me understood this but the more individualistic and capitalist elements of my nature argued strongly against this, springing to my mother's defence arguing that she was being taken advantage of (Sithole, 2017). However, my mother kept her position and as her daughter I did not want to reap the wrath of my biological mother 'ngoziyamai' and held my tongue.

Retrospectively, it can be seen that the power dynamics in this dyad favoured the older member (Bronfenbrenner, 1979 and Terkel, 1970), supporting post-colonial research findings on totalitarian behaviours in the Africa education sector (Mugazi, 1989 and 1991, Schoon and Bynner, 2003). Despite this, after assessing the school's other financial projects, I learnt that its resiliency and service extended beyond the school to the wider community, building its culture as one that was community inclusive (Wheeler et al., 2018).

Historically, taught in communities rather than in school (Mungazi, 1991), the concept of ngoziyamai, is controversial and wanted this addressed in the creation of the staff handbook which we discussed with a labour lawyer (Sithole, 2021). We were aware that there could be misinterpretations of this form of maternalism and opportunities for abuse (Bishop Hall et al., 1720, Thompson, 1982, Tucker, 2013, Diop, 2019 and Creed, 1986 and 1993). As a result,

the goals was to ensure staff were aware of their behavioural expectations whilst having good subject knowledge.

Black American and post-colonial women's studies scholars speak on women who empower other women being held accountable for their actions stating that the pathway to empowerment is just as important as the ultimate goal itself. Moreover, studies in this field warn of the complacency and lack of action that may occur once women have reached a level of empowerment that allows them to either help or hinder the progress of another woman, creating to or strengthening a culture of indifference to safeguarding. In my work in this context I had to be continually alert to this (Bedi, 2008, Friedan, 1997, Mirza, 1997 and 2015, Murray, 1987, Crenshaw, 1991, Creed 1986 and 1993, Davis, 1972, 1983 and 1974, Lorde, 2019 and 2020).

I was aware that in my community's eyes that through constant effort and willingness to identify and position myself within the Shona tribe (Yuval Davis, 2006a and 2011) that I was viewed as one of them. However, in giving back to these women through work and training I also had to be sensitive to the fact that women's education was not open to them all and that in my search I had to seek the approval of men who would support my decision to do this (Bridgeman, 2013, Bulut, 2021, Carney, 2012, Clart et al., 1991, Davis, 1972 and 1974, Dolansky, 2015, Berger, 2008, Mulvey, 2006, hooks, 1986 and 1994, Hudson-Weems, n.d. and 2004, Cohen, 2021).

Although, I was discouraged and aware from my own experiences in the community that the college catered to a high male population, I persisted choosing to settle on online courses from a UK institution where a woman was very sympathetic (Sithole, 2015). The courses were met with much enthusiasm and I was greatly encouraged when the women thanked me for taking an interest in 'our' school (Davis, 1974, Murray, 1987, Lorde, 2020, Yuval-Davis, 2006a and 2011). I was touched and overjoyed that I was considered one of them even though within myself I always felt out of place.

Although, I was now being viewed as a young Pan-African woman and being granted particular freedoms to use my voice in this small school, especially by these African women, I was also acutely aware of my personal biases. As an educator I had to ensure that these women were responsible for and held accountable for the diverse groups of students in their care. A particular concern from experience was ensuring the concept of ngozi yamai was not abused and that Hunhuism functioned on from a Pan-African viewpoint (Diop, 2019, Creed

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1986 and 1993, Thompson, 1982 and hooks, 1995). As an artographer co-invention and co-interpretation is important. My contribution ensured the policies were not done in isolation and that observational research of the different dyads was done in order to invent and reinvent them (Montgomery, 2016, Johnson 2009, Parsons, 2020 and Davidson and Letherby, 2020). It was important the team who created the school were committed to working in and developing an effective indigenous safeguarding system as a community (Red Alone Media, 2021, Mungazi, 1991, hook, 1986/7 and Davis, 1972). This goal was set as a continuous reminder and the following poem expresses my inner dialogue.

Symbiosis

The Sun transformed into soil.
Like half dead bodies with tepid
dreams of empires long gone.

In the dirt and dust of barren
waste-lands they grew, into
kingdoms of masked loving,
much loved souls.

Only for them to be claimed again
by wicked ears and unhelpful tongues,
listened to

as deluded rivalry was created in havens
coveted
by bleeding greedy souls

united to fight
in battles long overdue

then drop arms for the uninitiated.

On lonely days where trouble

demands an answer

nonsense

stalks to make silly

jealousies for families

transformed in the soil

and watered for Peace.

(My Poem 12)

Of course it was stressed that the staff handbook created with the lawyer was not an attempt to demonise these women (Creed, 1986 and 1993 and Diop, 2019) but more an assertion that they had been entrusted with the care of children who were not Shona and that in our post-colonial world these children were now feeling freer to express themselves (African Charter on the Rights of the Child, 1990, Laming, 2003,, De Quincey, 2011 Reder and Duncan, 2004), but this expression was to be explored and developed in an environment in which they felt safe and could ask for help if necessary. The following poem aims to convey this cultural shift in the minds of the children and they as I did, when I moved to a newer country had.

Dead Kingdoms

Dead kingdoms,

are for dead kings

illusive wealth

feigned.

Millionaires walk the streets

with plastic bags and drive cars

filled with empty tanks.

Billionaires

search for bread.

This is the place

of passive endeavour

Dishes lie empty

as bellies

fat with, ambitions

speak endlessly carrying

wheelbarrows of wealth

shared with the rich.

All over.

For dead kingdoms

are ruled by dead kings.

With noble subjects,

turned to Ash

(My Poem 13)

However, in a country where conflict arose surrounding the rights to various expressions of freedom from adulthood to childhood, hunhuism and the Pan-African culture of the school aimed to ensure this was done responsibly(Daneel, 1995, Verges, 2021, Montgomery, 2016 and Gundani, 1994). Children used to more aggressive expressions of childhood were reminded of healthy forms of play (Ball, 2020 and 2022, Sandeseter, 2012 and Sando et al.,

2021) through constant supervision and meeting with parents as contributed in the toys and equipment policy. Furthermore, this knowledge was enhanced by my membership in AFRICA ELTA (See Appendix 5). The organisations vision, personified the Pan-African goal the school aimed to acquire. Although, Zimbabwe is not a member, I personally am one and have found all they have taught me regarding these various children useful in practice. Consequently, this supports research in resiliency studies that states the benefits of community engagement, especially when supporting disenfranchised or displaced groups (Faulkner et al., 2018, Gram et al., 2019, Schoon et al., 2004 and Paton et al., 2008).

Born Free

Freedom, is all humanity has taught.

White skin, black skin, brown skin,

Yellow, red, purple, orange, green and blue.

What does it matter.

To say everyone was born free is a myth.

To say freedom isn't actively pursued is a lie.

To be free with others or alone.

To be free with chains or words.

Love or hate,

Birth or death.

To say everyone was born free is a myth.

It is a lie.

We are all pursuing it.

(My Poem 14)

As an educator in the Zimbabwean and primarily Shona context, I am aware that unlike my coloured or white identifying counterparts if conflict occurs in the black community I cannotmerely escape back to these communities (Simone, 1994 and Muzondidya, 2013). The black African community is my home and from these experiences I understand how those pupils who are Zimbabwean or non-Zimbabwean and black identifying Africans, who may also be passing, feel. In my masters thesis I chose to study the Common European Framework of Reference for Languages (CEFR, 2001 and Sithole, 2014).

British linguist John Trim's (Trim, 2012) work into the CEFR (2001, p.48) raised my awareness of expectations Europeans placed on themselves in the 'public, personal occupational and educational domains'. Therefore, in gleaning an understanding of these expectations I got to realise our non-Anglophone, Africa based pupils' aspirations for themselves. Moreover, coupled with my membership to AFRICA ELTA, I gained an insight into not coloured but other self-identifying black Pan-Africans of mixed ancestry (Trim,1998 and Council of Europe, 2001). Arguably, it could be said that I am excluding the coloured community, however I have been fortunate enough to include my childhood coloured friend in the growth of the school. Growing up, we understood and respected each other's differences, being of mixed ancestry (Sithole, n.d.) and understood the shared histories black Africans and Africans had, separate from his community and the privileges awarded them (Mungazi, 1989 and 1991, Muzondidya, 2013, Cronin, 1988, Hunter, 2002, Vershbow, 2010, Romer, 2020 and Marangwanda, 2022). When asked about value expectations on this non-Anglophone student body X Principal stated:

Those are things that are included in Ubuntu and also you know the boys we teach them to respect the girls and the girls are taught to respect the boys in a way that is acceptable in our culture and also in the European culture we try to do as much as we can.

The values of kindness and respect, extend off-site to their activities outside the school. As previously stated, my goal was merely to share my experiences of education in a different setting rather than policy borrow (Tikly,2017 and 2022 and Enslin and Hedge, 2010). On external activities, my focus on developing an awareness of one another resulted in school trips to places within the community that helped support local businesses. For example, my connections with employees at a local airline result in a visit to an airport where pupils could get to sit in the plane and cockpit and ask the pilots questions (Sithole, 2009). Another example, is in the pupils visits to Mukuvusi Woodlands, a local Safari Park that I grew up

close to and loved visiting regularly from childhood (Sithole, 2000). I wanted to share with children my childhood experiences, learning about the animals from the guides and playing with children my age. Moreover, this supported the schools goal of maternal Hunhuism with X Principal saying 'we are trying to bring up children you know who are well mannered, who respect our culture'.

In the UK, I believed wrongly that my contribution was far less significant and it was and it was my supervisory team and panel advisors who rightly reminded me of this (Brunel University, 2021) and that my experiences were important. It was only, on pursuing my education studies further that I began to be made aware to the real and valuable contribution teachers in the England make within their own communities. Humorously, it was on looking at my own conceptual model that I began to see the human element within it (Eck, 2011, Davidson and Letherby, 2020 and hooks, 1994).

It was in this knowledge that I pursued my studies and was fortunate enough to be supported to do so. My findings were my contribution. Moreover, as my career progressed I received IATEFL membership and access to British Council events and training to further my skills. In these events, I was fortunate enough not only to learn from but converse with giants in the EFL industry (Giroux, 2004 and 2020, Freire, 1993 and 2005). Their patience and humility in taking the time to talk to me personally as a foreigner, contributed to my own attitude in looking at students as more than those I mindlessly pass knowledge on to or gain knowledge from, which is essential in safeguarding.

Additionally, I found myself attending the annual Language Show Live conferences, immersing myself in the wonderful and rich language histories of the world. It was in my second visit that I became acutely aware that it was the booths that represented British English that were populated by people of other races (Sithole, 2016). I did not see this in any of the booths from Europe, Asia or the Middle East. Mind you I much preferred hearing students from these regions speak with pride about their language. However, in the classroom I frequently questioned if was my presence, to them, based on their histories seen as a poor representation of the English Language. It was in my discussions with my Masters supervisor that I found solace. I was reminded to look in myself, in my blood and see that my relationship with the British (Sithole, 2014) and, my ancestors had not been restricted to the African continent, it had been universal and this gave me authority, especially in regards to the Commonwealth(s) in the classroom. As this started to make sense my consciousness

evolved, using my tools (Lorde, 1977, Cohen, 2021 and Murray, 1987) to teach the English language as I also learnt more about it in the fields of education and the arts.

Inthe classroom I work towards creating an environment of mutual respect from the first day (Equality Act in Schools, 2014, Giroux, 2004 and 2020). I do this by showing the pupils the school's Code of Conduct and from this I ask them to help me create classroom rules that we can all follow ensuring that there is an emphasis on positive language such as 'Smile at your friend', 'Be careful where you run'. Therefore by infusing positive language into the rules pupils become aware of their rights and the rights of others around them (Equality Act in Schools, 2010). In creating rules together pupils from diverse cultures get to make comparisons and discuss appropriate and inappropriate behaviours from their contexts promoting an inclusive environment that promotes multiculturalism whilst challenging views not conducive with the UK setting (Baginsky, 2018, Platt, 2013, Nandi and Platt, 2018). Moreover, we create a classroom culture whereby sanctioning and rewards are clearly understood, ensuring the actioning of safeguarding is also the responsibility of the children.

As previously mentioned the school aims to promote FBVs through its course content. As an EFL teacher and immigrant, I had often found myself to have conflicting views regarding the teaching of English (Phillipson, 1996, Das, 1999, Kachru, 1985 and 2005, ETHNOS, 2005b). Thiongo's (1986a and 1986b) experiences of being raised in an environment where English was viewed as a prestige language and one for those foreigners, resonated well with me and I often consulted my English colleagues on how they expressed these values in the classroom.

As a result, in me in my earlier years I solely chose course content that aimed to push students to exploring Britain's multicultural side. For example, for students from the Middle East we focused on Muslims in the UK, for Polish students from Poland we focused on Polish neighbourhoods in London (Enslin, 2017,Giroux, 2004 and 2020). In my opinion, pupils enabling students to make comparisons was my own insecure or possibly rigid way, I believed, of teaching the Britain I was comfortable with and I saw through my eyes (Thomas, 2010 and 2020). It was only through the positive reinforcement and thanks of pupils and parents or guardians through cards, gifts or a simple kind word that I was able to grow in confidence and start to take ownership of the language. It was only as I continued to pursue my studies in teaching through various school placements and mentorship that I was able to believe that I had finally begun to embody and embrace the FBVs.

Child Protection

On my initial inquiries into this course I had thought that safeguarding merely meant child protection. However, as my research progressed this was revealed to be partially true and it was in my analysis of the African Charter on the Rights and Welfare of the Child (AU, 1990, p.7) that I began to see it as more, primarily when reflecting on these words:

The child, due to the needs of his physical andmental development requires particular care with regard to health,physical, mental, moral and social development, and requires legal protection in conditions of freedom, dignity and security.

In assessing those areas of development that a child needs the most support, I began to ask myself of the policies we had or needed to create in order to secure children and young people's development in these areas. In the Zimbabwean context, the X Principal has extensive experience in dealing with child protection. Coupled with my knowledge of education I was able to forward sample drafts for the following policies that they have in place or are reviewing:

- The Health and Hygiene Policy
- Toys and Equipment Policy
- Admissions Policy
- Food Safety Policy
- Child Protection Statement

In this capacity, I was able to observe those areas where the policies had been used to inform the existing policies, resulting in their current formats. However, it was important that the school construct a safeguarding policy that drew from existing indigenous care systems, regardless of staff to ensure their effective actioning (Verges, 2021 and 2022, Gundani, 1994, Daneel, 1995 and Montgomery, 2016).

Policies are a resource in the school and according the process model for education, in determining education quality it is important to consider resources, including human (Tikly and Barrett, 2007, and Tikly, 2022). This would be achieved by investing in the appropriate healthcare service providers and teacher trainers and creating procedures that supported their work operationally. As a result, both Zimbabwean and non-Zimbabwean pupils would not be

relegated to receiving a substandard or limited education or additional services often associated with third tier education providers in the global south (Tikly, 2011).

In addition to the policies, as previously stated, I aimed to ensure all the teachers regardless of education level had access to courses that would prepare them to be educators within the school community as described in my conceptual model. The courses I was able to track down originated from Laser Learning (LL, 2022) who have been consistent providers of education courses. Fortunately, I at the time I was financially viable to be able to purchase all the courses available for the staff, believing the investment would contribute to providing a better quality education for all pupils (LL, 2022) and support for the safeguarding system.

Subsequently, the courses were strongly geared to not only pupils academic achievement butenvironmental, and cultural and child protection needs. As I was funding the courses, I also ensured the staff we completed them in their own time signposting any that were relevant to them as individual practitioners (DfE, 2021). Similarly, by ensuring all members of staff and pupils had the same access to education, I adhered to the school's motto of promoting inclusion for all children (Sriprakash et al, 2019). It was however noted that an accident book or incident book was not made available to staff on school trips. As a disadvantage, this was further enhanced by a lack of clear descriptions of types of abuse or safeguarding issues that staff may occur on visits. Consequently, this would leave staff to interpreting harm or significant harm from a personal perspective, causing further contention (Joynes and Mattingly, 2018, Laming, 2003, Campbell, 1988, Baginsky, 2008 and Cullin, 2022). Conversely, it was hoped courses from the online training as taken would provide them with further insight.

In practice as an educator, I was willing to listen to staff's advice on children, families and any sensitive issues that needed discussion (Ferguson, 2016) and vice versa. For example, if there were any tribal conflicts or intra-familial concerns incident reports, at the school were made, meetings held and parents or the appropriate external agencies contacted (Telzer et al., 2018, Tarr et el., 2013, Firmin, 2019 and 2020, and Taufik, 2016). This was especially important when dealing with pupils who had SEND or were undiagnosed (Fang et al., 2022) as this allowed for the appropriate services and adjustments to be made for them in line with the advice provided in the MOPSE Practical Inclusive Education Handbook (MOPSE, 2020). As a result, by providing services for all children we were offering them skills that would enable them either to stay in Zimbabwe or return to their own countries (AU, 1990).

In the UK, my contribution to child protection is on a much smaller scale to that in Zimbabwe but not less important. Every year the school requires staff to undergo safeguarding training. Although, policies change the emphasis on ensuring all everyone is responsible for safeguarding is reiterated year after year (DfE, 2021). In my role as a teacher I attended this training and undertook studies of my own.

As an educator when I began, I ultimately thought my commitment to child protection ended the moment my training did. However, as a language arts teacher on realising my own penchant towards confessional poetry I realised, that my students may be using the same strategy as well attempting to convey their own concerns in subtle ways (See Appendix 5). As an artographer, I both understood and encouraged this but it posed a dilemma as when issues were raised discreetly in writing I would have to evaluate whether to report them or not (Laming, 2003, Tatum, 2000, Pascoe et al, 2020, Tarr et al., 2013, Illies and Reiter-Palmon, 2004 and Shannon, 2006).

Topics that have clearly caused deeper levels of discussion are those centred on peer relationships and immigration. Although Giroux and Giroux (2006) advocate the return of the education system to its roots of democracy and social change, challenging critical pedagogists to discuss controversial issues in this public sphere. As a teacher I have had to remain vigilant to creating an environment of responsible dialogue whilst being actively conscious of any underlying agendas or prejudices that would incite division.

Arguably as a certified EFL/TESOL teacher these worries are less of a problem now as the focus is on the children and delivering the curriculum and setting high expectations (DfE, 2021). Despite this awareness it can be argued that I am being overly cautious by not creating a classroom that engages more aggressively with contemporary controversial issues (Freire, 2005). However, Giroux (2004) states that democratisation of education can include multiple spaces not just the classroom, and that this may occur over an extended period of time. As a child protection practitioner, I have engaged in such topics as bully and peer pressure (Lloyd et al., 2020) using approaches observed in staff training but at an age appropriate level after having discussed it with colleagues. Potentially, once again this can and has caused contention as issues of bullying and peer pressure have been observed to be culturally different, especially when viewed as ways of eliciting morale behaviour in victims (Rukundo, 2016, Storli and Sandseter, 2019 and Sandseter, 2007,Sabbe et. al., 2013, Mizra and Meetoo, 2018).

As an artographer I have found the most engaging way of presenting these issues is through the use of the arts. For example, myths and legends (Diop, 2019, Grimm and Grimm, 2011 and Spitz, 1989) provide a wealth of resources on archetypes both good and bad giving a platform for the voices of more reluctant learners. Similarly, Shakespeare's works contain themes that are relevant to teenagers and young adults (Albright, 2005). As a strategy, I have employed the arts as a means to address issues that the welfare office has raised. Subsequently, this has led to pupils confiding in me and in the event of serious concerns (Lloyd and Bradbury, 2022) I have spoken to the student using the schools safeguarding procedures or referring them to the DSL or Welfare Officer.

Another example of when I am involved in child protection off-site is in developing relationships with hard to reach parents. For pupils whose families are immigrants and may struggle to speak English or pupils who may display signs of neglect I have offered at home tutoring and home visits (Ferguson, 2006) to assess the situation. From my experiences this is a last resort as many families may at first find this intrusive especially if external agencies (Baginsky and Manthorpe, 2021) are called to help support them. However, in retrospect families have come to thank the school for referring them to an agency that can assist with a particular need (Baginsky et al., 2019).

As a teacher I have a volunteered as residential summer school teacher, which has involved me staying with the pupils full-time. In this capacity I have been able to see pupils untethered by the rules of the classroom and have had to provide structure and guidance. In these expanded environments it is difficult to anticipate areas (Lloyd, 2020) of concern for all the students in a single location. However, this is alleviate by the correct staff to student ratio and clear and concise instructions in English, making them aware of their rights, the rights of others and their responsibility to them regardless age or context (Jenks, 2005 and Lu et al., 2022), which I have actively done in both settings.

Conclusion

This chapter presented to the reader the findings and an analysis of the data discovered in both contexts. In order to determine if an effective actioned safeguarding system was in use a conceptual model focusing on the interdependent concepts of health and safety, school values and culture and child protection was created. Using this and Bronfenbrenner's ecological

perspective it was discovered that safeguarding systems did exist. However, operationally, investigations revealed contentions in both contexts on the nature of safeguarding, exploring themes addressed in the literature review. Subsequent a/r/tographic reflections and poetry showed my journey through this investigation to these discovers. As a result, it can be concluded that safeguarding is actioned across a nested system, however these actionings are subject to human interpretation.

Chapter Seven – Concluding Thoughts

Introduction

This final brief chapter is to end this study much in the same way I began it, by sharing with you my thoughts. Firstly, I will discuss my contributed to this field of study. Secondly, limitations encountered by the research will be examined. Finally, the chapter is concluded by exploring possible future research studies that could continue the work begun.

(My) Contribution to the field

Firstly using A/r/tography as a model my first contribution would providing an insight into my experiences as a black Pan-African woman in two contexts. On the one hand in the post-colonial environment of Zimbabwe with it melting pot of mixed ancestries, it is my hope to raise a voice for those ethnicities who are not solely African or coloured, but black Pan-African. From hybrid backgrounds with their own evolving and emerging care systems and the care systems that have inspired them or are a part of their communities (Muzondidya, 2013, Hall, 1988 and 1997a and 1997b).

Moreover, the study in its entirety provides an alternate form of black African excellence, aware of its multicultural geography (Edwards, 2021, Wadlington, 2012 and Spitz, 1989). Different from expressions or interpretations of Western black excellence or black excellence created in western or non-African contexts (Scott, 2017, Hassen, 2020, Griffiths, n.d. and Sardinia, 2022). Black African excellence aware of contextual needs, systems and peoples (Tikly, 2022, Everill, 2012a and Enslin, 2014 and 2020) founded on post-colonial African philosophies and theories in practice within African or black African communities (Mandova and Chingombe, 2013 and Hapanyengwi-Chemhuru, 2014).

<div align="center">

o, Africa's, bs and Cs

Oh, Africa's

Orphans

Bastards

</div>

African Children

Where are you all?

Written in,

Then taken out

Possibly even easily ignored.

Oh, what is the problem?

This is my freedom.

To ponder,

Imagine

Control

Love

Mourn

Neglect.

Oh, Africa's

Orphans, Bastards

It is my freedom.

To ask.

Then tell.

To ask

Then tell.

Again, again, again.

Is this my freedom?

Speak!

Oh, Africa's

Orphans, bastards…

Africa's Children.

Speak with Africa's Power!

Africa's true voice.

Y(our) legacy.

(My Poem 15)

As the poem alludes to this is particularly important in contexts which are vulnerable to conflict and war, contributing to a cannon of black African literature and art that compliments the vision of a newer, more peaceful and productive Africa in its Renaissance (AU, 2006 and 2015 and Murithi, 2009).

On the other hand, I contribute to studies by black African researchers that in conversation challenge Africans to be vigilant, to assess and find or use their own care systems and ultimately analyse the impact these have on those new or growing as Africans in their environments.

Secondly, as a researcher and teacher in the English Language Teaching sector both in the UK and abroad, my contribution would be to the limited studies that focus on safeguarding students in small or growing English Language Schools. Similarly, the study will contribute to a small cannon of writing on independent, small school providers in the Global South. Most importantly for both settings, the research contributes towards supporting them with examples of alternate forms of financial support for safeguarding, especially in during pandemics, as with the COVID-19 pandemic and safeguarding in extraordinary circumstances such as the London terrorist attacks which were both experienced during the course of this study (Hamby, 2017, Murithi, 2009, Baginsky and Manthorpe, 2020 and Balen and Masson, 2008).

Moreover, the artographical study will contribute towards highlighting the importance of raising awareness of values based education in both teaching and learning in these school.

Most importantly, the focus is on those teachers different from the indigenous population but with similar ancestry to some degree and their experiences journeying from foreigner to citizen (Wright, 2015, Holmwood and Aitlhadj, 2022, Osbourne's, 2016, Thomas, 2010 and Pattinson, 2020), student to teacher(Das, 1999, Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2004 and Thiong'o, 1986) and apprentice to professional artist(Park, 2013, Asuro, 2020, d'Abdon, 2014, Kaschula, 2007, Atkinson and Carver, 2021 and Rothenberg, 1970).

Additionally, the study contributes to the autographic work of black African teachers teaching the English Language or in the English language in a changing Africa with the emergence of such organisations as AFRICA ELTA and their experiences and impact made on a daily basis Kachru, 1985 and 2005, Phillipson, 1996, Tikly, 2022 and Thiong'o, 1986).

Limitations

The following research study encountered a number of limitations that impacted on the methodology and data collected.

Firstly, the largest barrier to the research study was the COVID-19 pandemic. I had initially planned on travelling overseas, however this did not occur and the study had to adapt to these changes. Changes in the study where the data was most affected was in the gathering of primary data from the Zimbabwean context. Interviews with staff were unable to be done as those who had initially agreed no longer worked at the school and therefore withdrew their participation. Secondly, observation of lessons and photographs taken by myself were not done. Despite this, I do not see this as a limitation as it enabled X Principal to provide photographs of their own, giving them a voice.

In addition, I was unable to obtain detailed information on safeguarding incidents within the school, however, it was decided that in order to preserve confidentiality pupil stories and voice would not be employed. Furthermore, because of the age of the children, the information gathered would be deemed sensitive requiring a greater deal of parental involvement and careful planning.

In the UK settings similar problems occurred regarding closure of the school due to the pandemic. Staff who were meant to participate in the study, no longer worked in the school and withdrew their interest in participating. As a result, I was unable to gain their voices on

the topic and establish connections or gain new information during the construction of the conceptual model. Most importantly, it would have been of great use to have received information from the welfare officer about their role and their analysis into safeguarding and feedback on the conceptual model.

Another limitation, is in the use of a school that has a personal connection to myself. However, as this was an ethnographic study I felt this and the UK context in which I worked were the two spaces in which I could be most honest with you dear reader about my experiences both as an artographer. Furthermore, these environments have contributed the most to my development consistently in these two roles and I felt the need to share and reflect on all I had learnt so far.

Possible future studies

In the future, in the UK context, a multitude of studies into safeguarding in London TEFL schools could be conducted. Firstly, a research study on the role of one DSL in a single setting or several DSLs across a number of EFL settings could be conducted to investigate not only their roles but the barriers and successes they have encountered in regards to safeguarding students. This would be a fascinating auto/ethnographic study, using the voices of students and professionals in an industry area that is often overlooked.

 Secondly, in both settings, a study could focus on different cultural perceptions towards safeguarding from the students and their families perspectives. By gathering data centred on such themes or topics as age of consent and childhood, values education/perceptions of Britishness/Zimbabweaness and overseas learning the researcher could uncover either cultural similarities or differences in their attitudes towards safeguarding.

Thirdly, an extended practice-based study could be conducted to examine the elements of the conceptual model in more detail. Areas of investigation could include the manner in which they influence each other, which areas and concepts in the model are of greater importance to the schools and why? And the effect this may have on the safeguarding system. As a practitioner, I hope to develop the conceptual model further and pursue this study if and where permissible.

Fourthly, further studies could be done on examining if any differences exist between the coloured and black Pan-African/African communities and their professional experiences in the education system both in their African contexts and abroad. Moreover, these studies could use a/r/tography as a means of exploration. In addition, these explorations could extend to investigating other indigenous care systems and discovering or creating other conceptual models, within the education system.

Alternatively, A/r/tography could by explored in conjunction with health sciences to discuss the ways in which it could be used by both clients and health professionals in areas of art therapy, especially when dealing with those with mental health issues. From an educational perspective, research into the experiences of students from minority groups in both settings, using various mediums of art could also be done.

Similarly, in regards to health and well-being research could be done to ascertain the definition of safe spaces or physical areas in school settings that are family owned or non-government funded in the Global South.

Finally, research could be done investigating safeguarding procedures in more detail. Most especially, the voices of student, the victims, perpetrators, families and affected persons. Primary focus, could be done on examining any restorative practices used during and after an incident both on and offsite, but in school activities to determine their effectiveness.

Concluding thoughts

Dear Reader

I will end this letter as I began it, to you. Thank you for reading this.

Safeguarding in practice is a complex and dynamic system that requires multiple people over an extended period of time to investigate it. This study explored the use of A/r/tography to make this system accessible not only to the reader but also to myself. Subsequently, it revealed the voices of others to me which told the story of two very different organisations with a shared history (Baker and Gower, 2010). Moreover, these stories exposed to me both and ugliness and a beauty to the craft of safeguarding, the different interpretations and the traditions I have, follow and choose or will choose to follow based on my experiences. These experiences, have allowed me to find my own artographical voice and to use it carefully and

wisely, to support the care systems in which I work. Finally, these care systems especially, the indigenous ones have served as inspiration for those hybridised systems that I have been given the freedom to work in, create and disseminate. This study could not have been done or completed without fully acknowledging their part in the creation of my conceptual model and the power, if I say it provides me to serve those in my care.

Normal

Let's return to Normal.

Was that 2 years ago?

5 years ago?

10 years ago?

Anything, but...

...before the war.

Let's close this Chapter

And start another,

Not face to face of course,

To walk the same path,

To return to Normal.

Normal is 2 years ago,

5 years ago,

10 years ago,

Anything, but...

...before the war.

Books closed.

Maybe I am not sure?

Let you,

Me,

Them,

Us,

Return to Normal.

Let's return to Normal,

Ago.

(My Poem 16)

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Appendices

Appendix 1: X Learning Centre Preliminary Survey Questions

<p align="center">**Survey Questions**</p>

Please fill in and tick where necessary:

Interviewee Details

1. Job title

2. I have been in this job for:

0-5 year

5-10 years

10-15 years

15 + years

3. My role requires I have training in the following areas:(please indicate qualifications)

Safeguarding adults

Safeguarding children

Diversity and Inclusion

Counselling/psychology

First Aid

4. Other qualifications required for this job:

Please indicate:

Staff Details

5. Number of staff in my employment:

6. Other staff who assist me in my role

Designated Safeguarding Lead (if this is you please indicate this in the job title above)

Designated Safeguarding Officer (please indicate above if this is you)

Teacher

Activity Co-ordinator

Activity Leader

Welfare Officer

Other: (please indicate)

External Agencies

7. External agencies that assist my work in this role:

NSPCC

Department of Education

Department of Social Welfare

Other (please indicate)

Student Details

8. Number of children in my care in 2019/2020

Number of students	1st term	2nd term	3rd term
0-20			
20-40			
40-60			
60-80			
80-100			
100+			

Number of children in my care in 2019/2020

Age Range	1st term	2nd term	3rd term
0-5 years old			
5-10 years old			
10-15 years old			
15-20 years old			
20+			

Safeguarding Concerns and Training

9. Please tick common safeguarding concerns:

Internal abuse from peers (indicate type/s)

Internal abuse from staff (indicate type/s)

External abuse (indicate type/s)

Other

10. Training available to staff

1.External by: (indicate company)

B. Training renewed every

....week

.....month

.....years

2. Internal by: (indicate staff)

Training renewed every

....week

.....month

.....years

Inspections

11. School inspected by: (Regulating authority)

Please indicate here:

B. School is inspected every

....week

....month

....years

C. Previous two inspections: (Please indicate dates below)

1st Inspection:

2nd Inspection:

12. Expectations areas regarding welfare and safeguarding.

A. Internal area

Classroom

Playground

Other

B. External area

Social activities

Accommodation

Other

13. Restrictions to meeting safeguarding requirements:

Training	
Financial Resources	

Facilities (ramps, lifts)	
Poor risk assessment	
Other	

14A. Results and Inspection Comments

Inspection area	Last Inspection Result Date:	Inspection (Prior to recent one result) Date:
Safeguarding	Grade and Notes (e.g.Poor, Good, Outstanding)	Grade and Notes (e.g. Poor, Good, Outstanding)

Welfare/Well-being		

14 B.

Inspection area	Last Inspection Result Date:	Inspection (Prior to recent one result) Date:
Safeguarding	Response/Comment/Mitigation	Response/Comment/Mitigation
Welfare/Well-being		

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15. Which documents do you have:

Staff Handbook

Student/Parent Handbook

SEN Policy

Safeguarding Policy

Code of Practice

Discipline/ Expulsion

Health and Safety

Other

16. My policies were informed by: (please indicate)

Local law

National Law

Regional Law

International Law

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Other: local, regional or international aid organisation

17. I review my policies every:

....week

....month

...years

High Risk activities and areas in the school

18.

Activity/Area	Risk	Mitigation
Activities		

Areas		

High Risk activities or area outside the school

19.

Activity/Area	Risk	Mitigation
Activities		
Areas		

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Appendix 2: X Learning Centre Follow up interview questions

X Learning Centre interview questions

1. Please describe the school's chain of command.
2. Please tell us those policies that have informed your policies towards safeguarding and well-being.

<u>Values</u>

1. According to the school's constitution you aim to be inclusive to all and reduce society's fear of human differences, accompanied by increased comfort and awareness. What do you mean?
2. The Zimbabwe National Curriculum up to 2022 states it aims to embed Hunhu in the Curriculum? What does this philosophy mean to you? What does a school, educator or child with Hunhu look/behave like? What values do they embody? Where do you see Hunhu in your curriculum?
3. Is Hunhu reflected in the reflected in the curriculum? If so, where.
4. How is it reflected in the school if it is reflected at all?
5. The school menu board has a reference to God in prayer in the dining room. What other values does your school hold, how is this/how are these evident in your school e.g. in the curriculum, behaviour management, pedagogy and professional behaviours?
6. How in your opinion does your curriculum promote Hunhu, your/ Zimbabwean values? Please could you justify your choices.

<u>SEND</u>

1. Who does the school consider to be a vulnerable pupil?
2. The MOPSE Practical Inclusive Education (2020, p.6) handbook states, 'mainstream schools schools with inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education and lifelong learning for all'. How have you aspired to do this for both SEND and non-SEND pupils?

3. In your constitution you state one of the aims is 'to involve meaningfuly all persons with disabilities using a Human rights approach, not looking at disability as a charity issue'. What do you mean by this?

Other policies

1. In your Child protection statement you state that 'if we have concerns about the care a child is receiving away from this setting (school)' you are duty bound to inform the relevant child protection agencies. Please talk us through the reporting procedure in these cases.
2. If there are concerns about failures in of care by staff. Please talk us through the reporting procedures.
3. In your outings policy you talk about staff ratios and requiring a written risk assessment. What is the ratio? In you opinion is it appropriate and what is included in the risk assessment and why?
4. In your welfare policy you discuss catering to the needs of all pupils. How does a person's culture or nationality affect how you provide services to them as students? How they expect services to be provided to them. Please give 2 examples.
5. Your welfare policy also states that you work with parents. In what was and when do you do this? (In relation to issues concerning safeguarding and well-being)
6. Your welfare policy also includes a section on Technology and online safety. It specifically states staff should be 'broadminded'
   - Firstly, what do you mean by broadminded?
   - Secondly, what measures have you put in place to keep children safe online.
   - Thirdly, how did you use technology to teach children during the pandemic? How did you keep them safe online?
7. In your Behaviour policy you highlight bullying, rough play and flooging. Why are these important to include? Is flogging a disciplinary measure? Why/why not?
8. In your selecting toys and equipment policy you talk about the importance of these in a child's development. Please give examples of toys or equipment you feel contribute to a child's well-being and development.
   - How do you keep children safe on the playground? What do you look for?

9. In your Health and hygiene policy it states 'our nursery promotes a healthy lifestyle and a high standard of hygiene in its day to day work with children' Please give examples how this has been done pre and post COVID (explaining these pictures).
   - Your policy also mentions vaccinations, how important is this for safeguarding and well-being. Please explain.

COVID

1. Please could you discuss those government policies, reportsor documents that have informed your practice during the pandemic.
2. How frequently do you consult these sources?
3. How frequently are procedures/practices in the area of safeguarding, welfare and well-being reviewed during the pandemic?

Thank you very much for your time. Is there anything else you would like to add.

Appendix 3: X School of English Interview Questions

Interview:

Course: PhD. Education Research (Brunel University London)

Date:

Time:

Manager's Questions

Firstly, thank you taking part in this interview. It will take approximately 45minutes to 1 hour in its present format. The aim is to obtain your opinion on the school's current policies and procedures relating to the safeguarding, welfare and wellbeing of students in the school.

Introduction

Please tell us your role in the school:

Length of time in your role:

Any duties relating to safeguarding, welfare and well-being:

Who else is involved in the safeguarding, welfare and wellbeing of students in the school:

1. Attendance and Monitoring

(Pre-COVID)

Please could you discuss the attendance and monitoring policies for young learner. Please walk us through their day from leaving their place of residence, signing in, to classes, lunch, social activities if they attend, dinner at school or dinner at their homestay

a. Individuals with/without parents/guardians in homestay

Can you walk us through the day:

With parents/guardians

Without parents/guardians

b. Individuals with/without parents/guardians in school residence:

Can you walk us through the day:

With parents/guardians

Without parents/guardians

Can you walk us through the day:

c. Students in groups in homestay/hostels with guardians

d. Students in groups in the school residence

e. Any other group of students.

2. The Prevent Duty

The school's Statement of Aspiration: The Prevent Duty states that the School promotes (Fundamental) Core British Values which according to the DfE (2014, p.5) guidance are defined as 'the promotion of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs.'

The Prevent Duty states that the school does this by:

a. engaging in democracy through the student council

1. What is the student council?

2. What is its purpose?

3. How is it run? elections, meetings etc.

4. In your opinion, how do you think it promotes Core British Values

b. incorporating British Culture and values into teaching

1. Please can you provide examples of how the school incorporates British Culture into its teaching.

2. Please can you have a look at these pictures taken from the Junior Student booklets

London Our City

Green Living

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Wonder and Magic

3. How in your opinion do they promote, British values, please could you justify the choices for these to be included in the syllabus.

4. In the 2018 Inspection Report the British Council section T13 stated that the criteria for 'Written course outlines and **intended learning outcomes,** appropriate to the course length and type, are available to students.' and T16 'Courses include **strategies** which help students to develop their language skills outside the classroom and benefit linguistically from their stay in the UK.' were not met. How have these been resolved and in your opinion are there any learning outcomes or language skills associated with the Core British Values or learning them?

c. promoting values with notices around the school

1. Please could you provide examples of such notices and what their intended purpose is.

d. supporting any students identified as vulnerable

1. Who does the school consider vulnerable?

2. The school's SEND policy states that it makes provisions for students in this population

a. Please provide examples of conditions and provision

b. Please provide examples and reasons for when provision may be difficult or unavailable, or where you have experienced limitations.

c. Why do you think some students do not declare they have a special educational need or disability?

3. Homestay and accommodation

a. The 2018 British Council inspection report observed in S3 that states 'The provider has written parental/guardian consent reflecting the level of care and support given to students under 18, including medical consent' was recorded as not being met. How has this been resolved and which areas of student care require this type of support or parental consent?

Homestay/Accomodation

b. What types of residence are available to students outside the school, e.g. house, hostel etc..

c. What measures do you have in place to ensure:

Individuals receive a high level of care

house:

hostel:

hotel:

Groups receive a high level of care.

house

hostel:

hotel:

<u>School Residence</u>

In regards to students who decide to use the school residence:

a. What room sizes are available to students? How many students can be placed in a room from the largest to the smallest?

b. What measures do you have in place to ensure:

Individuals receive a high level of care

Groups receive a high level of care

4. Social Activities

a. The British Council (2018) in its report stated that in the school Safeguarding criteria was being met, and investment in raising staff awareness of it being a strength. Could you please explain why the school uses the same two risk assessments, with minor adjustments being made for London Buses and Coaches for its activities during the period from the 5/11/19 to 16/3/20?

b. Please could you explain why there are no recorded social activities between 10/01/20 and 16/3/20 and thereafter?

c. The school's Supervision and Staffing Policy states for high risk activities:

4-8 year olds is 1:4, 9-12 year olds 1:8, 13-18 year olds 1:10

Some of the school activities had an uneven staff: student ratio. Please could you explain these for example:

over staffed: 6/11/19 was 2:5 (London Eye) and 11/12/19 was 2:4 (Sky Garden)

under staffed:11/11/19 was 1:12 (Westminster Tour: 4 students below 14 years old, 8 students 14-17 years old)

b. According to your records the school in addition to its own risk assessment also uses those provided by the places where they conduct activities:

For example:

4/11/19 The Museum of London's Community Groups Assessment

6/11/19 Coca Cola London Eye Risk Assessment

15/11/19 British Museum Hazard Identification Sheet

10/12/19 The British Museum's: Safeguarding Children and Vulnerable Adults Policy version4

Question:

1) What is the procedure for booking visits to these locations?

2) How frequently are these risk assessments obtained or consulted?

b. There is only one social activity on the 16/3/20 being recorded during increased awareness of the COVID pandemic. Could you explain why there were no adjustments made to reflect this?

c. Could you explain what changes have been made to the risk assessment because of COVID? Are social activities likely to be reconsidered?

d. What additional safety measures have and will staff have to make?

B. COVID 19

First COVID signs in school recorded from week of 16th March 2020

Please could you provide the government policies, reports or documents that have informed your practice during the COVID pandemic.

How frequently do you consult these sources?

How frequently are procedures/practices in the areas of safeguarding, welfare and wellbeing reviewed during the pandemic?

1. Attendance and Monitoring

Please could you discuss the attendance and monitoring policies for young learners (Under 18s) during the COVID pandemic. Please walk us through their day from leaving their place of residence, signing in, to classes, lunch, social activities if they attend, dinner at school or dinner at their homestay

a. Individuals with/without parents/guardians in homestay.

With parents/guardians

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

Without parents/guardians

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

b. Individuals with/without parents/guardians in school residence:

With parents/guardians

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

Without parents/guardians

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

c. Students in groups in homestay/hostels with guardians.

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

d. Students in groups in the school residence

Before (school):

During (school time):

Social Activity (if applicable)

After (school)

e. Any other group of students.

Before (school):

During (school time):

Social Activity (if applicable)

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After (school)

2. On Premise COVID measures

Please have a look at these pictures:

Register with themometer

Sanitising station

COVID posters

Social Distancing

<u>In the reception and office</u>

Please explain the procedure for:

1. entering the school

2. leaving the school

3. students registering in the office

4. prospective students being show around the school

5. providing an induction to new students

Have you observed any problems in carrying out of these procedures e.g. main entrance door being left open (observed)?

In your opinion how effective have these measures been? Have they been readapted over the past few months? Are there any additional changes you would make?

<u>In the common areas</u>

Please explain the procedure for:

1. relaxing

2. studying

In your opinion how effective have they been? Have any changes been made or could be made?

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<u>In the canteen</u>

Please explain the procedure for:

1. Buying/collecting food

2. Eating

In your opinion how effective have they been? Have any changes been made or could be made?

<u>In the staff room</u>

Please explain the procedure for:

1. Working

(How frequently do staff meetings occur past vs present?)

2. Socialising

In your opinion how effective have they been? Have any changes been made or could be made?

<u>In the classroom</u>

Please explain the procedure for:

1. Teaching (how are teachers now meant to teach)

2. Learning (how are students now meant to learn)

In your opinion how effective have they been? Have any changes been made or could be made?

<u>In school residence</u>

Single occupancy rooms

Shared rooms

In your opinion how effective have they been? Have any changes been made or could be made?

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3. Off Premises COVID measures

For those students in Homestay/Accomodation

House

Hostel

Hotel

In your opinion how effective have they been? Have any changes been made or could be made?

4. First Aid

a. Does the school offer first aid training and if so by whom and how often?

b. Who are the school's designated first aiders?

c. Has how first aid is administered changed since the COVID pandemic and how? If so, please provide examples.

5. SEND, Culture and Nationality

a. How does a person's culture or nationality affect how you provide services to them as students? How they expect services to be provided to them? Please give two examples e.g. Saudi students and the school's approach to prayers and Ramadan etc.

b. Are there any nationalities or cultures where safeguarding procedures are deliberately changed to better serve them?

Thank you very much. Is there anything you would like to add?

Appendix 4: Social Activities Results Table 2019-2020

X School of English : Risk Assessment results (extract)

Place	4/11/19 Museum of London	6/11/19 London Eye	7/11/19 City of London Tour	8/11/19 Holland Park	9/11/19 Hampton Court	11/11/19 Westminster	12/11/19 Science Museum	12/11/19 School evening activity	13/11/19 Aquarium
Number of teachers/staff	1	2	1	1	2	1	2	3	1
Number of Group Leaders							1		
Number of students	7	5	4	5	2	12	11	11	13
Total	8	7	5	6 +1 parent	4	13	14	14	14
Form 1: Students									
Below 14 years old	4		3	4	2	4	11	11	11
14 - 17 years old	2		1	1	1	8			
18+ years old					1				
Form 2: Students									
Below 18 years old									
18+ years old									

Declaration: Signed by									
Activity Leader	Y	Y	Y	Y	Y	Y	Y	Y	Y
Operations	Y	Y	Y	Y	Y	Y	Y	Y	Y
Location Risk Assessment for Groups	Museum of London Community Groups Assessment	Coca Cola London Eye			Hampton Court		Science Museum Risk Assessment		

X School of English: Risk Assessment results (extract)

Place	13/11/19 School evening activity	14/11/19 Bankside Walk	15/11/19 British Museum	15/11/19 Little Venice	16/11/19 Hampton Court	9/12/19 Westminster	10/12/19 British Museum	11/12/19 Sky Gardens	12/12/19 Natural History Museum
Number of teachers/staff	1	1	2		1	1	1	2	1
Number of Group			1	1	1				

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Leaders									
Number of students	9	10	8	3	9	4	6	4	4
Total	10	11	11		11	5	7	6	5
Form 1: Students									
Below 14 years old			8		9	2			
14-17 years old						2			
18+ years old									
Form 2: Students									
Below 18 years old							6		4
18+ years old									
Declaration: Signed by									
Activity Leader	Y	Y	Y	Y	Y	Y	Y		Y
Operations	Y	Y	Y	Y	Y	Y	Y		Y
Location Risk Assessment			British Museum Hazard				Safeguarding Children	Sky Garden School and Community	Natural History Museum

			Identification Sheet				and Vulnerable Adults (4)	Group Visitor Rules and Regulations	Risk Assessment Information

Appendix 5

Identity, Language and Self-Expression in the Classroom

Pauline Sithole

As a teacher and student, the pandemic has allowed me to appreciate and reflect back on my teaching practice in relation to students both from within the African continent and now abroad. The following article is a self-reflection on my attendance at a SLAM poetry workshop for language teachers that taught me the importance of not only using this medium but storytelling in general as a tool in the English language classroom.

Workshop Experience

Prior to the pandemic, I once had the privilege of attending a teaching workshop at Kings College. The theme was SLAM POETRY, 'Diasporic identities and the politics of language teaching'.

So, let's have a look at what SLAM POETRY is because to be honest when I booked the ticket through Eventbrite I had no idea what it was and ideas of it ranging from a stiff poetry reading to a lively rap battle type performance haphazardly flashed through my head at two in the morning.

SLAM, from what I have read and been told is a form of spoken word poetry. Poets are invited to perform in front of an audience for approximately three minutes after which they are scored by judges. As this was a workshop we were not going to be scored but we were going to be assessed on our performance throughout the event.

When I arrived at the workshop the classroom was full of teachers who mainly specialised in modern foreign languages and English as an additional language (EAL). The atmosphere was positive with a hint of apprehension as well. We were all nervous to perform in front of each other at the end of the session as we were nervous and strangers to each other. Apprehension soon turned to enthusiasm when we were put at ease by the event

organiser and our tutor for the day, a well-respected Belgian-Congolese poet.

I had at first anticipated that the workshop would involve me merely sitting in a corner safely hidden away writing notes. However, as time passed it became apparent that our tutor required us to have a sense of rhythm, a spirit of participation and unbridled courage. Her opening activity required us to go around in a circle saying words that rhymed with each other regardless of the language it was in. Now for those who can proudly call themselves polyglots this would not be a problem but with a wait time of approximately two seconds it was both entertaining and nerve wracking trying to think of words that rhymed with those said in French, Spanish, Portuguese or German.

A preconceived notion that had led me to assume rhyme was merely about words that sounded the same, was quickly dispelled when I started to ask myself the question: 'could this technique be used with EAL learners transitioning into mainstream classrooms'? Indeed, using one's mother tongue is a form of self-expression frequently advocated by those who support home languages in the classroom (Wardman et al., 2012).Surely this could function as an ice-breaker for those newest to the curriculum and the language. Furthermore, bilingual students with higher levels of anxiety and fewer linguistic tools to express their meaning could codeswitch in their poetry using rhyme to either neutralise, conceal or emphasise what they are saying (Wardman, 2013). As the workshop progressed the activity that then followed asked us to consider our own identities as bilingual teachers in a foreign country. As my face scanned the room, I saw furrowed brows and wayward gazes only then realizing that my face matched those of my peers. I had often read about

language and identity and found myself asking why this woman was forcing us to walk when we were barely able to crawl? We brainstormed a few ideas which then led me to ask, 'Can language be separated from culture?' and to be an 'active' and/ or 'critical' citizen' would many identities need to be adopted (Giroux, 2011)?

When the time came for me to divulge information about my teacher identity, I was largely excused because I could not articulate all I wanted to say and was permitted to express myself through a poem. What I discovered in myself were multiple, identities, such as teacher, counsellor, interpreter or translator, social worker which were all seamlessly utilised to ensure they assisted me with understanding and serving my students and them understanding me.

The SLAM activity required us to somewhat dissect ourselves, so effectively through the use of specially selected themed words such as those based on colour or monsters that by the time I had read out my poems it felt as though I was greeting my teacher identities for the first time. This came as a shock to me considering my career has been dedicated to discovering, 'Education' without discovering myself as an 'educator'. As an educator I discovered that the multiple roles I have to inhabit do not have to conflict with each other but can help me, manifesting in their own unique ways. For example, being a bilingual teacher allows me to serve as a mediator for my students in a language and or environment that is foreign to them.

Although the questions we ask children are far different couldn't a well thought out poetry or storytelling activity help them to discover their identity or identities in any new culture using the language? As a result, this internalised, honest, self-reflection could lead to them harbouring significantly less feelings of self-neglect or self-betrayal and more self-awareness. Articles have reported the benefit and the importance of student self-expression in the classroom (Ross, 2016). Self-expression could lead to student self-awareness, raising self-confidence, reducing behavioural issues that may result from unexpressed emotions.

Despite the poetry workshop reinforcing the freedom that should come from self-expression, I did find that within my own poetry I was being optimistically cautious and writing what most in my position would say. This cautious or diplomatic self-exposure may not be something yet instilled or refined in our students. Self-expression, I have observed, is often viewed as being honest by them, however, research does speak of encouraging children to participate and express themselves appropriately (Ross, 2016). In spite of this, it could be argued that striving for appropriateness could stifle creativity and self-expression even further hindering self-actualisation.

As the workshop came to an end I found I had acquired more than I had expected walking in. The question of language and identity had once again been raised, encouraging me to be more aware of this and aim to skilfully educate my students as they find their own identity or identities. Furthermore, it reinforced my theory of London being a fantastic learning city with great activities and opportunities for teachers to refine their craft.

Lessons for the classroom

As educators, it is good to remind students that poems are a type of small story and SLAM poetry can be used as a storytelling tool. In a recent Africa ELTA webinar on Storytelling, Professor Mama (2021) told an engrossing story, modelling ways in which learners could engage with and present texts in the classroom. Poetry provides shy or reluctant learners with the opportunity to present their own stories and themselves as individuals to the class. Firstly, opportunities for these types of learners could be done in pairs, then small groups, then ultimately as a class as was done in the teacher's workshop, allowing them time to build their confidence.

Secondly however, if younger learners still do display reluctance or a lack of confidence amongst their peer, puppets could serve as avatars for their poems or stories, with students either working in pairs or in groups, writing and presenting their puppet shows developing all their receptive and productive skills.

Thirdly, it has been reported that performance through the use of voice and body encourages cognitive and language development. According to

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Figure 1: Puppets from the Museum of Childhood

Kisida et al.(2020, p.3) using actions during poetry recitals assists with 'knowledge retention', whilst poetic structures and sounds, such as rhyme enhance speech and language development (Simecek and Rumbold, 2016). Therefore, rhyming games such as those experienced in the workshop can be used as lead-in activities or vocabulary boosters in other content areas, increasing students' lexical resources.

Finally, in this digital age students can create exciting videos to accompany their poems or stories which can be presented to the class. Teachers could provide a class worksheet, requiring a video analysis with questions, such as 'What is the main theme? Who is the artist talking for/ to/about?'. This method could enable students in the class to make notes on the video poems or stories presented to them, followed by them discussing them in small groups and providing the performers with constructive feedback. Alternatively the class could create its own version of the African Movie Academy Awards or Oscars, voting for and presenting prizes under different categories or themes to their classmates and or school community.

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3

Resources, Resources Everywhere: English in the Curriculum

Pauline Sithole

The following article will attempt to discuss the importance of resources and example usage in a content based Mathematics, English Language classroom.

Teachers across the globe face many challenges both inside and outside the classroom. Contemporary classroom issues focused on methods of delivering classroom instruction safely during the pandemic. However, it has been during these periods of lockdown as a teacher that not only have I reflected on those areas of my life that have been of a great support to me during this time, but additionally, on returning to the classroom I have also viewed it and its contents through new eyes. Interestingly, the lockdown periods had provided me with the opportunity to review my own personal resources, not only books that I employed in my classroom for my students, but other fascinating mystery items that I had accumulated over time. It was during this period that I embarked on the rather daunting task of clearing out old bags and suitcases with books and both overused and unused resources. namely arts and crafts items that I had never considered to keep a record of. In amongst these were laminated phonics cards, soft, inexpensive, coloured cotton balls, not only good for art but also for developing children's fine motor skills, flower shaped counters and stickers to name just a few. On closer inspection, I considered research into Content and Language Integrated Learning (CLIL) classrooms. CLIL, as an approach, focuses on and the relationship between a foreign language, in this instance English, and it being used to teach other subject areas such as Maths, Science or History. However, resources are always key in instruction and I began to reflect on ways I could or maximise my use of these resources in my own classes.

Curriculum, often changes and for those teachers who deliver varying content areas with English as the medium of instruction, a number of difficulties may arise. Firstly, the subject or topic of the course itself may be a problem for the pupil. In addition to this, students may have special educational needs, which may be barriers to their learning. Moreover, English coupled with one or more of these challenges may increase the barriers to learning.

In a mixed ability classroom, new classroom models and techniques are emerging to make the life of the educator and their school communities easier. Unfortunately, well-resourced schools are often the recipients of these materials; however, with ever-growing access to the Internet those who can afford to search for resources online. Modern Continuing

Figure 1: Two-sided counters

Professional Development (CPD), is no longer only available in workplaces but online as well, a prime example here being the AFRICA ELTA online series of workshops. In addition to this, both new and experienced teachers from across the globe are setting up websites and YouTube channels

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as additional support for teachers 'like them'. Access of this kind creates the perception of a homogenous Quality Teaching Model (Gore et al., 2021) where one size may fit all, as long as classes are adapted or differentiated. This is where the greatest challenge in adapting or differentiating occurs for teachers of mixed ability classes.

Personalised lessons for students are often difficult or time consuming to plan. Although the learning outcomes for the entire class may be the same, the learning intentions may not. Imagine, or from experience, reflect on a mixed ability English as an additional language (EAL) class of either primary age children, or secondary learners with special educational needs. These learners may struggle not only with the lesson instructions, but moreover, English and even worse, using the English language to master subject areas they already struggle with, in their mother tongue. Fortunately, various resources and instructional strategies may be employed to make subjects in English more accessible. For example, strategies such as retrieval practice (drawing information from students minds), or dual coding (using words and pictures to represent this or other information) may help make the lesson more accessible to the student. In Mathematics classes for instance, by using both the English language, resources and or visual representations of a number or numbers, pupils' numerical fluency may increase with practise. Hill et al., (2019) in a study of mathematics education reported teachers' preference to reduce the use of published textbooks, with a stronger leaning towards self-created, workplace peer created or online materials. In my own workhand in circumstances where the textbook language has proved cumbersome for learners I have frequently, collaborated with colleagues, looked online or differentiated and or adapted textbook questions to suit pupils' needs.

For example, a learning objective for the week may include getting pupils to learn or master worded questions or one or two-step questions. However, as teachers differentiation requires us to divide tasks into smaller learning intentions. Therefore, for one day in this week we may require students to present the words as numbers, making the learning intention for students 'to create simple number sentences'. For example:

1) I have three brothers, thirteen aunts, uncles, and thirty cousins. Altogether, how many people are in my family?

number sentence: 3+13+30 =

2) There are ten men each holding a hen. Then three men decide to exchange their hens for a pen. Altogether, how many hens are left?

number sentence: 10-3=

At first glance, these may appear to be content related questions; however, as language instructors we can see the problems students may encounter both linguistically and numerically. However, this may serve as an opportunity to work not only on the subject knowledge but also on language related areas such as pronunciation of numbers, handwriting (one writing script to another) or spelling. For example, in both questions focusing on the pronunciation of the theta symbol /th/ at the beginning, or the last syllables in the numbers thirteen and thirty, may be beneficial linguistically or examining minimal pairs in ten, men or pen . In addition to this, family members may be taught, enabling students to use the lesson to discuss the number of people, calendar dates and birthdays in the language, using their knowledge and possibly drawing pictures or using photographs to support their stories.

In the second worded question, the lesson may focus on number bonds to 10. In this question, the resources in Figure 1 could be used in a number of ways. Firstly, the teacher could teach the word 'counter' then for the two-sided counters ask 'what colour are they'? The lesson could progress with the teacher then asking pupils to take three yellow counters away from the ten to determine what is remaining or adding three yellow counters to the seven red ones to find the total or how many counters they have 'altogether'.

Alternatively, for higher-level learners within the same class, domino sets could be used. For visual learners, the dominoes could be placed vertically as illustrated in Figure. 2, to demonstrate the column method, while

Figure 2: Dominoes

linguistically it could be used to teach ordinal numbers which I find student struggle with, especially when speaking about a date. Firstly, to consolidate colour and number knowledge you could ask 'what is the first colour in the set (orange)? How many dots are in the second domino (two) etc.?' Secondly, to make it more challenging, with the two orange and green dominoes at the bottom we can see on the top part of all the dominoes combined what could be taught as an addition of 101 at the top plus 153 at the bottom. In addition, ordinally, the layout also allows for a presentation of hundreds (third), tens (second) and ones (first).

Realistically, as teachers we are fully aware of the constraints we encounter when trying to make the curriculum accessible to students. However, Hill et al., (2015) argue, for the experience that comes with time and as I have discovered, this experience has manifested itself in a collection of resources that have been gifted to me by retiring colleagues, bought cheaply, made, made with colleagues or found over the years. Fortunately, resources can be simple, safe and inexpensive. Used and reused across various age groups and abilities, through numerous curriculum changes and teacher experience or inexperience and in one off or sequenced lessons.

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Bio

Pauline Sithole is currently a PhD Edtucation student in England. She has taught in both Zimbabwe and the UK, with an interest in SEN and ESL students.